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CHINA

THROUGHOUT THE AGES.

BY

Dr Leo Wieger, S.J.

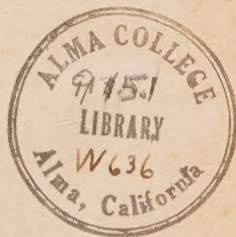
TRANSLATED BY

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TRANSLATOR'S PREFACE.

Having translated the first of the two of Dr. Wieger's important works, *Histoire des Croyances religieuses et des Opinions philosophiques en Chine* and *La Chine à travers les Ages*, I undertook with pleasure the task of translating the second, feeling that the one would be incomplete without the other, and that together they present a valuable body of sinological knowledge which should be made accessible to English readers.

The Wade romanization system has been adopted in the rendering of the Biographical and Bibliographical Indexes, and of the Chinese characters in the main body of the work.

Edward Chalmers Werner.

北 京 Peking, August 10th, 1928.

Author's Preface to the French Edition.

The present work summarizes and completes my *Political History of China* (*Textes Historiques*, in French), and my *History of the Religious Beliefs and Philosophical Opinions in China* (in English), to which I will frequently refer by the letters TH and HBO respectively. It is composed of three parts. A Précis. A Biographical Index. A Bibliographical Index.

The Précis sets forth succinctly the sequence of events which has taken place in China in the course of ages, from the beginning of her history down to 1912, enabling the reader to place men and things in their proper framework.

The Biographical Index contains more than four thousand notices of men celebrated for diverse reasons.

The Bibliographical Index contains a thousand entries of the fundamental works of Chinese literature.

In these two Indexes are given the Chinese characters of the names and titles omitted in the Précis, because they weary the non-sinological reader.

As in my HBO, for the times anterior to the year 827 B.C., I have followed the chronology of the 竹書紀年 *Chu-shu chi-nien*, which seems the most trustworthy.

All the dates indicated, which differ from those given by J. Legge, W.F. Meyers, H.A. Giles, and others, have been corrected by the author on the authority of more certain Chinese documents.

According to my settled habit, I have tried to be clear and practical. I could have made the work much longer, but I judged that, in view of the times, and for the object aimed at, this measure would be sufficient.

This work terminates the series of works formerly requested of me by the R. F.P. Em. Becker, S.J., for long the Superior of the Mission of which I am a member, with a view to aiding foreign Missionaries to acquire a knowledge of the *two languages*, of the *people* and the *things* of China, which would be useful to them in their ministry. He died on April 28th, 1918. The initiative of the work now completed belongs to him.

獻 縣 Sienhsien, China, Dec. 1924.

L. Wieger S.J. M.D.

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Chung-hua min-kuo 中 華 民 國, the Republic of China, 1912.
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Third dynasty, 發 Fa of 周 Chou,
Emperor 武 Wu.

First period.

The feudal empire.



First Lesson.

Prehistory. 夏 Hsia and 苗 Miao. The Yellow Emperor. The elective feudal empire. 尧 Yao, 舜 Shun and 禹 Yü. From about the twenty-fifth century to 1982 B.C.

Three names summarize prehistoric China... Fu-hsi the Shepherd... Shên-nung, the Agriculturist... Huang-ti, the Yellow Sovereign, that is to say the Lord of the Earth, for the colour yellow symbolizes the Chinese loess. Three successive stages in the evolution of the human group, which became the Chinese empire. First the nomad state of wandering hordes, living on the breeding of animals, hunting and fishing. Then the semi-nomad state of kindred and allied hordes, obtaining their means of subsistence from fixed agricultural stations, the farms. Finally the settling on the land, the definite sedentary state, under a great single common chief, of the federation of the 夏 Hsia, the hordes becoming clans, and the chiefs of the hordes the feudal lords.

Whence came these Hsia? what was their stock? — It is very probable, almost certain, that they came from the North-west, followed the course of the stream 渭 Wei, and then the south bank of the Yellow River, as far as the river 淮 Huai. There their migration was arrested by the then numerous people, of whom the present 苗子 Miao-tzü are the remains. — As to their stock, there is no certain solution up to the present. Ethnologically the Chinese are so hybridized, that there no longer exist any specimens which one can claim to represent the primitive type. Linguistically, the attempts made to connect them with the Sumerians, have up till now been fruitless.

No approximate duration, no certain or even probable date, can be assigned to the nomad and semi-nomad periods. All that is known is that they terminated shortly after the year 2500 B.C., at the latest. The unification of the nation, its definite settlement on the land, the foundation of the empire of the Hsia by 黃帝 Huang-ti the Yellow Sovereign, must be placed in the twenty-fifth century. All that precedes, is legendary. The history of China begins between 2486 and 2402. Its first dates are exact, to about some tens of years. But 2302 is a pretty well fixed date, and 2145 appears to be a certain one.

I have related the prehistoric legends at length in my TH. Whoever intends to occupy himself with Chinese literature, ought to be well acquainted with them, for allusion is made thereto at every instant, in all kinds of writings. Here

I will notice only the probable data which these legends furnish us with, regarding the primitive Chinese civilization.

During the nomad period, the chief law was that which regulated marriages. It is important to explain it, as it was in reality, and not as the Taoists made it, two thousand years later, to support their theories of primordial nature. Thus among the Hsia nomads, the titular wife had to be selected from another tribe. Preliminary steps were taken by interposed parties. The young wife returned to her own horde and family for her confinement, and her male children were brought up by their maternal grandparents, until a certain age. That was, perhaps, in order to assure to them better care; more probably to protect them from the attacks of the secondary wives, bought slaves or kidnapped captives, and of their children of inferior rank. The Taoist thesis, that, in antiquity, the children only knew their mother and not their father, that is to say that the unions were free, without matrimonial bond, is absolutely false. Nor was it a question of a kind of matriarchate, an opinion which has been wrongly insinuated. After the weaning, the mother returned to her husband; and, when he had finished his education, the son took his place, under his father, in his family and his horde.

During the nomad period, they made notes, counted, or corresponded, by means of knots made in cords (quippus), or of notches made on strips of wood. Thus, no writing, probably. The eight trigrams, which all tradition dates back to this epoch, appear to have been, not characters, but symbols used in divination. We do not know what was the language spoken by the nomad Hsia.

To the passage to the semi-nomad state, tradition assigns the two following facts. — First the study of vegetables suitable for nourishment, for cultivation; and the accessory study, in the new country where they had settled, of poisonous vegetables, dangerous for man or for the flocks. — Then an institution which still exists, that of markets, held on a fixed day in a determined place, for exchanges, selling and buying. The places were so arranged, between the inhabited stations, that those who went from their station to the market, could complete the journey, there and back, in the same day, without having to sleep away from home.

However the Miao aborigines did not look with a favourable eye on the development of the intruded Hsia, as may be imagined; especially from the time when these settled on the land. They also lived in small hordes, confederated in groups, according to times and needs. Finally they rose en masse, and made war on the Hsia, apparently not unsuccessfully, for they drove them back, from the plains on the south of the Yellow River, as far as the north of the plain of the present Chih-li. The instinct of preservation confederated the Hsia, who, commanded by Hsüan-yüan, defeated the Miao, commanded by Ch'ih-yu, almost at the place where the town of 涿州 Cho-chou is now situated. It was a warm business; a question of life or death. The victory only assured to the Hsia a temporary respite. Realizing that, they made Hsüan-yüan their supreme chief, Huang-ti, the Yellow Emperor, and inaugurated a new state of things.

This is what the empire of Huang-ti, the Chinese feudal empire in its beginnings, was... Vanquished, the subjects of Ch'ih-yu, of the Miao race, were at-

ached to the soil, parked in groups of eight families, around a well. They formed the common people, called 庶人 *shu-jên* or 民 *min*. This common people was governed by an aristocracy, of the Hsia race, whose general title was 百姓 *po-hsing*, the clans. These nobles, the men of the clans, conserved and maintained the two national talents which had brought victory to the Hsia over the Miao, to wit, shooting with the powerful horn bow; and manoeuvring the war chariot, a small mobile fortress for archers, covered by a company of foot-soldiers. Hence, for the chiefs of the aristocracy, for the feudal lords, the generic title 諸侯 *chu-hou*, the Archers.

On this people composed of two races, was imposed at one stroke a civilization, of which the main characteristic was general and obligatory uniformity. An official uniformity admitting of no exception in the cultivation of the ground, the habitations, clothing, furniture, utensils, arms, implements, vehicles, boats, etc. Official observation of celestial phenomena, from which they inferred whether Heaven was satisfied or not. An official calendar, regulating agriculture, etc. A sexagenary cycle for the reckoning of epochs. Chinese writing proper, probably created in its entirety, by order, under Huang-ti, as tradition has it. An official system of weights and measures. Official music, the gamut being fixed by a series of bells of standard musical pitch. Commerce by truck or exchange, facilitated by certain values of an official artificial rate of currency, of which the principal were, a kind of cowrie (shell), pieces of cloth of a fixed width and length, and of copper in small ingots of a determined weight. Iron was unknown. Arms were made of bronze. The points of arrows, and the knives were of flint. Each feudatory had in his district a town, or rather an enclosure of land, which could serve as a temporary place of refuge, in case of inundation or invasion, the two scourges of China.

History makes no mystery of the fact that Huang-ti imposed his Hsia civilization on the Miao by force. He was a warrior of genius, and his empire was a military state. He bore arms throughout his life, flying to wherever any trouble was occurring. To subdue the Miao, a cruel race, he applied to them their own criminal laws, in which atrocious mutilations played the principal part. Since there remains to us, from the time of Huang-ti, no monument, no writing, I cannot say more. I put aside all the legends, by which the Taoists later tried to magnify his memory, the books they attributed to him, etc. What we know, is, on the other hand, sufficient to enable us to revive those far-off times.

According to the most general opinion, when Huang-ti died, one of his sons succeeded him, then a grandson of another branch, then a greatgrandson of the first branch. The son of the latter having shown himself to be incapable, was deposed by the feudatories, who put his brother in his place, in 2145 B. C. During this period, two facts are to be noticed. — First, under Huang-ti's own son, the already subjugated Miao, or still free neighbouring Miao, mingled their fetichistic superstitions with the Chinese theism. Under the following reign, things were set right again, by force. — Later, either through sheer conceit, or perhaps to overawe the Miao, they used to claim, for the founders of the great clans, an extraordinary birth. They had been conceived, it was said, by their mothers (married women, not virgins), not through their father, but through an influence emanating from the Sovereign on high.

With the enthronement of the emperor 堯 Yao in 2145 begins the history of Chinese literature. Probably invented, certainly systematized under Huang-ti, writing served at once for official documents; but Confucius, to whom we owe what remains of the ancient writings, did not choose to preserve for us any document anterior to the reign of his paragon emperor Yao. With this reign, we enter on the written history. The first documents of the *Shu-ching* date from this reign.

Tradition relates that these documents were drawn up in the following manner.

An official scribe, furnished with a kind of fountain pen, was present at all the imperial seances, and took down the words uttered textually, as they were spoken. These words were then set in their framework, in the recital of the facts, by the historiographers, working in their bureau. Of the characters in use in the epoch of Yao, but few examples have come down to us; and they are, moreover, of doubtful authenticity. The form of the characters having been modified thrice since then, the old texts were re-copied the same number of times in the new

writing. But the rules of composition of the first characters appear not to have varied eventually. Item, in the most ancient texts, the written language appears to us as it is now; more plain; less rich in particles; but, in its fundamental rules, the same as at the present day.

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Three names summarize the history of China, from 2145 to 1979... 堯 Yao, 舜 Shun, and 禹 Yü. Few names have been written and pronounced oftener than those. There is no Chinese book which has not mentioned them; no Chinese scholar who has not venerated them.

There remain to us, from the emperor Yao, the instructions which he gave, in 2145, to the official observers of the heavens, the drafters and verifiers of the calendar of the empire. They are enjoined to take pains regarding the exact determination of the equinoxes and solstices.

[The Emperor said: Listen you two, Hsi and Ho! The solar year consists of 366 days. By means of intercalary months, make the lunar year agree with it. Indicate precisely the time for all works, so that those works may prove fruitful.] *Shu-ching* 堯典.

This document contains the names of the solstitial and equinoxial constellations, in 2145 B.C... This is the starting point of Chinese astronomical and chronological calculations. We will see to what a long-lasting and tenacious error it gave rise.

In the immense plains of China, local inundations are an almost annual scourge. It is sometimes one river, sometimes another, which overflows. In the year 2085, all the rivers of China as it then was, overflowed at the same time, and their beds being effaced, the waters no longer drained off. The people were perishing. Yao lamented:

[Ah! the great waters destroy everything. Only the mountains and the hills emerge. The flood reaches to the horizon. How the people are to be pitied! Is there anyone who can remedy this scourge?] *Shu-ching* 書典.

Ill-advised, Yao made a bad choice. The inundation still continued. Then Yao thought of abdicating. Excluding his own son as incapable, he sought for a man of talent, who could bear the burden of empire. A certain Shun was recommended to him. Yao gave him two of his daughters in marriage to test his morality, and appointed him to several offices to assure himself as to his capacity. Being satisfied with him, in 2073 Yao abdicated in his favour.

[The emperor said: Approach, you Shun! For three years, I have compared your acts with your words. I have ascertained that you do what you say. Ascend the imperial throne! — On the first day of the first month, Shun received the abdication of Yao, in the temple of the Ancestor of the lineage of Yao.] *Shu-ching* 舜典.

Still considered as being the emperor, Yao died in retirement, 28 years later, in 2046. After the triennial mourning, the regent Shun ascended the throne, in 2042.



During the reign of Yao and the regency of Shun, the Chinese empire, enclosed from East to West almost within its present limits, crossed the Blue River toward the South... Or at least, Chinese establishments, advance posts, pursued on the south of the Blue River, the work of colonization already well advanced in the north. Besides the 苗 Miao (cultivators of rice) whom we know, some related tribes, the 黎 Li (harvesters of rice) have passed under the yoke. They form 民 *min* the people or 下民 *hsia-min* the lower people, or *Miao-min Li-min* the people of the Miao and of the Li. — It has been affirmed that the names of the three foreign peoples, with whom the Hsia found themselves in contact at this epoch, the 夷 I of the east coast, the 蠻 Man of the Blue River, the 狄 Ti of the North-west, were given them by scorn. That is an error. These tribes were described by the most salient characteristic in their customs. The I were great 大 fellows who used 弓 bows made of wood. The Man reared 虫 the insect which gave 絲 silk, a product which the Hsia derived from them as soon as they knew of it. The nomad Ti encamped, 犬 dogs guarded their tents during the day, and 火 camp fires protected their flocks against wild beasts during the night.

From the regency of Shun, there remains to us a fairly long, authentic, written document, bearing the date 2050 B. C. I. is the account given by Yü, of his

works to remedy the great inundation, the draining of the lands, their administrative divisions, and the determination of taxes and tribute. It appears from this document: 1. that the double Chinese and aboriginal population was fairly dense, for the enormous work could only be done by many arms. — 2. that in the plains of the Huai and of the Yellow River, affluents of these rivers, made to communicate by trenches, constituted the first network of Chinese canals. — 3. that, besides the waterways, Yü made roads through the forests and across the mountains, routes of direct communication of the capital with the provinces, of the central government with the local authorities. — Here are some examples of the style of this celebrated document, the 禹貢 Yü-Kung.

[Yü led the River toward the South, from the 積石 Chi-shih mountains, through the 龍門 Lung-mên gorge, to near Mount 華 Hua. Then he caused it to flow toward the East, across the 孟津 Mêng-chin ford. When the River had received the 洛 Lo stream, at 大伾 Ta-p'ei he turned it toward the North, as far as 大陸 Ta-lu. There he divided it into 九河 nine branches. Afterwards reunited, these nine branches threw themselves into the sea by one mouth.]

[To the North-west, in the 雍 Yung province, the soil is yellow and porous. The estates are of the first class. The tribute is of the sixth class. The inhabitants offer to the emperor, as special tribute, jade and other rare minerals. When they bring it to the capital, their boats descend the course of the River or of the 渭 Wei stream. On that side, the nomad tribes are submissive. Cloths and skins are brought as far as the 崑崙 K'un-lun mountains.]

[On the East, between Mount 泰山 Tai-shan and the sea, extends the province of 青 Ch'ing. There a frontier was assigned to the 夷 I aborigines who peopled the coast. The course of the streams 濰 Wei and 淄 Tzu was repaired. The soil of the province is white and compact. Along the coast, vast tracts are salt and sterile. The estates are of the third class. The tribute is of the fourth class. The inhabitants offer to the emperor, as special tribute, salt, various sea products, lead and rare minerals obtained from the valleys of Tai-shan, textile fibres and fine dolichos cloth. The 夷 I aborigines of the 萊 Lai country, are nomad shepherds. They offer to the emperor wild silk. To bring their tribute to the capital, the boats ascend the 汶 Wên, the 濟 Chi, and then the River.] *Shu-ching* 禹貢

The chapter 舜典 *Shun-tien* of the *Shu-ching*, which summarizes the reign of the emperor Shun, has preserved to us some precious information, first regarding the **religion** of the ancient Hsia, at the time when Hammurabi reigned in Babylon, or Abraham left Mesopotamia; a thousand years and more before Brahmanism and Mazdeism. — It was a theism, the cult of a supreme Being, Heaven, the Sovereign on high, the universal Sovereign, who sees and hears all, who recompenses and punishes, who makes and unmakes the princes his mandatories. This cult, reserved to the government, was forbidden to the people... The emperor, father and pontiff of the nation, notified the Sovereign on high, before invoking him, by lighting a wood-pile. He alone offered him sacrifices. He caused the celestial bodies and heavenly phenomena to be observed, tortoise-shells to be scorched, to learn if Heaven was satisfied or not. — Moreover, there was an animistic cult rendered to the Genii of the mountains, rivers, and certain places; glorified souls of men, celebrated deceased persons, benefactors of the country. An official cult, forbidden to the people. Among these Genii, the most important, practically, were the Patron of the soil of the empire, and the Patrons of the soil of each fief, of each town. — After that the cult of the local Patron of the soil, at the mound of each village; the only public cult-permitted to the people. — Then the private cult of Ancestors, obligatory on all families, each worshipping his own. They lived in incessant communication with these Manes. They informed them of everything. They invited them, by means of noisy music, before offering to them sacrifices, libations and ritual reverences. In return they hoped for their benediction. — I call attention to this important point. In this primitive religion of the Hsia, there was a complete absence of all myth, of all fable, of all poetry. There were some fairly precise dogmas, a very simple uniform cult, and an official barrier opposing innovations from within and importations from without. I have explained at great length the whole of this antique cult, in my HBO. L 1.

Then comes some information as stated below on the **government** of the empire. It was divided into four regions. Each region had, as its political and hierarchical centre, a high mountain. In 2073, after the ceremonies of his taking over charge as regent at the capital, Shun visited successively these four centres. On each of the four mountains, he lit a wood-pile, to notify the Sovereign on high of his presence and of the zeal with which he was devoting himself to his duties as emperor. At the foot of the mountain, he conferred with the feudal lords of the region assembled in council, renewed the investitures, enquired if the royal ordinances had been properly observed, etc. These ordinances were, the uniformity of the calendar, of the weights and measures, of clothing, of rites and of music; all national institutions, the violation of which constituted a crime of rebellion punishable with death. — The imperial tour lasted the whole year. It was renewed every five years, each time with the same ceremonial. Moreover, in the interval of these five years, each lord was obliged to come in person to the capital, to make his reports and receive his instructions. — As had been the custom since Huang-ti, Shun applied to the subjugated aborigines, their own penal laws. Indelible tattooing of the face, denounced those who had committed a small crime. Amputation of the nose or of the feet, was the punishment and sign of certain

crimes. Castration. Death.



Here, as an example of the **prose** of that time, is a conversation of the emperor Shun with his nine ministers, circa 2012. It contains rhythmized fragments, which are not yet versification.

[Yü said to Shun: Oh! Emperor! on your throne, keep watch! — Oh! yes, said Shun. — Yü said: Always have the end in view. Observe the slightest indications, for fear that the peace be disturbed. Let your ministers be upright men, who conform their actions to your intentions. Then it will appear that you are truly the mandatory of the Sovereign on high. Heaven will continue its mandate, and treat you with benevolence. — The emperor said: Oh! the ministers, the associates! the associates, the ministers? — Yü said: Yes, that is the point. — The emperor said: Ministers, you are my arms, my legs, my ears, my eyes. I desire to serve my people in every way; you, help me. I desire to govern the whole empire well; you, act for me. If I err, correct me. Be careful not to approve while in my presence, and then to criticize elsewhere. Do your duty, you, all you who stand around me. — Finally the emperor uttered these words: The mandate of Heaven must be obeyed, at all times, in everything. If the arms and the legs are content, the head will hold itself erect with honour. — The minister Kao-yao gave the answer: When the head thinks, when the members act, all goes well. When the head takes on itself to act alone, and the members do not stir, all goes ill. — The emperor saluting his ministers, said: Yes! Go! Fulfill your duties.] *Shuching* 益稷.



In 2010, Shun nominated his minister Yü regent of the empire. He died in 1993. — After the three years of national mourning, Yü ascended the throne, in 1989. Tradition ascribes to his reign, the invention by 儀狄 I-ti, of wine made from fermented rice (arrack). Then the casting of the 九鼎 nine bronze urns, which became the palladium of the empire. Finally an elementary calendar, the 夏小正 *Hsia hsiao-chêng*, which has come down to our time. — In gratitude for this grand man having remedied the great inundation of 2085, the contemporaries called his son to the throne, when Yü died, in 1979; and the historians bestowed upon him the title of 大禹 Yü the Great. The Chinese empire thus became hereditary. Henceforth the history will be reckoned by dynasties and reigns.

The hereditary feudal empire. — First dynasty 夏 Hsia, 1989 to 1559. — Second dynasty 商殷 Shang-Yin, 1558 to 1050 B.C.

The first dynasty took for its title Hsia, the name of the nation. It lasted 430 years. Under the third emperor, the grandson of Yü the Great, it was already in full decadence. Revolts of the lords, the emperor 太康 T'ai-k'ang dethroned, the emperor 相 Hsiang assassinated, a posthumous son of the latter renewing the line of succession which had been interrupted for forty years; then reigns of improbable length and absolutely devoid of events, a succession of blanks and gaps; finally 桀 Chieh, a tyrant dethroned by the founder of the second dynasty; that, in a few words, is the balance-sheet of the Hsia. I refer the reader for details to my TH. Here I will confine myself to pointing out certain facts.

From the son of Yü the Great, the emperor 啟 Ch'i, there remains to us an important document, dated 1976. A great feudatory, the lord of 扈 Hu, did not wish to recognize the new emperor, and declared himself independent by refusing the symbols of vassalage, the chief of which was the use of the imperial calendar, fixing the first day of the year and of each lunation. The emperor mobilized his army, 太師 the *six legions* as they were then called, and marched in person against the rebel. Before the battle which he fought at 甘 Kan, he delivered to his troops a substantial speech. Here is a literal translation of the text:

[Before the great battle of Kan, the emperor called to the front the commanders of the six legions. Then addressing the whole army, he said: Men of the six legions, I swear to you as follows... The lord of Hu having rejected the official calendar, Heaven has withdrawn his mandate from him, and I am about to inflict on him the punishment Heaven has decreed.— Men of the right, if you do not attack on the right; men of the left, if you do not attack on the left; charioteers, if you do not direct your chariots straight at the enemy, you will have failed in your duty. — Those who will have obeyed, will be rewarded before the tablets of my Ancestors. Those who will have disobeyed, will be put to death before the mound of the Patron of the soil.] *Shu-ching* 甘誓.

The tablets are those of the temple, which serve as a medium between the emperor and his Ancestors, and which he carried with him when he left the capital. At each halt, they raised in the camp, to the local Patron of the soil, a provisionary mound. — The emperor Ch'i won the battle of Kan.

About the year 1610 there were made, in China, the first iron instruments. Up till that time only copper and flint had been used. Iron, more abundant, became gradually substituted for copper. Flint still continued for a long time to serve for various uses.

Tradition relates that the last emperor of the first dynasty, 癸 Kuei (whose infamous posthumous appellation was 桀 Chieh), who ascended the throne in 1589, was perverted by a woman, the famous 妹喜 Mei-hsi. The emperor gave himself over to debauchery, and caused many innocent people to be put to death. Warned that he was gambling with his throne, he replied: «I am to the empire what the sun is to the firmament. When the sun shall have perished, I too will fear.» — In 1559, at the head of a coalition of feudatories, 湯 Tang lord of 商 Shang rose and marched against the emperor. His army included many 庶 aborigines. It was especially to them that he addressed the discourse of Tang before the battle of 鳴條 Ming-t'iao. Here is the text:

[Approach, all of you, and listen well to my words.

I a feeble child, am not a rebel. The emperor having committed many crimes, Heaven has decided to dethrone him. — You say, all of you, that, without pity for you, your prince obliges you to neglect your agricultural labours, for the pleasure of dethroning the emperor. That is not so. The emperor is guilty, and I sought to combat him, for fear of being punished by the Sovereign on high. — You will help me, I your prince, to execute the sentence of Heaven. If you do so, I will reward you liberally, have no doubt about that. If you do not do your duty, I will exterminate you with your families.]

Shu-ching 湯誓.

T'ang was victorious. Chieh fled and died in exile. In 1558, T'ang ascended the throne, and founded the second dynasty, which he called 商 Shang, the name of his principality. He himself is called in the history 成湯 Ch'eng-T'ang, T'ang the Victorious. At the time of the ceremonies of his enthronement, he had still to go to great pains, in order to get accepted by the feudatories and the nation that novelty unheard of until then, a vassal punishing his sovereign. The history ratified his justification. «Since T'ang acted as the delegate of Heaven, he was not guilty of rebellion».



The second dynasty lasted 507 years, from 1558 to 1051. It also had a very uneasy existence. Besides the feudal princes, always restless, as we know, a fault-finding aristocracy, composed of retired officers and their descendants, rendered the imperial government more and more difficult, from the fourteenth century. In 1302, the name of the dynasty was changed to 殷 Yin, an auspicious character which would bring it good fortune, they thought. In 1244, 武丁 Wu-t'ing, a more energetic sovereign, having defeated the barbarous tribes which were threatening the empire, the esteem which this military exploit brought him, allowed him temporarily to strengthen the supreme power. 武乙 Wu-i, 1159 to 1125, distinguished himself by an impiety until then unheard of, and died from being struck by lightning. Finally 辛 Hsin (whose infamous posthumous appellation was 紂 Chou) having renewed the tyrannical excesses of Chieh, was like him overthrown by a coalition of feudatories, commanded by 紂 Fa lord of 周 Chou,

who founded, in 1050, the third dynasty. The same critical observations, as for the first dynasty; a number of long and empty reigns; blanks and gaps. Further, the tragedy which terminated the second dynasty, is too evidently copied from that which terminated the first, to inspire the historian at least with distrust.

Chinese authors unanimously affirm, that the **religious cult** of the second dynasty, Heaven and Manes, was the apogee of the primitive Chinese cult, still free from any admixture. And in fact, the second dynasty has left us some texts, some songs, some ritual bronzes, extremely interesting and instructive. I have devoted to them Lessons 2 and 3 of my HBO, and the greater part of the section *Old Graphies* in my *Chinese Characters*. I refer the reader to those treatises. — At that epoch, the Chinese language was formed. **Prose** and **poetry** are in full swing. Here are some pieces which will show, both the ideas and the style of the time.

In 1531, in the ancestral temple of the reigning family, whilst the emperor 太甲 T'ai-chia was making the ritual offerings to his deceased ancestor the emperor 成湯 Ch'èng-t'ang, the choir chanted in his name the following strophes: [The drums beat with repeated blows, celebrating my glorious ancestor. I the grandson of T'ang, call to him to come; I make to him this offering, that my wish may be accomplished. Oh! may he deign to regard favourably that which I have cooked for him to taste, I his grandson. — O glorious ancestor, you who always help me at the requisite time, you who extend your benefits without limit, oh! come to me in this place... Since I have poured out to you pure liquor, grant that my hope may be realized... Grant me great longevity, old age without end. — — In their state chariots, the feudatories have come, to invite you and to make offerings to you with me. I am the sovereign of a great country. Heaven has given me abundance. The year having been very fertile, I have the wherewithal to treat you generously. Come to me, come to receive my offering. Cause to descend upon me an unlimited blessing. Oh! deign to regard favourably, that which I have cooked for you to taste, I your grandson.] *Shih-ching*, Odes 那 and 烈祖.

In 1301, the emperor 盤庚 P'an-k'eng decided to transfer his capital. He gave as his pretext, that the site was too much exposed to inundations. His object was, in reality, to impoverish and enfeeble a troublesome aristocracy. He naturally met with very keen opposition, against which he was obliged to have recourse to the major arguments of that time. His harangues have been preserved for us. They were addressed to the whole people, in the hope that the crowd being won over, they would induce the recalcitrant individuals to side with them. The palace was opened to them. The emperor said: [The tortoise has declared that we can expect no good, if we remain in this place. To persist in remaining here, is to wish that Heaven annul the mandate of the dynasty. My proposing the removal of the capital, is to cause Heaven to continue that mandate... You, officers, formerly your ancestors served my ancestors with devotion. Now, when I make ritual offerings to my predecessors, your ancestors come with them to receive their share, and bless or curse you on this occasion, according as you obey me or not... Men of the people, if you resist me, my predecessors will cause great evils to descend upon you; your forefathers and fathers will disown you and demand that you be punished; you will not escape death.]. Finally, when, not without difficulty, he

had reached the end, P'an-kêng held out hopes that the Sovereign on high would restore to the dynasty the splendour it formerly enjoyed, and he felicitated his people on not having disobeyed the orders of Heaven as intimated by the tortoise. — This text (*Shu-ching* 盤庚) is decisive regarding the question of the belief in the survival of souls, in ancient China. It shows us princes and people reunited in a celestial empyrean, acquainted with the affairs of the world, taking an interest in and intervening in them. — The same text proves moreover that, under the second dynasty, the oracles rendered by the scorched tortoise shell, were considered as indubitable, and constituted a precious instrument of government.

In 1244, the emperor 武丁 Wu-ting consolidated the dynasty, by a glorious campaign. I will cite an ode which celebrates that exploit and the glory of his reign. It was composed after his death (1246), for the dedication of his temple. Here first is the transliteration of the opening strophe, to show how the poetry of that time was made. Six verses of four syllables, the rhyme being the same for the six, in the ancient sounds (the sounds have varied slightly since then)...
T'a pi Yin Wu — fên fa Ching Ch'u. — Mi ju ch'i tsu — p'u Ching-chih liu. — Yu chieh ch'i shu — T'ang sun-chih hsiou. — Here now is the translation:

He struck, the emperor Wu of the Yin,
 He energetically punished Ching and Ch'u.
 He penetrated to the most inaccessible places,
 He caused the inhabitants of Ching to beg for mercy.
 He established order in that country,
 Grandson and continuator of the emperor T'ang.

Know well, you Ching and Ch'u,
 That, being neighbours of the empire, you owe it tribute.
 Formerly in the time of the emperor Ch'êng-T'ang,
 Even the Ti-ch'iang more distant than you,
 Never dared not to bring theirs.
 It was the law of the Shang, they said.

It was Heaven who instituted the fiefs,
 The emperor with his capital,
 In the lands drained by Yü the Great.
 Annually the tributaries came to the court,
 To prove that they had committed no fault,
 That they had carefully cultivated their lands.

Under Wu-ting the well-governed capital,
 Could serve as a model to the four regions.
 Great was the renown of that emperor.
 His genius extended to all.
 His life was long and peaceful.
 We still enjoy the fruit of his labours.

Grateful, we have climbed mount Ching,
 Covered with great pines and beautiful cypresses,
 We have cut down and transported trees,
 We have shaped and sawed them.
 The rafters are long, the columns strong,
 The tablet of Wu-ting will rest peacefully in this temple.] *Shih-chin*, Ode 殷武.

In 1050, 發 Fa of 周 Chou attacked, defeated and killed 辛 Hsin, the last sovereign of the second dynasty. According to tradition, his army included four thousand war chariots; from which it may be computed that, according to the rate at that time, that it comprised three hundred thousand combatants, not counting the footmen. The emperor opposed him with seven hundred thousand men. Before the battle of 牧野 Mu-yeh, Fa harangued his troops. Compare this document with the two harangues of the year 1976 and of the year 1559 cited above. You will find that the things themselves, and the manner of expressing them, have made some progress.

[On the first day of the cycle, at dawn, the army deployed before the capital of the Shang, in the Mu-yeh plain. When it was drawn up in battle array, Fa of Chou harangued it. In his left hand he held his battle axe, in his right the pennon of white horsehair for giving orders. He saluted and then said: You have come up to this point, men of the West. Princes my friends, ministers, officers, chiefs of a thousand, chiefs of a hundred, and you warriors of diverse races, rest your lances, lay down your shields, for I am about to speak to you. — The Ancients said, the house where the hen announces the morning (instead of the cock), will be ruined. The present emperor of the Shang listens only to his wife (妲己 Tan-chi). Stupified by debauchery, he has forgotten his ancestors and his parents. He has given official posts to malefactors, who gained his confidence. The empire of the Shang has degenerated into a tyranny. I Fa am about to apply to those criminals the sentence of Heaven. We are about to attack. Each time you have advanced six or seven paces, stop for an interval sufficient to adjust your ranks. Pounce upon them like tigers, panthers, bears; but allow enemies who flee to escape, for they will be of use to us later. Courage brave warriors! Any cowardice will be punished with death.] *Shu-ching* 牧誓.

Fa of Chou was victorious. The emperor committed suicide or was killed. Fa ascended the throne and founded the third dynasty, which he called 周 Chou, from the name of his principality. He was 武王 Wu-wang, the emperor Wu.

The hereditary feudal empire. — Third dynasty 周 Chou. Its prosperity, 1050 to 771 B.C.

The founder of the dynasty, 發 Fa, was descended from a certain 棄 Ch'i, minister of agriculture under the regent 舜 Shun, invested by him with the fief 鄩 Tai in 2059. Later the family removed to 幽 Pin. In 1275, the duke 宣父 Tan-fu, chief of the clan, established himself in the plain of 周 Chou, at the foot of Mount 岐 Ch'i. From that time his descendants bore the title of dukes of Chou, and governed for the emperor the valley of the 渭 Wei, the bulwark of the empire against the incursions of the barbarians of the North-west. Hence their title 西伯 Hsi-pai, Governor of the Western Marches. — This family was of 夏 Hsia blood, undoubtedly. But the custom, especially in the West, being then to introduce into the harems girls who had been sent as gifts, bought, or captured in raids, it must have been considerably hybridized. As to the people it governed, it was composed of more barbarians than Chinese. The History says outspokenly that Fa of Chou overthrew the Yin 桀 西夷伐殷 by means of an army of western I. Modern ethnology connects these tribes with the Turkish race. — Let us note, in order to understand the text, that when Duke Fa had become the emperor 武 Wu in 1050, he passed on to his brother 旦 Tan the title of 周公 Duke of Chou. He also conferred the imperial title, on his father 昌 Ch'ang, his grandfather 季歷 Chi-li, and his great-grandfather 宣父 Tan-fu, who had only been dukes when alive. For filial piety prohibited a son from bearing a higher title than that borne by his father. Should he acquire it, it was necessary that the title should first be conferred on his father alive or dead, in order that the son could bear it without impiey. We shall therefore often hear the names 文王 emperor Wen and 周公 Duke of Chou; that is to say Ch'ang the father of the emperor Wu, and Tan the brother of that emperor. — This 旦 Tan duke of Chou, was the paragon of literary China, for almost three thousand years. It was thanks to his care, that the third dynasty took root and endured. It was he, rather than his imperial brother and nephew, who was the author of the constitution of the Chou, which summarizing the ancient sketches, became the type of Chinese government, and influenced all generations down to the present day.

Constitution of the Chou according to the 周禮 Chou-li and the 儀禮 I-li which go back to Tan of Chou 1039 B.C. probably (see Biographical Index).

The empire was divided into 九州 nine provinces, each equivalent to a theoretical square of 260 kilometers to the side; a theoretical superficies of about 130 thousand square kilometers. One of these provinces, that which contained the capital, was the imperial domain. The eight others only paid to the emperor certain definite dues, local products forming their respective speciality. Beyond the nine provinces, extended the barbarian zone, a kind of March, serving as a land for exile. All the nine provinces were divided into 國 fiefs; with this difference, that the fiefs, hereditary in the eight other provinces, were not hereditary in the imperial domain.

All the feudatories were immediately dependent on the emperor. He alone invested with a fief. He alone dispossessed of one. — The feudatories were classed in five degrees according to their dignity, in three categories according to the area of their territories. The five degrees were those of duke, marquis, count, viscount, baron. The three territories comprised respectively 1300, 625, 324 square kilometers. In these great fiefs were contained the allodial holdings of the small vassals, who held their lands from the feudatories, not from the emperor. — The soil of all the fiefs and allodial holdings was divided into theoretical squares of 360 metres to the side. Each of these parcels, having a central common well, had to support eight families, one-ninth of the revenue of the parcel being paid in kind to the lord or to the emperor. — All relations between the emperor and the lords, were regulated by invariable and inflexible ceremonies, specifying even gestures and words, and suppressing all spontaneity.

The emperor, and through him the lords, were the only proprietors of the land. To them also belonged the monopoly of intelligence and knowledge, reputed rather than real, for the portraits which history has preserved to us are often very poor. However that may be, they dominated from very high up the people, *the stupid people*, as the texts say. — Here is what the condition of that people was. Parked in groups of eight families, the men cultivated the master's land; the women raised silkworms, spun and wove. They were directed in all their works, almost as children, by imperial or seigniorial officers, who compelled them to work, to sow, dress the soil, and water it, all on fixed days. There was even administrative tutelage on the family life, procreation, social and family relations. In a word, the human being supposed to be absolutely devoid of intelligence, was brought up and controlled as the first of the domestic animals, with a view to the greatest possible return. — Besides the impost of a ninth of the produce of the land, the male subjects of the Chou were corvèed in the proportion of three days in ten, to dig the canals, mark out the roads, and raise dykes or ramparts. They were requisitioned en masse, for military expeditions or, for periodical imperial hunts, which, under pretext of the chase, were military exercises. All these impositions and corvées, exacted by the government wholesale, were applied, in detail, by the heads of the groups of eight families. — The woodcutters and the shepherds, regarded as inferior to the agriculturists, exploited the forests and underfined regions, paying to the State a tithe of the wood or of the flocks. Lower still, in the estimation of the government, were the merchants, an itinerant and not numerous race, looked on with an evil eye, somewhat because it fostered luxury, but especially because it carried round rumours from market to market. The economic theory was, that the people should supply their own needs, through their own production, or by truck, in their own sphere. — Finally, quite at the bottom of the social ladder, came the servants who had become so through poverty, and the slaves who had become so through delinquency, being without rights, assimilated to the beasts, and sold or resold like them. — Captive females filled the harems and the workshops, beasts for pleasure or for work. — Reduction into slavery for crime was always for life, and accompanied by a specific kind of mutilation for each kind of servitude. Those who were condemned to guard the city gates, palaces, or public buildings, were branded on the face. Those who were as-

signed to guard the toll-gates on the roads, had the nose amputated. Galley-rowers had both feet amputated. Those destined for service in the harems, underwent castration. What became of all these unfortunate people in their old age? I suppose that they died of destitution in some corner, as do the beggars in modern times. There were no charitable institutions, in this antiquity which the humane Confucius admired so much.

The following administrative machinery, functioned between the throne and the people. — Three Grand Dukes formed the grand council of the empire. Six Ministers executed the decisions arrived at.

The first ministry had as president the 冢宰 Mayor of the palace, chancellor of the empire. The latter took the place of the emperor, as vicar, during the triennial mourning, in case of sickness or hindrance. He always assisted him, as his aide and censor, in all the imperial functions. He was in control of the palace, the harem, the treasury, the archives, the storehouses and the offices. — The immense palace had to do all its own work, and provide for itself. The first materials paid to the emperor as rents, were there elaborated in the shape of furniture, garments, jewels, food, and so on. The whole service was performed by people who, once they had entered there, did not go out again during the remainder of their lives. All were dependent upon a special tribunal of extra-summary procedure, and the palace had its special executioner, all that took place inside being perforce ignored by the rest of the world. — The palace had also his school, where the imperial prince was brought up in company with the heirs of the great fiefs. This was a way of making known to the future emperor, his future great vassals.

The second ministry had as president the 司徒 Grand Director, charged with directing the procreation and education of men, and the multiplication and rearing of animals. He kept registers of the people and the flocks. He concerned himself with the cult of the Patrons of the soil and of harvests. It was from him that the orders issued for the agricultural works, at each epoch of the year. He drew up the annual lists of levées and corvées. He levied the taxes, arranged and directed all the principal works, saved the sun and the moon at the time of eclipses, and reorganized the people in case of calamity. His officers did not treat directly with the men of the people. They addressed themselves to the local chiefs of groups of the population. — On the Grand Director depended also all means of communication, barriers, octrois, public granaries, registration. His officers saw to it that all the people lived in families. Every bachelor of thirty years of age, every girl of twenty, every unmatched widower or widow, was married by them, officially. They saw to it also that all burials were arranged according to the genealogical tie, the unmarried being interred outside the cemetery, as having been useless to the society. — In the archives of this ministry were kept all the statistics, and all the accounts.

The third ministry had as president the 宗伯 Grand Ceremonialist, chief of the official cult, charged also with the duty of seeing that all classes punctually observed the rites. His officers had charge of all the accessories of the cult, music, songs, etc. They had charge also of the official astrology, of the official divination, of the drawing up of the calendar, of observation of the heaven and heavenly

phenomena, of all transcendent tasks. The bureau of Annalists, historiographers, official scribes, was also dependent on this ministry.

The fourth ministry had as president the 司馬 Grand Marshal, commander of the palace guard in times of peace, of the imperial army in times of war. But it was not he who recruited the army. The latter was raised, and was sent forth as it was, by the Grand Director, for the projected campaign. Two men at least, three at most, were taken for this purpose from each home. A great fief could thus furnish 36,000 men, a middle-sized fief 24,000, a small fief 12,000. Under the colours, there was the penalty of immediate death for every infraction, for every act of disobedience. Taken on their fields, the poor rustics were dressed up in a cuirass and armed with a lance, then led to the battle in dense masses, gagged to prevent them expressing their discontent or fear, encompassed so as to render all flight impossible; thus defeats were always accompanied by nameless slaughter. — The Grand Marshal also directed the service of the order at the grand ceremonies, and slew by shooting with arrows the victims for the imperial sacrifices.

The sixth ministry was presided over by the 司寇 Grand Justiciary. He was in charge of suits and punishments, which were atrocious, especially in order to intimidate the remainder of the 黎 Li and the 苗 Miao, still intermingled with the Chinese, say the Commentators. The 夏 Hsia could ransom themselves from incurred legal penalties, in whole or in part. I have enumerated above the different forms of penal servitude for life, with specific mutilation. Those condemned to death were either decapitated, or boiled alive (which used less wood than burning them alive), or cut in two at the waist with a cutter made for that purpose, or quartered, or slowly sliced. Criminals who were odious to the people, were generally simply *cast into the market* as the texts say. That is to say that, on a day of grand market, they were given over bound to the populace, who beat and trampled them to death. The corpses of all executed criminals were exposed for three days. — Among the crimes punishable with death, there always figured, during the first three dynasties, all attempts at material innovation, any attempt to introduce a new doctrine... The type of all clothing, utensils, instruments, was official. Whoever attempted to modify one of those types, would be treated as a revolutionary. Inventive genius was thus reduced to nothing.

The sixth ministry, presided over by the 司空 Grand Engineer, directed public works, and supervised the arts and handicrafts, weavers, embroiderers, furriers, basket-makers, workers in metal, goldsmiths, jewellers, potters, furniture-makers, makers of bows and arrows. What we know of Chinese art about the tenth century B.C., is almost identical with what the Hebrew texts tell us about the Jewish arts under Solomon.



Writing and writings. — They wrote, with a black varnish, on strips of bamboo or on small pieces of wood of uniform shape, which were tied together in bundles by means of fine straps. — During the first centuries of the third dynasty, there existed no private literary science. The whole people was illiterate,

and had to be. The characters and their use, were taught solely to the young men destined to fill the vacancies which occurred, as time went on, in the ranks of the official scribes. Besides the official documents, there existed no other writings. — Three groups of scribes, and three depositories of documents, were especially important. Firstly, the numerous scribes attached to the first ministry, that of the administration. Entrusted to their care and released to them for their studies, were all the administrative documents, the lists and the statistics, the registers concerning the national property, censuses of the people, rearing of animals, production, revenues, etc. These specialists in political economy and social science, formed the corporation of the 儒 *Ju*, the whiskered men. Later Confucius, who was a *Ju*, perpetuated the traditions of this body, which should not be called Confucism (see HBO. L 7 D). — To the third ministry were connected two depositories of archives and two groups of scholars; the bureau of the Annalists and that of the Astrologers. — The Annalists noted all the deeds and gestures of the emperor, and drew up all the official documents. They also received, preserved and studied, all documents and information which came from the principalities and the fiefs, or the circumjacent countries; a fact which should be noted. The Astrologers observed and recorded celestial and terrestrial phenomena. — The Annalists and Astrologers then compared their observations, examined if the rotation of the five natural agents was proceeding freely or was hampered, if the celestial repercussion was auspicious or inauspicious; then made their reports accordingly, discussed the causes, deduced the teaching they indicated, foretelling prosperity or decadence. From the naturalistic speculations of these people, enhanced later by a small quantity of monism imported from India. Taoism will emerge in its own time. The pretaoists were the Annalists and Astrologers of the Chou. 老子 *Lao-lzü* who formulated the system, was one of them.

About the year 800 B. C., the Annalist 籀 *Chou* drew up, for the use of the official scribes, a catalogue of the existing characters, of which he fixed the classical form. This form of writing, which lasted until about 213 B. C., has since been called 古文 *ku-wên* antique writing, or 大篆 *ta-chuan*.

I have noticed the *Chou-li* and the *I-li*. precious official documents. Two other writings, dating from the beginning of the Chou dynasty, are also very important; the *Hung-fan* and the *I-ching*.

The Grand Rule 洪範 *Hung-fan*, is now inserted in the *Shu-ching*. Descended in direct line from Yao, Shun and Yü the Great, it recapitulates the science of the ancient **government**. According to the common and acceptable tradition, it was drawn up in the year 1050, according to a discourse made to the emperor 武 *Wu*, by the learned viscount of 箕 *Chi*, uncle of the deceased tyrant 辛 *Hsin*. All the erroneous principles which brought about the misfortunes of China, are contained in that celebrated text, which has been sacred for the Scholars of all ages. Imperial government, through mild influence, after the fashion of the polar star, without ever laying on one's hand. Repercussion on heaven, in the form of celestial phenomena, of the virtues or the vices of the administration; so that even some fog was sufficient as a pretext for the censors to make remonstrances. Fatal revolution of the five natural agents, which governed the moral as well as the physical world. Interdiction to intervene in the cosmic gyration,

to thwart the natural course of things by any initiative; for example raising a dike against inundations, digging a canal to drain a marsh. When in doubt as to how to act, they sought the *way of Heaven* by means of divination. Finally, as the ideal, to live satiated and die with the body unmutilated... The Chou applied these principles, and the results were bad. — I have devoted to the Grand Rule a whole lesson, the sixth, of my HBO, to which the reader is referred.

The 易經 *I-ching*, book of Mutations, a treatise of official **divination** under the third dynasty, was drafted by 昌 Ch'ang, father of the emperor 武 Wu, and completed by 且 Tan brother of the same emperor. Tradition has it that the trigrams which form the basis of the system, are much older. That is possible; but the combination of these trigrams in hexagrams, the method of drawing these hexagrams by lots, of deducing good or bad luck from the *mutation* supervening from one to the other, the whole procedure in fact, is the work of the two men above-mentioned. The third dynasty did not abandon divination by the tortoise-shell. It added the Mutations, a less expensive system, which survived the first one. — I have thoroughly treated the subject of the ancient divination, in Lessons eight, nine and ten of my HBO, to which I refer the reader. — Two motives gave, at this early time, great vogue to official divination in China. First the characteristic indecision of the race, whose reason is vacillating and whose will is weak, impressions and sensations dominating and carrying them away. Then the necessity, for a weak prince, to have an unanswerable argument to oppose to unsubmitive vassals and a turbulent people, when his measures displeased them. — Ancient Chinese divination never addressed itself to spirits properly so called, whether good or bad, angels or demons, for Chinese antiquity knew neither the one nor the other. It presumed to explore the 天道 *Way of Heaven*. That way of Heaven was, under the two first dynasties, the will of Heaven, of the Sovereign on high, which they requested of him to manifest himself. Under the third dynasty, the inauspicious influence of the naturalism of the Grand Rule becoming more accentuated, they tried rather to detect the way of Heaven in the actions and reactions of the heaven-earth binome, in the rotation of the five natural agents, of the cosmic gyration; the principle, that these material beings manifested the intention of the Sovereign on high, of Heaven, remaining moreover uncontested. In practice, the people believed always simply in a response from Him who controlled all things. The intellectuals gradually became materialists, and explained things by law and destiny.



Cult under the third dynasty. — This is well known to us, from the numerous texts of the *Shu-ching*, the *Shih-ching*, the *Chou-li*. I have set them forth at length, in Lessons four and five, eleven and twelve, of my HBO, to which I refer the reader. Here I will rest content with a brief summary. — During the three first centuries of its duration, the third dynasty preserved intact the notions on the Supreme Being, Heaven, the Sovereign on high, bequeathed by the Ancients, and transmitted by the two first dynasties. — Likewise, the traditional notions on the glorified Manes or Genii, and on the vulgar Manes, were not essentially

altered. They are, in the texts and songs of the epoch, what they had been from the beginning. In short, the survival of the dead depends on the offerings of the living, and the second death extinguishes them sooner or later. — At the winter solstice, the emperor sacrifices to Heaven, and prays to the Sovereign on high, for the whole empire. In the second month, the people beseech the Patron of the soil for a good year; in the eighth month, they thank him for the harvest. Each family honours its dead and makes regular offerings to them. — Every ceremony in honour of transcendent beings, is accompanied by beating of drums and striking of bells to invite them to come and to see them off again. Finally in order to give more actuality to the scene, the deceased is represented by one of his descendants, a child or a youth, clothed in the garments of the ancestor conserved with that object. Sorcerers and sorceresses, of whom there is no trace before the third dynasty, and who are perhaps a foreign importation, are employed for the evocations and conjurations, but their role is accessory.



Here is a **summary of the events** of note, which occurred from 1050 to the year 770. — The emperor 武 Wu nominated his brother 亹 Tan the duke of Chou, Marquis of 魯 Lu. Through his relation with the imperial family, this fief became the most important of all, and will preserve with the utmost tenacity the ways and customs of the dynasty; in due time Confucius and Mencius will be born there. — The emperor Wu having died in 1045, had as his successor his son the emperor 成 Ch'êng. During the triennial mourning, several brothers of the deceased emperor and of the duke of Chou, raised against their nephew the partisans of the fallen dynasty and the neighbouring barbarians. At one time, the danger was very great. But the energy of the duke of Chou, and the bravery of his son Pai-ch'in, triumphed over the insurrection. The city of Lo-yang, which became so important in history, was founded, and the remaining partisans of the Yin were deported thither. In 1039, the pacification being completed, the emperor Ch'êng promulgated the Constitution of the Chou, of which I have given a summary above. Tradition assigns to this reign, in the year 1032, the manufacture of the first copper money, round pieces pierced with a square hole, the twenty-fourth of an ounce serving as the standard. No specimens survive, that I know of. — The duke of Chou died in 1034. After a peaceful reign, the emperor Ch'êng died in 1008, and had as his successor his son the emperor 康 K'ang. The narrative of the transmission of the power from father to son, has been preserved for us in the Shu-ching; I will give it later on. — The emperor 昭 Chao, son of the emperor K'ang, seems to have been drowned in 963, in the course of an expedition against the Barbarians of the South. His son, the emperor 穆 Mu, who reigned 55 years, has left some not very glorious souvenirs. Tradition attributes to him an expedition into the Tarim basin. The only completely proved fact of his reign, is that he had made, or allowed to be made, a new code which has been preserved to our time; with a view, say the historians, of diminishing the growing criminality, and of filling his treasury with ransoms for punishments. I will give an extract from this Code below. The emperor Mu died, more than a hundred years old, in 908. — Accelerated decadence, under the four following reigns, void of

facts. In 864, in the West, foundation of the fief of 秦 Ch'in, which became a redoubtable power. In 854, in the South, the viscount of 楚 Ch'u began to free himself and aggrandize himself, by annexing the small neighbouring fiefs. — The emperor 厲 Li, who ascended the throne in 853, was a tyrant. The people of the capital revolting, drove him away. The duke of 召 Chao saved and brought up his son. When the father had died in exile in 828, this son became the emperor 宣 Hsüan. His reign began with some quite necessary military expeditions, for the Barbarians had taken advantage of the internal troubles of the empire, to invade it on all sides. The result of these expeditions was favourable, but not of long duration. The nomad Barbarians, agile horsemen, driven back temporarily, returned in the steps of the heavy and slow Chinese army, when the latter evacuated the country. It was at this epoch that 秦 Ch'in began his fortune by overspreading the valley of the 渭 Wei. His lord received the title of Governor of the Western March. — Attentive at first to the duke of Chao, with a virtuous wife and good counsellors, the emperor Hsüan later became vicious and wicked. Tradition has it that he was put to death, by the spectre of a lord whom he had unjustly destroyed. A method of veiling assassination, I think. — His son and successor, the emperor 幽 Yu, was a debauchee. He estranged the feudatories, to such a degree that they did not stir, when in 771 the nomads of the North-west fell upon the capital, massacred the emperor, and looted all the treasures of the Chou.



Literary examples of the period. **Prose.** First, the narrative of the death of the emperor 成 Ch'èng, and of the enthronement of his son the Emperor 康 K'ang, in 1008 B.C.

[In the fourth month of the year, at the time when the moon began to wane, the emperor grew worse. On the first day of the cycle, he washed his hands and face. They helped him to don the imperial robes. He sat on his throne. Then, the princes of the blood and the great officers having been introduced, the emperor spoke to them thus... Alas! my sickness is aggravated. I want to give you my last instructions, before it is too late. My predecessors the emperors Wên and Wu, reigned gloriously and made themselves obeyed. I, a worthless man, having succeeded them, have tried to satisfy redoubtable Heaven and my august Ancestors. Now Heaven has caused this sickness to fall upon me. Soon I shall be unable either to move or hear. Listen to the last expression of my will. Dutifully protect my eldest son 釗 Chao, help him effectively in the difficulties of his office, preserve him from all imprudence. — The emperor having finished speaking, the princes and the officers withdrew. On the morrow, the second day of the cycle, the emperor died. On the third day of the cycle, prince Chao was installed in the apartment which he would inhabit during the mourning. On the fourth day of the cycle, the last wishes of the emperor Ch'èng were copied and transcribed by the Annalists on bamboo tablets. On the tenth day of the cycle, preparations for the funeral ceremonies were begun. Everything was arranged as for the imperial audiences. The emperor's treasure was displayed. Guards were posted at all the entrances.

Prince Chao and his officers, all in full mourning dress, ascended by the side steps to the main hall where was the coffin containing the body of the emperor Ch'êng, and ranged themselves on either side. Then the Grand Tutor the mayor of the palace during the mourning period, the Grand Annalist and the Grand Ceremonialist, ascended by the main steps. The Grand Tutor carried the imperial sceptre, the Grand Annalist carried his tablets, the Grand Ceremonialist carried the patterns of the sceptres of investiture and the cup for the libations... Before the coffin, the Grand Annalist first read to prince Chao, what was written on the tablets: Seated on his throne, the august emperor declared his last wishes. It is you whom he has charged to reign over the empire of the Chou; to continue the government of the emperors Wên, Wu, and his own; to give peace to the people by applying the laws. — Prince Chao who had listened to the reading kneeling beside the coffin, prostrated himself twice, and said: I the weakest of children, will I be capable of governing the four regions as my fathers did, and of acquitting myself as they did of the redoutable mandate of Heaven?.. Then, having risen, he touched the imperial sceptre and the patterns of the feudal sceptres, a sign of his assuming the supreme power. Then taking the filled cup, he made three libations before his father's coffin. After the third, the Grand Ceremonialist said to him: Your offering has been accepted. — Then the Grand Tutor taking another cup, also made three libations in the name of the officers, and then kneeling saluted the deceased's coffin. Standing near the coffin, the new emperor returned his salute, in the name of his father. Then the great hall, which had provisionally become a temple, was evacuated by all. — However the new emperor having assumed the imperial costume, received in the court, between the fourth and fifth gates, the homage of the feudatories who had hastened to the capital during the last ten days. They were ranged in two rows facing each other, on the two sides of the court, each holding his sceptre of investiture. When the new Emperor appeared, they all raised their sceptres, offered their gifts and said: We your subjects and defenders of the empire, take the liberty of offering to you these products of our regions... Then, kneeling down, they prostrated themselves twice. — The emperor returned their salute, and spoke thus: My ancestors the Emperors Wên and Wu, created the fiefs, that they might be the bulwarks of the empire. In doing that, they worked for me their successor. You will all take care, I hope, to obey and serve me, as your fathers served my predecessors. Present in the body in your fiefs, be always present in heart at the emperor's court. Share my solicitude, second my efforts, draw upon yourselves no dishonour which would reflect upon me. — After having heard this discourse of the emperor, all the feudatories saluted each other with a deep bow, as a sign of general acquiescence. Then they retired with all speed, in order not longer to disturb the great silence of the mourning. — The emperor then doffed the imperial costume, and donned the hemp robe, in which he would mourn for his father for three years.) *Shu-ching* 願命和康王之誥.

A specimen from the *Chou-li*. Regulation of the village chiefs. [Each village chief is responsible for his village. Each season, on a fixed day, he inspects the men and women of the village. He registers their increase or decrease. He

lates everything relating to the offerings to the Genie of the locality and to funerals of the dead. — He takes count of the number of domestic animals of the six kinds. He examines the condition of the arms and instruments of labour. He collects the taxes of his subordinates. He sees to the execution of agricultural works, tillage, seed-sowing, weeding, etc., at the requisite time. He examines the work of the women. — If some men of the village are summoned for war or a corvée, he gathers them together, with the signal-flag and drum, the arms and implements, and conducts his contingent to the indicated place. — He directs the reciprocal superintendence and mutual assistance. He receives the families added to his village. If one of his families is transported elsewhere, he accompanies it and hands it over to the chief of the village where it is to be settled.]

Specimens from the *I-li*. Marriage. [If the answer of the lots has been favourable, the go-between notifies the fiancé's father that the affair is settled... When the day fixed for the wedding arrives, the fiancé's father offers his son a cup of wine and says to him: Go and invite the one who is to become your assistant. With her you will continue the service of the Manes of your forefathers. You will instruct her to fulfil the part fulfilled by your mother... The son answers: I the incapable one, will not forget your instructions. — When the fiancé has reached the door of his fiancée's house, carrying a live goose, the fiancée's father asks him: What have you come here for?.. The fiancé answers: My father has ordered me to come to invite my fiancée; permit me to execute his command. The fiancée's father replies: All is ready... Then the father says to his daughter: Take good care, be very attentive, obey implicitly your spouse's parents... The mother embraces her daughter, saying to her: Be very diligent, try to satisfy your mother-in-law in everything... The fiancé salutes and descends the steps. The fiancée follows him without uttering a word. The carriage is brought up. The fiancé presents to the fiancée the rope by which to get into it. The duenna says: She is not worthy of this honour... When the veiled fiancée has entered the carriage, the fiancé enters another, goes ahead, and awaits her at the door of his paternal dwelling. When the fiancée, escorted by some relatives arrives, he salutes her. Then the fiancé and fiancée, having each knelt down on a mat, symbolical meats are presented to them, which they taste, after having offered part of them to the Manes; they drink of the same wine, in two cups made from a gourd cut into two halves. Then the fiancé and fiancée are introduced to the nuptial chamber, and lights are taken away. — The next morning in broad daylight, the spouse is presented to her parents-in-law, and waits on them at table. On a fixed day, she is presented to the Ancestors.]

Funerals. [If the prince does the deceased's family the favour of being present at the encoffining, when the horses of his carriage come within sight, the lamentations cease. A sorcerer enters first, to drive away mischievous goblins. The prince makes an offering to the protecting Genii of the gate. The people of the house jump as a sign of grief. The prince tells them to dress the corpse. When the funeral toilet is finished, the prince strokes the deceased in the region of the heart. Then, at his invitation, the men stroke it on their side, and afterwards the women on theirs. After that, the deceased is placed in the coffin, the cover is put

on, and offerings are placed in front of it. Then the prince jumps from grief. After him the son of the deceased jumps from grief. Then the prince having returned to his carriage, salutes the son by bowing. As soon as he has departed, the lamentations recommence. }

Shu-ching, extract from the Code of the emperor 穆 Mu, in 913 B.C... { When both parties are present, let the judges listen to all they say. Then let them deliberate to see if the case comes under one of the five punishments. If not, let them deliberate whether it comes under one of the five fines. If not, let them declare it an involuntary misdemeanour, and dismiss the accused as not guilty. — But let the judges beware of declaring a real crime an involuntary misdemeanour, out of deference to a powerful personage, to repay a favour or wreak vengeance, out of love for a woman, or through bribery or solicitations. If they do that, let them be punished with the same penalty as the criminal they wished to shelter from justice. — Let them never punish in a case where, after enquiry has been made, the guilt finally remains doubtful. Let the judges always fear the justice of Heaven. — Branding is inflicted in a thousand kinds of cases. Amputation of the nose, also in a thousand cases. Amputation of the feet, in five hundred cases. Castration in three hundred, and death in two hundred cases. In all three thousand kinds of crimes and misdemeanours, are punished with one or other of the five punishments. — For ransom from branding, the guilty party must pay six hundred ounces of copper. For ransom from amputation of the nose, twelve hundred ounces. For ransom from amputation of the feet, three thousand ounces. For ransom from the penalty of castration, three thousand six hundred ounces. For ransom from the penalty of death, six thousand ounces of copper. — If there are attenuating circumstances, the penalty is diminished one degree. If there are aggravating circumstances, it is increased one degree. The fines inflicted should not reduce the guilty party to extreme poverty. Let the judges rather be benevolent, not malicious or unkind. Let them oppose sentiment, and passion. Let them only pronounce sentence, after having reread the Code and deliberated together. }

呂刑.



Poetry of the time. Odes taken from the *Shih-ching*.

Offering by a prince to his ancestors...

[The brambles and thorns that formerly covered my domain have
been plucked out,

The cleared and cultivated fields produce fine harvests.

My granaries are already full, and large quantities of grain have not
yet been brought in.

I will prepare some food and drink for the offerings to the Ancestors.

I will comfortably seat and plentifully regale their Representative.

Thus I will obtain a further increase of prosperity.

I have chosen the victims with care, oxen and sheep.
 My servants skin them and cook their flesh.
 The Ceremonialist has already taken his place near the temple door.
 Everything is ready. The Manes arrive majestically.
 The Representative accepts, in their name, my offering.
 I will have all the blessings, and ten thousand years of life.

My servants watch the fires and arrange the tables;
 Some roast, others cook the meats.
 My wife with dignity and respect sets out the dishes.
 The guests drink all round the wine of welcome.
 All the doings, smiles and talk, are as they should be.
 I will have all the blessings, and ten thousand years of life.

All the rites have been performed, the bells and drums announce
 the end.

I, the pious son, sit in the seat of the master of the house.
 The Ceremonialist says to me: The Manes have eaten and drunk
 to satiety.

Then the Representative rises, drums and bells salute the departure
 of the Ancestors.

My wife puts away the ritual vessels, my servants take away the
 offerings.

The relations gather in the back hall, to partake of their repast.

In the festival hall, the musicians make music.
 The meats are served. All are content and joyful.
 When all have eaten and drunk to satiety, they salute and say:
 The Manes have accepted your offering, and have promised you
 happiness and longevity.
 The ceremony has been made at the right time and in a perfect
 manner.
 May your sons and their descendants always continue it thus.] 楚茨

Expedition against the Northern Huns. After 827. Soldiers' song.

[We were, with carriages and horses, in the pasture-lands...
 Suddenly, from the palace of the Son of Heaven, an order arrives.
 Put my weapons in my chariot, said the general to his driver...
 The emperor has entrusted me with a difficult and urgent mission.

The order was to go and protect the North-west against the Huns.
 Our chariots departed in numbers, our flags flew.
 It was summer. We marched in haste.
 Our general is redoubtable. The Huns cannot resist him.

L. 3. Third dynasty Chou. Its prosperity.

A winter has passed, again the days grow longer...
 The gold-hammer sings, the people attend to the labours of the fields.
 We return bringing the chiefs of the revolt as prisoners.
 Our general is terrible. The Huns will keep quiet.] 出車

Song of the wives, whose husbands are carrying on this campaign against the Huns. One speaks for all.

[Here is autumn, the tenth month of the year...
 Without doubt the service of the emperor is important.
 Nevertheless my wifely heart is full of uneasiness.
 Will the soldiers of the expedition return?

Here is spring back again, here are the new leaves...
 Without doubt the service of the emperor is important.
 But my wifely heart is restless and distressed.
 Why do not the soldiers of the expedition return?

Are their chariots worn out, are their horses weary?..
 Without doubt the service of the emperor is important.
 In anguish I consult the tortoise and the milfoil.
 O joy! the soldiers of the expedition will soon return.] 秋杜

Before 771, under the Emperor 幽 Yu, a good citizen laments thus:

[It is in vain that we raise our eyes to the luminous Heaven...
 It sends us now nothing but misfortunes and calamities.
 The empire staggers. Officials and private persons are disconcerted.
 Gnawing worms ruin the people...
 Exaction and injustice are the order of the day.

From those who possess they steal their goods.
 The good are punished, the wicked are protected.
 The proverb says: What man constructs, woman demolishes...
 No good can come from women and eunuchs.
 A favourite with a glib tongue causes all our misfortunes.

Prince, why does Heaven warn you by so many misfortunes,
 if it is not in order that you may examine yourself?
 But you hate good ministers and good advice.
 Thus the enfeebled empire is falling into ruin.
 Invaded on all sides by swarms of Barbarians.

When water gushes out with violence, it is a sign that its source is deep.
 If my grief is exhaled with its present force, it means that it is of long duration.
 I have seen nothing but disorder and misfortune all my life.
 If you wish, luminous Heaven will put everything right again.
 Prince, think of your ancestors and save your descendants.] 瞻卬

Hereditary feudal empire. — Third dynasty 周 Chou. — Its decadence, 771 to 519. Feudal anarchy. Period of hegemonies and confederacies.

Summary of events. — Some great confederated feudatories defeated the Barbarians of the North-West, and put on the throne a son of the Emperor 幽 Yu who had escaped being massacred. This was the emperor 平 P'ing, 770-720. But it was recognized that the capital could not remain in the valley of the 渭 Wei, which was too exposed to sudden incursions of the nomads. The seat of empire was transferred to the East, to the city of 洛陽 Lo-yang, formerly founded by the duke of Chou. The history often applies the name Eastern Chou to the emperors who reigned after this exodus, which was not without danger. The Barbarians scoured the country, to such an extent that the lord of 秦 Ch'in had to cover with his troops the journey of the new emperor; a retreat, not to say a flight. As a reward for his services, the emperor P'ing enfeoffed him, with the title of count and then of duke, with the whole of the valley of the Wei. Now, just as the Chou, born and grown up in that inaccessible eyrie, emerged from it to overthrow the Yin, so the Ch'in emerged in their own time, to overthrow the Chou. Their usurpations began on the day on which they took possession. Who could have prevented them from doing just as they pleased? The empire existed only in name. Feudal anarchy was complete. Four great fiefs, 秦 Ch'in, 楚 Ch'u, 晉 Chin and 齊 Ch'i, having become preponderant, enslaved or annexed the small ones with impunity. The latter tried to resist by means of confederacies, which the interests of the day formed, and those of the morrow unformed. We enter the period of hegemonies and confederacies; the epoch of betrayals and assassinations, parricides and fratricides; the epoch of continual, ruinous, bloody, atrocious war. — The son and successor of the emperor P'ing, the emperor 桓 Huan 719-697, having wished, in 707, to subdue a rebel vassal, was defeated by him and also wounded in the battle. That put an end to the imperial prestige. In 704, the viscount of Ch'u took the title of king. — The following Emperors are not worth the trouble of naming. Let us follow the actions of the great feudatories. Advised by the celebrated 管夷吾 Kuan I-wu, in 685 the marquis 桓 Huan of Ch'i founded the league of the centre. Ch'u at once replied by placing himself at the head of a league of the south. In 681 the league of the centre grew stronger, and the marquis Huan of Ch'i took the title of leader. In the west Ch'in became enlarged, and no longer occupied itself only with its own affairs. Taking advantage of these mutual distrusts and discords, the Barbarians pushed their incursions into the heart of China, pillaging, burning and massacring. In 660 they ravaged the marquisate of 衛 Wei, to such an extent that, out of all the population, one hundred thousand souls at least, there remained only seven hundred and thirty persons. The leader Huan of Ch'i defeated them in 659, and saved the empire from destruction, say the historians, laconically. In 650, Ch'in and Ch'i united to restore order in the great fief Chin. In 648, an incursion of barbarian horsemen, penetrated into Loyang the capital; and the Chou were very near being extinguished by the massacre. In 645 Kuan I-wu, the first great Chinese politician, died. The leader Huan of Ch'i whose fortune he had made, died in 643, and his glory

ended with his life. The history relates that his five sons, solely occupied in disputing about the succession, left their father's corpse lying in his bed for 67 days, without anyone putting it in a coffin. — The marquis 穆 Mu of Ch'in took the title of leader for the west; the marquis 文 Wên of Chin made himself leader of the league of the centre. In 632, this league of the centre defeated in battle array the king of Ch'u (southern China), who had become more and more powerful and restless. Then Ch'in and Chin fought with each other, which gave to Ch'u the time and the means to recover... Wars and crimes succeeded each other, with sickening monotony. After 612, feudal assassinations, parricides and fratricides, attained their maximum of frequency; and that, for futile pretensions, for nothing at all. — In 597, there was a great battle between the league of the north and that of the south. The north was defeated. The progress of the Ch'u became disquieting. Happily for the Northerners, the viscount of 吳 Wu, a fief situated on the sea coast to the south of the Blue River, joined the northern league in 576, thus obliging Ch'u to face two fronts. In 575, there was a great battle between the north and the south. This time Ch'u was completely defeated. — Henceforth, the political factors were... League of the north, with Chin at its head, and Ch'in on the western flank. The league of the south, with Ch'u at its head, and Wu on the eastern flank. The forces being about balanced, the two leagues continuing to fight each other, did each other no great harm, for a time. In 562, they even swore a peace, of which this was the text: «We all who swear here together, will not destroy the crops, will not exhaust the sources of profit, will not shield traitors, nor give asylum to criminals. We will help each other in our misfortunes, love and hate in common, and all respect the emperor. If any one of us act otherwise, may Heaven who watches over contracts and oaths, the Mountains and the Rivers, all transcendent Beings honoured by worship, the ancient emperors and lords, and the ancestors of our houses punish him. May he lose his mandate, his subjects, his lands, his family.».. This peace so well sworn to, lasted a little more than a year. Wounded vanities, thwarted ambitions, unsatisfied covetousnesses. Interests of the moment, combinations of short duration, petty calculations of myopic princes, preoccupation with disentangling themselves from present difficulty and making no attempt to forestall the next one. Chinese policy, in short.



Religion. — I have brought together in their entirety, in Lessons thirteen and fourteen of my HBO, the texts relating to the religious worship, during this period of decadence, 771 to 519. I believe that I have proved that the ancient notion of the supreme Being, of Heaven, of the Sovereign on high, remained as it was originally, was even accentuated, without any essential degeneration. It became more and more anthropomorphic (page 35, the first character of the two first columns, 帝 the Sovereign on high; the fifth character of the first column, 天 the Heaven), but without diminution of his attributes, without lowering of



his dignity. He alone reigns, governs, rewards and punishes. He appears in dreams. He receives the visits of privileged ones. The oppressed bring their complaints to him. He listens to their requests and renders them justice. He is not deceived. No guilty one escapes from his prosecution. He blesses and exalts good people. He is always the same, throughout time, and above changes. Nothing is caused nor happens, contrary to his will... Thus a theism, which may be called a monotheism. No angels, no demons. The court of the Sovereign on high is formed of Genii, glorified Manes, souls of illustrious deceased persons, admitted to serve him for a time. But the Sovereign differs essentially from this category, and dominates it from on high. He has no equal, nor is there anyone like him. I have set forth (HBO. L. 11 B) the famous question of the Five Sovereigns on high, opened in 756 B.C., closed in A.D. 1067, to which the Taoists gave an importance it did not possess. It practically came to this. Being unable to monopolize the Sovereign on high as patron of the empire, nor his sacrifice reserved for the emperor, the leaders whom we know, trying to encroach, each sacri-

fied to him under the formality of protector of his region. Now the regions of space are designated, in China, by the five colours. Hence the white Sovereign, yellow Sovereign,... the five Sovereigns. Imaginary distinctions in a single Sovereign on high, and not multiplications of that Sovereign. The Chinese Scholars of all ages have proclaimed this to satiety.

With regard to the ancient animistic notions, it is fully established by the texts, that they also remained essentially the same, during the period we are considering, in spite of its decadence. The duplicity of the soul is more clearly formulated than before, but this point does not seriously affect the animism, the aerial soul alone being considered as the true soul. The Manes, which the Chinese have never conceived of as spirits, became more and more material, sensual, coarse, thievish. Their beggarly condition is crudely affirmed, and is never contradicted. The material soul adhering to the body, decomposes with the corpse. The aerial soul survives temporarily, the survivorship depending on its sustenance.

The dead are *Kuei*, the dependents. All end at the second death. Neither paradise, nor hell. The punishment of evil, the fate of the wicked, is total extinction at death. The reward of righteousness, the fate of the good, is survival during the time of the aerial soul, which lives on the inhalations from the offerings, and which finishes by being extinguished, from inanition and senility. That was the official, learned belief, that of the intellectuals who theorized. As to the people who do not theorize, believing that the *Kuei* would steal if gifts were not made to them, they took care to make to them annually the customary offerings at the family cemetery, and slept tranquilly on this accomplished rite. (HBO. L. 14.)



Prose. — I will cite some texts, to show the ideas, manners and style of the epoch. The *Shu-ching* and the *Shih-ching* give nothing more regarding this period. It is covered especially by the *Tso-chuan*, the *Kuo-yü*, and the *Shih-chi* (see these entries in the Bibliographical Index).

The marquis 獻 Hsien of 晉 Chin had formerly married a girl of the 狄 Ti barbarians, who had born him two sons, 申生 Shên-shêng and 重耳 Ch'ung-êrh. The marchioness having died, the marquis, against the advice of the tortoise, married another foreigner, who also bore him a son. This wife resolved to rid herself of the hereditary prince Shên-shêng, son of the deceased marchioness, in order that the succession might come to her own son. One day she said to Shên-shêng: Your deceased mother has appeared to your father in a dream; go quickly and make offerings to her... Shên-shêng accordingly went to make offerings to his mother's manes. According to custom, he brought back for his father a portion of the meats offered. The step-mother poisoned this meat. When, before partaking of it, the marquis offered a small portion, a dog which snapped it up, died on the spot. The marquis resolved to bring about the death of his heir. — Exculpate yourself, Shên-shêng's uterine brother said to him... I will not do so, said the prince. Our father loves this woman. If I were to prove to him that it was she who nearly poisoned him, I would wound his most cherished affections... Then flee, said the brother... I will not flee, said Shên-shêng. For, if I flee, the stupid fellows will believe me really guilty of parricide, the greatest of all crimes — Shên-shêng was executed (in 662), and Ch'ung-êrh ran away to the Ti, his mother's people. After the death of the marquis Hsien, the son of the foreigner was assassinated, and a younger prince, 夷吾 I-wu, was enthroned. This was the marquis 惠 Hui. Wishing to obliterate the memory of his father's fatal error, he caused the tomb of the unfortunate Shên-shêng to be levelled, and suppressed the offerings that were made to him. — During the autumn of that year, as 狐突 Hu-t'u, Shên-shêng's former preceptor, was going into the country, he met the deceased prince Shên-shêng, who made him get into his chariot and said to him: My brother I-wu acted contrary to the rites, in suppressing my offerings. I have accused him before the Sovereign on high. The Sovereign on high has given me permission to surrender 晉 Chin to 秦 Ch'in, who will give me what is due to me.. Hu-t'u said to him: According to tradition, a 神 *shên* does not accept anything offered to him by people not of his own race. If Ch'in makes offerings to you, those offerings

will not be to your taste. And then, would it not be unjust for you to surrender Chin to Ch'in? What have the people of Chin done to you? It was your father who caused your death. It was your brother who deprived you of the offerings. The people of Chin have done you no wrong... That is true, said Shên-shêng. I will make another petition to the Sovereign on high. In seven days' time, outside the West gate, you will find a sorceress, who will put you in communication with me... All right, said the preceptor... Shên-shêng immediately disappeared. — On the day indicated, the medium said to Hu-t'u in the name of Shên-shêng: The Sovereign on high has granted my new request. I will revenge myself on I-wu alone, in the plain of 韓 Han.

In 659, the count 穆 Mu of 秦 Ch'in having fallen sick, lost consciousness and remained in that state for seven whole days. When he had come to himself, he said: I have visited the Sovereign on high, who ordered me to put an end to the troubles of the marquisate of 晉 Chin. — Now the marquis 惠 Hui of 晉 Chin was a mad-cap, and brother of the wife of the count of 秦 Ch'in. It was probably because of this relationship that count Mu did not exert himself to execute the orders of the Sovereign on high. But in 645, being attacked by his brother-in-law, he took the field resolutely against him. The two princes met, in advance of their troops, on the plain of 韓 Han, and pounced upon each other. Count Mu was on the point of succumbing, when three hundred men whose lives he had formerly spared, extricated him and made the marquis Hui of Chin prisoner. — It is quite a pretty episode. Formerly, says the history, count Mu's warhorse having escaped, three hundred countrymen captured and ate it. Having been seized by the officers of justice, they were about to pay for this crime with their lives. The count having heard of it, said: When one has eaten some horse, one must drink some wine, or one will get indigestion; give some wine to those poor devils, and then let them take to their heels! When count Mu had to make war on the marquis Hui, these grateful men requested to be allowed to form his guard. When they saw him in difficulties, they charged desperately, saved him and captured his adversary.

Formerly when Ch'ung-êrh betook himself as a fugitive to the Ti, he was accompanied by the faithful 趙衰 Chao-ts'ui. The Ti having taken in a raid two beautiful maidens, Ch'ung-êrh married one and Chao-ts'ui the other. From this union was born 趙盾 Chao-tun, who was minister of Chin, under the marquis 靈 Ling, grandson of Ch'ung-êrh. This marquis Ling, a rogue, tired of the remonstrances of his minister, tried to get him assassinated. Having escaped from death, Chao-tun betook himself to a safe place. In 607, one of his cousins killed the marquis Ling. Chao-tun died a natural death, warned however by an oracle of the tortoise, that his family would pass through a terrible crisis, but would raise itself up again. Under the marquis 景 Ching of Chin, cousin of the marquis Ling, 屠岸賈 T'u-an Ku a former favourite of the latter having become Grand Justiciary, for his private vengeance, abused the power his office conferred on him, and unknown to the marquis, in 597, massacred the whole 趙 Chao family. Only one woman was spared, because she was of the blood of the marquis of Chin. Now this woman was pregnant. She withdrew to the harem in the palace. Two faithful servants of the Chao family, who knew the fact, said to each other: If

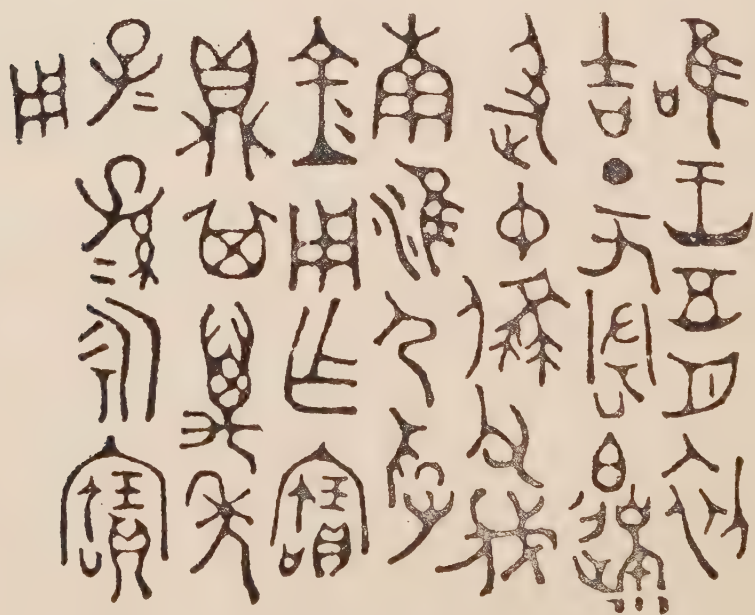
the child about to be born is a boy, we will devote our lives to the restoration of his family; if it is a girl, we will commit suicide, in order to follow our masters in death. — The widow gave birth to a boy. T'u-an Ku having got wind of it, had a search made in the harem. The widow took the new-born child and adjured it in these words: If Heaven wishes the race of the Chao to be extinct, wail! If it wishes it to be perpetuated, keep silent!.. Having said that, she slipped the infant into her roomy trousers. Now, during the whole time the search lasted, the child remained silent and thus was saved. — However 杵 臼 Ch'u-chiu and 程 嬰 Ch'èng-ying, the two faithful ones, said to each other: This time the child has escaped, but this cannot last... Having consulted together, they procured a newly-born child, and agreed on the following plan to put a stop to the investigations. Ch'èng-ying hid the widow's son in his house, among his own children. Ch'u-chiu took refuge in a mountain village, with the putative child. Then Ch'èng-ying went to the police officers and said to them: If you will give me a thousand ingots, I will reveal to you where the descendant of the Chao is. The delighted officers promised him the amount. At the head of a troop of satellites, they followed Ch'èng-ying, who conducted them to the village where Ch'u-chiu was hidden. When the latter had been taken, playing the part agreed upon, he cried: «Ah! you wretch, Ch'èng-ying, who have sold to his enemies the last scion of your masters!.. Then clasping the putative child, he cried: «O Heaven! O Heaven! of what fault is this new-born child guilty? Why must it perish?».. Thus deceived, the officers executed on the spot both Ch'u-chiu and the child. Then, believing that they had made a complete end of the Chao, they made no further investigation. The posthumous son grew up quietly in the house of Ch'èng-ying. — Now the marquis 景 Ching of Chin having fallen sick, consulted the tortoise, which declared to him that he was being punished in this way, because he was not treating as befitted his rank the descendant of a great family. The marquis declared himself ready to make complete reparation. Ch'èng-ying spoke. The enemies of T'u-an Ku massacred him, for having caused the marquis' illness, a crime of lese-majestie. The marquis Ching gave over to 趙 武 Chao-wu, the posthumous child, all the possessions and titles of his ancestors. He immediately recovered. — Then Ch'èng-ying spoke thus to Chao-wu: «Formerly, after the massacre of your parents, their servants committed suicide to follow them in death. Only Ch'u-chiu and I deferred, in order to save you. Now that the house of Chao has been restored to its former glory, I am going to bear the news to your ancestors the Chao and to my friend Ch'u-chiu... Chao-wu prostrated himself sobbing, and entreated him to consent to live, saying: «I will tear myself to pieces to prove my gratitude to you; all my life, I will honour you as my father; if you leave me, I will be heart-broken with grief»... «I can live no longer, said Ch'èng-ying. Ch'u-chiu and I have sworn to die for the Chao. He has kept his word. It is my turn now!.. and he killed himself. Chao-wu wore for him, for three years, the mourning of a son for his father. — However, although the marquis Ching had not ordered the massacre of the Chao, and although he had made amends for the massacre as I have just said, Heaven was not appeased; the History does not say why. In 581, the former minister Chao-tun appeared to him in a dream, his hair dishevelled, bursting with grief, striking his breast and crying out: «You unjustly killed my

children; I have obtained permission from the Sovereign on high to avenge them on you.». At these words the spectre broke through the door and penetrated into the marquis's apartment. Terrified, the latter sought refuge in the harem, but Chao-tun forced the window. At that moment the marquis awoke. He at once summoned the sorceress of 桑田 Sang-t'ien. What does this dream forebode? he asked her... It forebodes, said the sorceress, that you will eat no new corn this year. — A short while afterwards, the marquis was attacked by an illness, which soon took a serious turn. The doctors of 晉 Chin being unable to do anything, he asked the court of 秦 Ch'in for a doctor, these of that country being the most famous. Before the arrival of the expected doctor, the marquis had another dream. He saw his sickness in the shape of two goblins lodging in his body. One of the two said: A clever doctor is coming, who will illtreat us; let us be off!.. No, said the other, let us take up our quarters between the diaphragm and the pericardium; no doctor will be able to get at us there... The doctor having arrived examined the patient, and then gave his verdict in these terms: The trouble is situated between the diaphragm and the pericardium; it is incurable, because no drug has the property of penetrating to that place... That is a really clever doctor, said the marquis; and sent him back laden with presents. — However the sickness dragged on for a long time. The time of the corn harvest arrived. The marquis had a desire to eat some new corn. They sent to fetch some from the farm, and the cooks duly set about preparing it. It was in the sixth month, the forty-third day of the cycle. The new corn having been cooked, was served. The marquis gave orders for the punishment of the sorceress of Sang-t'ien for having lied to him. Then, before sitting down to table, being obliged to retire, he went into the closet, fainted, fell into the pit, and died there. His footman had dreamt the night before, that he was carrying the marquis on his shoulders to heaven. At noon, he bore on his shoulders the corpse which had been hauled up out of the pit of the privy, and then committed suicide in order to follow him in death.] *Tso-chuan* and *Shih-chi*.

[In the year 500, 趙簡子 Chao Chien-tzü, a descendant of Chao-wu, having fallen sick, completely lost consciousness. On the fifth day, the celebrated doctor 扁鵲 Pien-ch'iao having examined the patient, said to the very anxious assembled household: «Judging by his pulse, your master should recover. Formerly (in 659) the count 穆 Mu of 秦 Ch'in similarly was unconscious for seven days. When he had come to himself, he said: I have enjoyed myself immensely. My late return is due to my having seen so many things... Well, your master's sickness is the same as that of count Mu of Ch'in. Within three days, he will come back to himself, and doubtless will have many things to relate to you.». In fact, on the eighth day, Chao Chien-tzü came back to himself and said to his officers: «I have been staying with the Sovereign on high. I enjoyed myself very much and learnt many things.] *Shih-chi*.

In 535, in the county of 鄭, the late prince of the blood 伯有 Pai-yu had appeared several times to announce that, on a certain day, he would kill such or such a person; and the persons thus designated, had all died on the day indicated. Another prince of the blood, then a minister, the celebrated politician and

philosopher 子產 Tzü-ch'an, having reflected on this case, caused to be given to Pai-yu's son, the means for making abundant offerings to his father's manes. The apparitions immediately ceased. — Questioned regarding this matter, Tzü-ch'an gave the following explanations, which have been admitted down to the present day by all Chinese philosophers, as the expression of what is known regarding the soul and survival. •Man has two souls. The one material 魄 *p'ai*, the issue of the sperm, is produced first. The other aerial 魂 *hun*, is only produced after birth, gradually, through internal condensation of part of the air breathed. This explains why animal life precedes, and why the intelligence only develops with the years. — At death, the material soul follows the corpse into the tomb; the aerial soul subsists free. The two souls survive and act, in proportion to the physical and moral vigour which they have acquired during life, by nourishment and study. After death, their preoccupation, for both of them, is to procure for themselves, by all means, what is necessary to maintain their spectral life, if it is not offered to them. When a soul has purveyors, it makes no noise and does no harm; but if it is starved, it steals, from necessity. The family of Pai-yu having been ruined, had stopped the offerings, which reduced the soul of Pai-yu to robbing in order to survive. From the time that his son resumed the ritual offerings to him, his robberies ceased.] *Tso-chuan*.



Chinese writing, under the third dynasty.

The hereditary feudal empire. — Third dynasty 周 Chou. — Its agony, 519 to 316 (256). — The age of iron. — Philosophers. Sophists.

Summary of events. — The emperor 敬 Ching occupied the throne from 519 to 476; that is all there is to be said about him. The feudal war was universal and continuous. The small fiefs having disappeared, the destruction of the great fiefs began. The political assassinations are beyond counting. We have seen 吳 Wu becoming embarrassing to the kingdom of 楚 Ch'u, about 585. In 496, a new power, 越 Yüeh, the country of Canton, enters on the scene, and begins a duel to the death with Wu, which released Ch'u. The names of the two rival viscounts, 夫差 Fu-ch'ai of Wu, and 狗踐 Kou-chien of Yüeh, who became heroes of romances, are still famous among the Chinese people. Finally Yüeh annexed Wu in 473. In 457, those of 晉 Chin get rid of the family who had governed them until then. After several years of trouble, in 453 three small lords divided the country between them, and became viscounts, then marquises, of 趙 Chao, 魏 Wei and 韓 Han. — Thanks to a certain 吳起 Wu-ch'i, a hired officer, first general then minister, 楚 Ch'u became powerful about 387, and molested all its neighbours. But Wu-ch'i was assassinated by some jealous people in 381. There remains to us from him a treatise on military art entitled 吳子 Wu-tzû, Master Wu. There exists a still older one, 孫子 Sun-tzû, the work of 孫武 Sun-wu, a general in the service of Fu-ch'ai's father, and therefore written before 496. — However in the West 秦 Ch'in became more and more powerful. In 364, Ch'in defeated the confederated army of Chao, Wei and Han, and cut off, says the history, sixty thousand heads. That was the beginning of the lugubrious totals, which we will see succeeding each other, with ever-increasing frequency. In the evening after each battle, Ch'in paid a premium per enemy decapitated head, and authentically registered the total addition. In 361, Ch'in procured for itself a hired politician, who made of it a formidable power. He was the famous 衛鞅 Yang of Wei. There remains to us, from this man, a political treatise entitled 商子 Master Shang, from the name of his fief. I have analyzed it in Lesson 28 of my HBO. — In 334, 楚 Ch'u destroyed 越 Yüeh, and annexed its territory. — In 332, Ch'in defeated the general coalition formed by the politician 蘇秦 Su-ch'in. In 328, the politician 張儀 Chang-i procured for him new victories over his neighbours. In 325, the count of Ch'in took to himself the title of king. From 334 to 318, 齊 Ch'i, 魏 Wei, 燕 Yen, 韓 Han, and 趙 Chao, all made themselves into kingdoms. The emperor no longer was taken into account. — In 316, Ch'in conquered 蜀 Shu, the present 四川 Ssü-ch'uan, thus extending itself along the upper course of the Blue River, and coming in contact with Ch'u. — In 314, 赧 Nan, the Shameful, inherited the imperial throne. [We anticipate. He will occupy it for 59 years, in which there is nothing that we can take account of. In 256, to avert any thing worse, he graciously offered to Ch'in the imperial throne and the small territory that remained to him. The third dynasty 周 Chou thus became extinct, having lasted for 794 years.]

Religion. — During this period which closes ancient China, the old theism, which dates from the beginning, is still what it was originally. The Supreme Being, Heaven or the Sovereign on high, reigns, governs, recompenses and punishes. There are neither angels, nor demons. The court of the Sovereign on high is composed of Genii, glorified Manes, souls of the illustrious dead, admitted to serve for a time. — Man has two souls. The inferior, remaining in the corpse, becomes extinguished in proportion as the latter decomposes. The superior one will survive, in an aerial (not spiritual) state, on condition that it is nourished, a duty incumbent on its surviving relatives. All the Manes, are dependants, beggars. The soul which receives no offerings, becomes extinct in a short while. The soul which is well nourished, can survive for several centuries. The second death, extinction from inanition, ends by extinguishing them all. — Moral sanction is limited to this life. There is no sanction after death. There is neither heaven, nor hell. Therefore the sole solicitude of the Chinese is to have someone who will nourish him after his death. Hence the care to have as many children as possible, and the duty of procreating incumbent on all his children. HBO. L.13 and 14.



Systems. — At this epoch there lived the two men, who have represented, down to the present day, the two great Chinese systems, of which they were, however, not the authors, Confucius and Lao-tzū.

Confucius, properly 孔夫子 K'ung Fu-tzū, Master K'ung, was born in 551 and died in 479 B.C. A native of the marquisate of 魯 Lu (the present province of 山東 Shantung), he was the son of an obscure military official, who left him an orphan at three years of age. All that is known about his infancy, is that he doted on ceremonies and excelled in knowledge of the rites. Married at the age of nineteen, he became in time superintendent of the granaries, and later of the pasture-lands, of the marquis of Lu. He was fifty years of age, when, in 501, he was promoted to be prefect. In 500 he became chief Judge, and in 497 Viceminister of the marquisate. In these various duties, he showed himself narrow, stiff, brittle. Finding the marquis of Lu too uncomplying, and too intractable, he left him abruptly, and took to wandering, a colporteur of politics at the disposal of the highest bidder, through the practically independent feudal states, which then composed the empire of the 周 Chou, preaching everywhere a return to the ancient customs, sometimes listened to temporarily, oftener dismissed at once, the bitterness of his character ill serving his interests. — In 484, after thirteen years of wandering life, at the age of 67, he returned to Lu, but did not re-enter the service of the marquis. The empire was decaying, the princes made a jest of the principles of the ancient government, the rites and music were degenerating, the Odes and the Annals were forgotten. Confucius sought to revive all these old things, to reform his age by leading it back sixteen centuries. To this end, he sorted out the Rites, made a selection of the Annals, and a choice of the Odes, and commented on the Book of Changes. It was for the use of his pupils, that Confucius compiled this selection of texts, these anthologies. Now, in consequence

of the destruction of the ancient archives in the year 213 B.C., it happened that these school-manuals, in all less than two hundred octavo pages of texts, are nearly all that remain to us from ancient China. These small books made the man's great reputation. — Confucius kept a private school to the end of his life. He successively taught, so tradition relates, about three thousand scholars, of whom seventy-two who especially pleased him, are called his disciples. — With age and disappointments, for he never met with the approval of his contemporaries, who only saw in him a morose fault-finder and laughed at his utopies; with age, I say, and disappointments, his character became embittered and he became superstitious. He regretted that he had not cultivated the art of divination sooner and more thoroughly. Some hunters having killed an extraordinary animal, he concluded therefrom that Heaven was notifying him of his approaching death and of the destined failure of his work. He devoted his last years to the editing of his chronicle of the marquise of Lu, a work in which he created that art of calculated concealments, studied disguises, and misleading euphemisms; a bad art which the Chinese Scholars have since greatly used and abused. — In 479, Confucius announced that the sacred mountain was about to fall, that the ridge-beam was about to break, that the Sage was about to depart. His last words were: Since no prince of this time has enough intelligence to understand me, it is better that I die, for my plans will not materialize... He took to his couch, spoke no more, and died on the seventh day, at the age of 73 years. His disciples buried him on the north of the town of 曲阜 Ch'ü-fou, then the capital of Lu. His tomb still exists, unviolated.

I have set forth the teaching of Confucius, in my HBO. L 15 and 16. In short, he believed in the theism and the animism of his time, like his contemporaries, no more and no less. He believed firmly in divination, as it was then practised. He believed in the native rectitude of man, required that that rectitude be developed by teaching, and protected by the paternal benevolence of the government, without direct intervention. — His great formula, is the *middle way*, practical opportunism. No sympathy, no antipathy, no preconceived idea, no firm conviction, no tenacious will, no personal ego... First, at firstsight, not to approve, not to disapprove; not to embrace, not to repel... Then, after reflection, never to resolve for one extreme, for excess and deficiency are alike bad. Follow always the *middle way*, take in everything a middle position, temporize, shift, manoeuvre. Every straight blow is a fault. Every complete solution wounds someone. To urge a right thing, is to commit a tort. To keep oneself to a *nearly* which neither completely pleases nor displeases anybody, that is the ideal for the ruling class. — As to the people, *filial piety* exaggerated till it is fantastic, ought with them to take the place of religion, and the official *rites* ought with them to take the place of *morality*. They should not aim at more, and the government ought not to allow them more. The citizen is, for Confucius, the first of the domestic animals, which it is necessary to care for properly, in order to extract much from it, that is all: It is besides, the ancient Chinese conception, dating from the beginning, set forth systematically in the *Chou-li*.

This doctrine (called *utopian Confucism*), not invented, but codified by Confucius, was developed especially by the master's grandson, 孔伋 K'ung-chi

alias 子思 Tzū-ssü, born about 500, author of the treatise 中庸 Chung-yung, the Middle Way; then by 孟軻 Mêng-k'ò, vulgarly Mêng-tzú, Master Mêng, whence Mencius, 372 to 289, moulded by the pupils of Tzū-ssü. It was Mencius who found the formulas which have remained typical since that time; the *heart of a child* for the native rectitude; *propriety* (convenience) for the middle way. The instinct of this propriety, natural knowledge, is an inborn cosmic particle, which makes a man a man, and distinguishes him from the animals. See HBO. L. 26.

Here are some examples of the style of these three authors:

Confucius. [The study of youths should consist in first developing their native goodness, then in benefiting others, whilst aiming always at the highest good. — As to oneself, the end being properly visualized, one can make one's resolutions, exclude external distractions, and attain to internal peace. Through reflection in this internal peace, one obtains what one is seeking for. — For others, the Ancients learnt to govern a principality, in governing their own household; their household, in governing themselves; themselves, in governing their heart; their heart, in regulating their ideas; their ideas, in acquiring knowledge. The Ancients derived their knowledge, from a study of diverse beings.]

Tzū-ssü. [The decree of Heaven on man, is his nature. To act according to that nature, is his way. Instruction should help him to follow it. It is never lawful to deviate from one's way, be it only for a single moment. So the Sage is ever vigilant, as if anxious. He watches over the first movements of his heart. — When the soul is not stirred by any emotions of joy, anger, gladness or pleasure, it is concentrated. When it is stirred, but not excessively, it is harmonious. Concentration is the cosmic point of departure. Harmony is the universal law. Concentration and harmony, are the positions of heaven and the earth, which give birth to all beings. — Confucius said: The middle way, is perfection; the middle way, is the position of the Sage. Alas! that way is not well known. Some do too much, others not enough. But few men persevere in the middle way without deviating.]

Mencius. [He would not be a man, who would be incapable of benevolence, who would not be ashamed to act wrongly, who would not yield to others, who would make no difference between right and wrong... Benevolence derives from the sense of propriety, the inclination to yield from the understanding of the rites, the distinction between right and wrong comes from the reason. Humanity, understanding of propriety and of the rites, reason, everyone has these four faculties, as he has four members, from birth. He is a man because he has them. — That in which man differs from the animals, is a delicate thing. The vulgar loses it. The Sage conserves it. — In the years when the harvest has been sufficient, the young people behave properly. In the years when the harvest has been insufficient, many become brigands. All have received from Heaven the same good dispositions, but some stifle them, as the result of circumstances. — Innate goodness is long-lived. Fatigued by the daily activity, it renews its vigour during the nocturnal repose, and in the morning the affections and aversions are about what they ought to be. But if, owing to the length of the day, man strikes as it were so many blows at his natural goodness by repeated bad actions, if he stifles it again and again, there will come a time when the nocturnal repose will fail to repair it any more. Then the man will become an animal; so much an animal, that

people will ask themselves if he ever was a man. Confucius said: If you keep tight hold on them, they will be conserved; if you allow them to stroll, they will lose their way. He said that, of the sentiments of the heart. — If a fowl escapes, a man searches for it with solicitude. If he loses his natural goodness, he makes no effort to recover it. Suppose a man has the fourth finger of one of his hands shrunk. That defect is insignificant, does not impede his work. And yet, if that man hears that in Ch'in or in Ch'u someone can set his finger right again, he would not find the journey too long or too laborious, he would make it willingly, in order to have a finger like that of other men. But, on account of his vitiated heart being no longer the heart of a man, he will not put himself to any trouble. That is not knowing how to distinguish principal and accessory. }

老子 Lao-tzŭ, the *Old Master*, was a contemporary of Confucius, older than he by twenty years. His life must have been passed between the dates 570-490, Confucius' dates being 551-479. Nothing related concerning this man is historically certain. He was archivist to the court of the Chou, says the Taoist tradition; that is probable. He saw Confucius at least once, about the year 501, says the Taoist tradition again; that is possible. Wearing by the disorder of the empire, he finished by leaving it, and never returned. At the moment when he was crossing the Western Pass, he composed for his friend 尹喜 Yin-hsi, the guardian of that pass, the celebrated 道德經 *Tao-tê-ching*, the treatise on the Principle and its action, the fundamental text of Taoism. This again is a Taoist tradition, very insufficiently established, seeing that, of the two most ancient Taoist writers, one (*Chuang-tzŭ*, chap. 3) makes him die in his bed in China, while the other (*Lieh-tzŭ*, chap. 3) admits the version of his departure. It is not even known exactly what was the family name of the *Old Master*. About the year 100 B. C., the celebrated historian 司馬遷 Ssü-ma Ch'ien, who was however very favourable to Taoism, said of the legends relating to Lao-tzŭ: «Some say this, and others say that, and, of the *Old Master*, one can only affirm that, having loved obscurity above everything, this man deliberately effaced the trail of his life.»

Lao-tzŭ did not invent Taoism. He found it in the archives of the third ministry; the literary index of the 漢 Han dynasty is precise on this point. He was not even the first to teach it. He had forerunners, there had been pretaoists, the names of whom are known, but who did not write. Lao-tzŭ was the editor of the first Taoist writing, which served as a foundation for the later development of the doctrine. Hence it resulted that its paternity was often attributed to him. — And whence did this doctrine come to the archives of the third ministry?.. This ministry registered all that came from foreign countries. So Taoism is, in its main features, a Chinese adaptation of the contemporary Indian doctrine of the *Upanishads*. The fact of its importation cannot be demonstrated, there being no document in existence giving the name of the colporteur and the date of his arrival. But the argument «a non-Chinese doctrine, then current in India, all at once full blown in China,» creates for the importation, according to any view, a presumption bordering on certitude.

The texts, concise to obscurity, of the Patriarch, were developed, one to two

centuries later, in magnificent language, by Lieh-tzü and Chuang-tzü, the Fathers of Taoism. — 列子 Lieh-tzü, master Lieh, from his name 列禦寇 Lieh Yü-k'ou, lived in obscurity and poverty, in the principality of 鄭 Chêng, for forty years. He was driven thence by famine, in the year 398. On that occasion, his disciples put in writing the substance of his teaching. That is all we know of and possess from him. It is not known what became of him. — 莊子 Chuang-tzü, Master Chuang, from his name 莊周 Chuang-chou, a native of the country of 梁 Liang, is hardly better known to us. A post was offered to him in 339, from which it is inferred that he was then at least forty at most fifty years of age. He died about 320, probably. Very learned, full of spirit, he also passed his life voluntarily in obscurity and poverty, battling bravely and fearlessly against the errors and abuses of his time. — To these two Fathers one may apply the words spoken by Ssü-ma Ch'ien of Lao-tzü: «Loving retirement and obscurity above all, they deliberately effaced the trail of their life.»

The doctrine of Lieh-tzü and of Chuang-tzü is the same as that of Lao-tzü, only more expanded and richer. The ideas of these men, the only thinkers that China has produced, should be studied with care, for their influence on the Chinese mind was considerable; in Chinese literature, one finds traces of them everywhere. In power and imagination, no Chinese author has surpassed them. — Their system is a realistic, not idealistic, pantheism. At the beginning there was a single being, not intelligent but a fatal law, not spiritual but material, imperceptible by dint of its tenuity, at first immobile, which they call 道 *Tao* the Principle, because everything is derived from it. There came a moment when, it is not said why, this Principle began to emit 德 *Tè* its Virtue, which acting in the two alternative modes *yin* and *yang*, produced, as by a condensation, the heaven, the earth, and the air between them, unintelligent agents of the production of all sensible beings, the Principle being in all, and all being in it. The sensible beings go and come, in a chain of a circular evolution, birth, growth, decay, death, rebirth, and so forth. The Sovereign on high of the Annals and the Odes, is not expressly denied, but they do without him; he has no place nor part in the system. Man has not an origin different from that of the multitude of beings. He is more perfect than the others, that is all. And that, for this existence only. After his death, he will pass into some new existence, not necessarily human; perhaps animal, or vegetal, or even mineral. Transformism, in the widest sense of the word. — The Sage causes his life to last, by temperance, peace of mind, suppression of all passion, abstention from everything which fatigues or wears out. That is why he keeps himself in retirement and obscurity; in effacement, prompted neither by a feeling of humility, nor by devotion to the highest meditations; which is love of self, laziness and disdain. If he is drawn by force from his retreat and placed in office, the Taoist Sage governs and administers according to the same principles, without fatiguing his mind, without straining his heart, acting as little as possible, if possible not intervening at all, so as not to obstruct the cosmic rotation and universal evolution. Apathy through abstraction, systematic inactivity. To regard everything, from so high and so far, that all appears fused into one, and there are no longer any individuals nor details, and consequently no longer either sympathy or antipathy. A comprehensive view of all, a compre-

hensive interest for the whole, or rather complete indifference for everything. No system, rule, art, rites, morality, because all that is artificial and falsifies nature. To follow one's self, and let others follow, the natural instincts. There is neither good nor bad, nor any penalty. Let the world go as it will from day to day. Evolve with the great whole. Treat with a benevolent and jovial pity the man in the street who does not see so far, the mob who takes seriously the things of this world, all those in fine who naively believe that «it has happened».

For a deeper study of Taoist monism, I refer the reader to my book *Les Pères du système taoïste* and to my HBO. L. 17 to 22. Here I will give, as a literary specimen, the execution of Confucius by Chuang-tzü. The more so because it was in this task, on which he doted, that the furious spirit of this admirable writer reached its apogee.

[Confucius was the friend of 柳下季 Chi of Liu-hsia. The latter had a younger brother, who was called the brigand 跖 Chih. This individual had organized an association of nine thousand partisans, who behaved just as they pleased in the empire, fleecing the princes, pillaging private individuals, stealing animals, kidnapping women and girls, not even sparing their near relations, pushing their impiety to the point of no longer making offerings to their ancestors. As soon as they showed themselves, the towns put themselves in a state of defence, the villagers entrenched themselves. Everybody had to suffer on account of these malefactors. — Confucius said to Liu-hsia Chi: Fathers ought to reprimand their sons, elder brothers ought to reprimand their younger brothers. If they do not do so, they do not take their duties seriously. You are one of the best officers of the present time, and your younger brother is the brigand Chih. This man is the scourge of the empire, and yet you do not reprimand him. I am ashamed of you. I now give you notice that I am going to admonish him in your place. — Liu-hsia Chi said: It is true that fathers and elder brothers ought to reprimand their sons and younger brothers; but, when the sons and younger brothers refuse to listen, if the father and the elder brother be as argumentative as you are, the result will be nil. Now my younger brother Chih is of an ardent and passionate disposition. Besides, he is strong enough to defy everyone, and so eloquent that he can make his misdeeds appear right. He loves those only who flatter him, is angry if contradicted, and does not restrain himself in uttering abusive language. Believe me and do not go near him. — Confucius paid no attention to this advice. He left, Yen-hui driving his carriage, and Tzü-kung sitting by his side. He found Chih encamped to the south of mount T'ai-shan, his band mincing human liver for their dinner. Descending from his carriage, Confucius went alone up to the guard, and said to him: I, 孔丘 K'ung-ch'iu of Lu, have heard of the high character of your general; I wish to interview him... and, saying this, respectfully saluted the guard. The latter went to inform the brigand Chih, but the announcement put him in such a fury that his eyes glared like stars, and his hair bristled so as to raise his cap from his head. This K'ung-ch'iu, said he, is not he the fine talker of Lu? Tell him from me: You dotard, who talk fudge about king Wên and the emperor Wu. You who wear an outrageous headdress and a girdle of ox-hide. You whose every utterance is stupidity. You who eat without working, and clothe yourself without spinning. You who pretend that it is enough to open your lips and wag your ton-

gue, in order to establish the distinction between right and wrong. You who have misled all the princes, and diverted from their course all the Scholars of the empire. You who, under pretence of preaching piety, lick the boots of the powerful, flatter the nobles and the rich. You, the worst of malefactors! Take yourself off at once! If you do not, I will add your liver to the mince being prepared for our dinner. — The guard having reported these words to him, Confucius insisted and told him to say to Chih: Being a friend of your brother, I wish to be received in your tent. — The guard having informed Chih: Let him come! said he. — Confucius did not have to be told twice. He went in hurriedly, and straight up to Chih, saluting him as he approached. — Flaming with anger, Chih stretched out both his legs, placed his sword across them, glared at Confucius, and, in the tone of a tigress disturbed when suckling her cubs, said: Take care, Ch'iu! If you say what pleases me, you shall live! If you say anything which displeases me, you shall die! — Confucius said: Three qualities are especially appreciated by human beings; an imposing presence; great wisdom; and finally martial valour. Whoever possesses a single one of these qualities in an eminent degree, is worthy to rule. Now, general, I know that you possess all three in a high degree. You are eight feet two inches in height, your eyes are brilliant, your lips are vermilion, your teeth are as white as shells, your voice is as sonorous as the sound of a bell; and yet a man who combines all these qualities is called the brigand Chih! General, I blush for you!.. If you are willing to take me as counsellor, I will use my influence to win for you the favour of all the neighbouring princes; I will have a great city built for you for your capital; I will gather hundreds of thousands of people together to be your subjects; I will make you a powerful and respected feudatory prince. General, believe me, give your life to the empire, cease fighting, disband your soldiers, in order that the families may attend in peace to getting their livelihood and making offerings to their ancestors. Follow my advice, and you will acquire the reputation of a Sage and a Good Man; the whole empire will applaud you. — Still enraged, Chih answered: Come here, Ch'iu, and know that it is only small minds that are wheedled. Have I any need of you to teach me that the body my parents have given me is well made? Do you believe your compliments affect me, I who know that you will speak evil of me elsewhere, more than you have flattered me here? And then, the chimerical bait with which you wish to catch me, is really much too patent. But suppose that I were to obtain what you have promised me, how long would I retain it? Did not the empire slip from the descendants of Yao and of Shun, did not the posterity of the emperors T'ang and Wu become extinct, precisely because their ancestors left them a very rich and consequently greatly envied patrimony? Power does not last, and happiness does not consist, as you and politicians like you would have it believed, in any such thing. In the beginning there were many animals and few men. During the day, the latter gathered acorns and chestnuts, during the night they took refuge in the trees, for fear of the savage beasts. That was called the nest-period. Then there came the cave-age, during which men still naked, gathered fuel in summer, wherewith to warm themselves in winter, the first manifestation of care for the maintenance of life... Then came the age of Shên-nung, the first agriculturist, the age of absolute freedom from care. People knew their mother, but not their father. They

lived in peace, with the elks and stags. They cultivated enough to eat, and wove enough to clothe themselves. No one did any wrong to anyone else. Everything followed its natural course... Huang-ti put an end to that happy age. First, he arrogated to himself the imperial power, waged war, fought with Ch'ih-yu in the plain of Cho-lu, and shed blood over a space of a hundred stadii. Then Yao and Shuu invented ministers of state and the administrative machine. Then T'ang overthrew and exiled his sovereign Chieh. Wu dethroned and slew the emperor Chou. From that time, down to the present day, the strong have oppressed the weak, the majority have tyrannized over the minority. All the emperors and princes have troubled the world, in imitation of the first of their kind. And you Ch'iu, have taken upon yourself the mission of propagating the principles of king Wen and of the emperor Wu, and purpose imposing those principles on posterity. It is on that score that you clothe and girdle yourself differently from the ordinary man, that you perorate and pose, before princes, pushing your personal interests. You are unquestionably the first of malefactors, and, instead of calling me, pre-eminently, the brigand Chih, the people ought to call you the brigand Ch'iu... In Lu they rid themselves of you twice. From Wei you were expelled. In Ch'i they nearly did away with you. You were besieged between Ch'en and Ts'ai. The whole empire repelled you, and you pretend that one should have respect for your doctrine!.. No, of all the living examples you invoke, not one has convinced me. As to the arguments from a future life, I do not believe in those things... I, in my turn, will give you a practical lesson, as to what really is to be said regarding humanity. Man loves to satisfy his eyes, his ears, his mouth, his instincts. To gratify his inclinations, he has only the duration of his life, sixty years, sometimes eighty, rarely a hundred. From these years there must still be subtracted, times of sickness, of mourning, of misfortune. So much so, that in one month of life, a man has scarcely four or five days of real contentment and complete happiness. The course of time is infinite, but the portion of life assigned to each is finite, and death puts an end to it when his time comes. An existence is, in the course of centuries, only the leap of a horse jumping a ditch. Now, my opinion is, that whoever cannot make this short life last as long as possible, and during that time satisfy all his natural inclinations, knows nothing of what humanity is in reality... In conclusion: I deny, Ch'iu, all that you affirm, and I maintain all that you deny. Be careful not to retort with a single word! Take yourself off at once! Madman, braggart, utopian, liar, you possess nothing which can replace man in the right path. I will say no more to you. — Confucius saluted humbly, and hastily took his departure. When he was about to enter his carriage, he was so flurried that he thrice missed getting hold of the mounting-rope. With dazed eyes and livid face, he lent on the cross-bar, his head swaying, and panting. Entering the east gate of the city, he met Liu-hsia Chi. Ah! there you are, said the latter. I haven't seen you for a long while. Your team looks tired. Have you been to see Chih, by any chance?.. I have been to see him, said Confucius, raising his eyes to heaven, and sighing deeply... Ah! said Liu-hsia Chi; and did he admit a single thing that you said to him?.. He admitted none, said Confucius. You were quite right. This time, I Ch'iu, have pulled the tiger's beard, and am lucky to have escaped his teeth.] *Chuang-tzŭ*, Chap. 29.



Rhetoricians and sophists. — Since the fifth century, the emperor being no longer of any account, the lords, ignorant, free livers, ambitious, jealous, had no other occupation but that of snatching from their feebler neighbours pieces of territory, if they could not dispossess them entirely. Conscienceless politicians helped these brainless nobles, combining and defeating precarious confederacies, serving always the one which offered most, crushing sometimes one sometimes another to keep in practice, duping the princes for the pleasure of duping them. The rhetoric of those people was at first of their own growth. But, in the fourth century, there appeared real sophists, existing fragments from whom raise the thought that they were acquainted with the Indian *nyāya* logic of Gautama. These sophists were at one time very numerous. Two among them are celebrated. First 惠施 Hui-shih, who died before 330, probably. Then 公孫龍 Kung-sun Lung, whose active career was between 320 and 280, probably. A disciple of Chuang-tzū said of these sophists: «Hui-shih was endowed with a fertile mind. But his discourses, starting from nothing, ended in nothing. He perorated at random, sustaining or refuting, as he chose, propositions like this... the heaven is lover than the earth. In imitation of him, others exercised themselves in the same jousts, on themes like this... an egg has feathers... a cock has three feet... fire is not warm, etc. It was on these and similar subjects, that these sophists carried on life-long disputes, without ever being short of words. They excelled in imposing on people, in raising doubts, in multiplying uncertainties, in nonplussing people, without ever teaching anyone anything whatever, only entangling their victims in the nets of their fallacies, and rejoicing to find that they were unable to extricate themselves. That was all that they wanted: to have the last word. They never proved anything, nor refuted anybody. The prodigious activity of Hui-shih, the most celebrated among them, did not produce, in the universe, more than the buzzing of a mosquito, a little useless noise.» See HBO. L.25.

Mo-ti 墨翟. — This man of open mind and noble heart, lived in the fifth century B.C., a little after Lao-tzū and Confucius. He died probably before the year 400. He did not write, but his ideas have been preserved to us by his disciples, in the small work 墨子 *Mo-tzū*, made up of pieces and morsels, Poor fragments, but very precious. — Mo-ti posed as the resolute adversary of the errors and abuses of his time. Here are his principal themes:

1. The princes were fighting through selfish ambition in order to aggrandize themselves. Mo-ti strenuously preached to them, that charity, charity extending to all, is the first duty. In the name of this charity, he demanded that they should cease their aggressions.

2. Sometimes the wars had as their cause cupidity, the desire to become possessed of some rich booty, or some rare object. Mo-ti preached simplicity of life, frugality and economy.

3. Seeking for the ultimate root of the evils of his time, of the ruin of morals, Mo-ti finds it in the substitution of the modern philosophy for the old religion. The Sovereign on high, and the glorified Manes were forgotten. The belief in fatalism exempted the princes from having morality and conscience. Mo-ti preached, in some magnificent passages, the necessity for return to the faith of

the Ancients, the fear of Heaven and the Manes, the negation of the fatalistic theories.

4. The political rhetoricians deceived the princes and entangled them in criminal undertakings. Mo-ti wished that his imitators should possess the art of arguing soundly, in order to confound these evil counsellors and undeceive their dupes. He created with this object the first Chinese treatise on dialectics, which was developed by others.

5. But to the violences of this savage epoch, it was necessary to oppose something stronger than arguments. Mo-ti felt it. Through his example there was formed a kind of chivalry of politicians and warriors, who flew to the aid of the weak when unjustly attacked. He composed a treatise on defensive wars, which others enlarged. It appears that Mo-ti was a clever engineer. His reputation as a constructor of machines has come down through the ages, without being disputed.

As I said at the beginning, this man was not common-place. His moral eminence drew cries of admiration from his most rabid opponents.

Here, as a literary specimen, are some of his best passages.

[The theory of fatalism is the great evil of the empire. It is belief in a blind destiny, which has extinguished the faith in Heaven and the Manes, and which has in consequence deprived men of the benedictions of Heaven and the Manes. It is the belief that all depends on destiny, which has ruined morality, whilst suppressing the belief in the differing sanctions of good and evil. The fatalists say: Happiness is not deserved, misfortune cannot be avoided; to treat others well brings one no gain, to ill-treat others is not injurious. This perverse doctrine pleased the princes. Since it has been current, they do whatever they wish, shamelessly permit themselves every injustice, and attempt all crimes without remorse. Fatalism is the doctrine of tyrannical superiors, and helpless inferiors. Every man who loves justice and humanity, should oppose it with all his might.]

In our days, those who still retain some idea of right conduct, are controlled by fear of their acquaintances, or the officers of government. What a petty motive! — The grand motive of proper conduct, should be the fear of Heaven, of the Lord of the world, he who sees everything that takes place, in the woods, the valleys, the dark places, and where the eye of no man penetrates. It is He who should not be angered, it is Him whom one should endeavour to please. Heaven desires the good and hates the evil, it loves justice and detests injustice. All power, on the earth, is subordinated to it, and should be exercised according to its views. The emperor is the most powerful man in the world, but Heaven is higher than he. The emperor governs in the name of Heaven, but it is Heaven which grants success and happiness, on condition that its will has been done. Formerly people knew that well; now it is too much ignored; and it is necessary that these truths should be taught anew to all. — Heaven wishes that the prince should do good to the people, that all men should love each other, because Heaven loves all men. When Heaven sees a man doing good, it says to itself: That man loves all that I love, and does good to all to whom I wish good to be done to; and he advances that man. When Heaven sees a man doing evil, it says to itself: That man hates those whom I love and does harm to those to whom I wish to do

good to; and it abases that man. No, the ultimate right is not the will of a prince or of the emperor; it is the will of Heaven. Heaven abominates the oppression or killing of an innocent person. Then what must its feelings be with regard to these conquering princes, powerful men who crush the weak, malicious men who deceive the simple, iniquitous men for whom there is neither right nor justice?! — Ope no longer sees anything but aggressions and invasions, trampled crops, felled trees, slain animals, razed walls, burnt temples, men either massacred or reduced to serfage, widowed wives and orphaned children. And when they have accomplished some of these achievements, they notify this success to their friends, and these friends congratulate them. Can it be that men's moral sense is perverted as much as that! The robbers of principalities are congratulated! Then why should one punish the stealers of peaches, pears, or watermelons? Is it because they have stolen too little?... Formerly people did not know that black multiplied would become white, that bitterness increased would become sweet, that mass assassination was a virtue. It was necessary to have the princes of our time and their politicians, in order that one might attain to believing that. — They deceive themselves, these malefactors, when they congratulate themselves, when they promise themselves impunity. Heaven execrates them. Heaven will punish them. When man does not do that which Heaven wishes, or does that which Heaven does not wish, Heaven will no more do what man wishes, or will do what man does not wish. It punishes, in these cases, by sickness, dearth, and scourges of all kinds. The Ancients understood this well, and sought for happiness in conformity to the wishes of Heaven. The men of modern times act differently. Their crime against Heaven, is worse than the rebellion of a son against his father, of an officer against his prince. Thus they will certainly perish. Those who are guilty of human lese-majestie can sometimes save themselves by flight. But where will he who is guilty of divine lese-majestie take refuge? For him there is no safety.

The fact that one no longer believes in the existence of the Manes, in the efficacy of their blessing or cursing, is a great misfortune for the rulers and the people. How can one doubt their existence, or their power, seeing that they have manifested themselves so many times, in full daylight, before numerous spectators?.. The Emperor 宣 Hsüan of the Chou was killed at mid-day in the presence of a great crowd, by 杜伯 Tu-po, whom he had unjustly brought to ruin. This fact is recorded in the Annals of the Chou, and the masters formerly taught it to all the children... Quite recently, in the duchy of 齊 Ch'i, two litigants having carried on a law-suit for three years, and the case remaining still undecided, Duke 莊 Chuang (553-548), administered to them an oath, before the mound of the Patron of the soil, on a ram which would afterwards be sacrificed. The first of the two suitors swore peacefully. Whilst the second was reciting the form of oath, the ram threw itself on him, pinned him against the mound, and killed him by butting him with his horns. (I omit several similar anecdotes.)... Yes, concluded Mo-tzü, however deep a valley may be, however gloomy a forest, however dark a cavern, the Manes see what goes on there; one can escape the sight of men, but not theirs. — What faith the Ancients had in them! What confidence they had in them! How they revered and feared them! Every important act was done, every momentous resolution was taken, before the mound of the Patron of

the soil, or before the tablets of the Ancestors. At every new foundation, the erection of the mound and the temple took precedence over everything else. During the whole of life, the offerings to the Manes were their principal care. Living men and human affairs only held second rank. With a view to transmitting their faith to their descendants, the Ancients formulated it in writing on every occasion, very frequently. Not a foot of their writings on silk, not a tablet of their writings on wood, on which the Manes are not named once or several times... In proportion as this faith were kept alive, government would be easy and morals good. If it became extinct, all would be lost. It is necessary that princes, officers and people, should hope to be blessed by the Manes, and should fear being cursed by them.!



Military art. — Chinese military art dates from Huang-ti, with his two specialities, the horn bow and the war chariot. We have seen the proclamations made before joining battle in ancient times. In the *Chou-li*, numerous details are scattered about. But the first special treatises date from the period we are now considering. These are in chronological order, the *Sun-tzū*, about 500, the *Wu-tzū* about 400. Then, in *Mo-tzū*, the chapters on defensive war, drawn up by Mo-tzū's disciples, also about the year 400. Then the small treatise *Ssū-ma fa*, Regulations of the Marshal, drawn up by order of the king of Ch'i, about 378. B.C. Finally, about 370, the *Wei-liao-tzū*, by Wei-liao, an officer of Wei. — The theory of all these small works is identical. They speak especially of the way to handle the masses of poor rustics, taken from their fields in case of conflict, regimented, armured, armed, gagged, lead to battle in dense masses, victorious or disbanded after the first clash. No tactics properly so called. The principal questions treated are, food, hygiene, discipline, marches, the choice of ground. The army 軍 was composed of 12,500 men, subdivided into sections of 2,500, 500, 100, 25 and 5. The 伍 group of five, of which the men were all responsible for each other (as in the civil life the group of eight families), formed the nucleus, the fundamental unity. — Each small fief raised an army, each middle-sized fief raised two, each great fief raised three (37,500 men). The emperor had six armies (75,000 men). — In principle, according to the military writings of the period, war was the extreme means, only to be resorted to when all others had failed. The Sovereign on high, the Ancestors, the Mountains and the Rivers, the local Patrons of the soil, ought previously to be notified. The army ought to march straight to the enemy's capital, without harming the peaceful people. The affair ought to be finished at one blow, by the taking of that capital, or by a battle fought before the city.

As regards sieges, the work *Mo-tzū* gives us the following details: The assailant attacked the ramparts with two kinds of machines. Enormous hooks mounted on two wheels, which grasped the battlements and pulled them down, thus uncovering the defending shooters, archers and cross-bowmen. Then there were moving towers, the same height as the rampart, full of cuirassiers. When the tower had been brought close enough, a bridge was let down from the top of the tower, on to the rampart, and the cuirassiers dashed forward to the assault. — The defenders caught hold of the hooks with ropes, caused the towers to fall into

covered pits, etc. — In the besieged town, everybody was mobilized. Women and children had their posts on the rampart. The penalty of instant death, for anyone who, through signs of fear or cowardly talk, depressed the courage of the defenders. — Subterranean war was at that time much resorted to. The assailants tried to pass under the rampart, through tunnels opening up in the middle of the city. To forestall these surprises, they dug, the whole length of the rampart, inside, dry wells, in which men and dogs watched, listening for any subterranean sound. When a sap was suspected, they dug across it a kind of cavern, in which they lit smoke fires. At the moment when the enemy sap broke into the cavern, the smoke filled it, blinding and suffocating the cuirassiers, etc.

Campaigns and sieges generally terminated in a few days, either through lack of supplies, sickness, or weariness. There were surprises and ambushes rather than regular war. — The chief care of the generals was martial law. Penalty of death for all faults, the only means of keeping a hold of these incoherent masses. Here is a specimen, taken from the biography of General T'ien Jang-tsu of Ch'i: «Chin and Yen having invaded his territory, on the recommendation of the minister Yen-ying, the duke 景 Ching nominated T'ien Jang-tsu general-in-chief. On the day fixed for the concentration, the officer 莊賈 Chuang-ku only arrived in the evening. I was detained by some of my relatives, he said, to excuse himself... The general said: From the moment he enters the service, an officer ought to forget his family; from the moment he is mobilized, he ought to forget his relatives; from the moment that the drum beats the attack, he ought to forget his own person... Then, calling the army marshal, he asked him: What is the penalty, according to martial law, for an officer who arrives late?.. Immediate decapitation, said the marshal... Some friends hastened to beg the duke to pardon him. The general having been informed, caused the officer to be decapitated on the spot. When the duke's messenger, bearing the pardon, arrived, he entered the camp with his chariot at the trot... What is the penalty according to martial law, for anyone who trots in the camp, the general asked the marshal... Immediate decapitation, said the latter... Since you are the duke's messenger, said the general, I will pardon you. But he had the driver and the equerry of the messenger beheaded on the spot... Terrorized by these examples, the army was very obedient. The general put himself on the same regimen as the soldiers, sharing all their fatigues, supervising the nourishment and care of the sick. Three days after the convocation, he marched against the army of Chin, which disappeared at his approach. He then marched against the army of Yen, which made haste to recross the River. The frontiers of Ch'i having been re-established, the general disbanded the army and returned to the capital, where the duke received him with honour. He died in disgrace soon afterwards». (*Shih-chi*, 64). — Concerning Wu-ch'i, the history relates as follows: «In his campaigns, Wu-ch'i slept on the bare ground, without even allowing himself a mat. When on the march, he never rode, either on a horse, or in a carriage. He himself carried on his back, the bag containing his victuals. He ate like the most ordinary soldiers, all of whose labours he shared. A soldier having been wounded, Wu-ch'i licked his wound. When the soldier's mother heard of it, bursting with sobs, she said: Formerly my husband, serving under Wu-ch'i, was wounded. Wu-ch'i licked his wound. In the next battle my

husband gave his life for him. Now that Wu-ch'i has licked my son, he like his father will also give his life for him... Wu-ch'i perished from assassination, in 381, by some jealous persons, at the side of the corpse of the late king of Ch'u his protector». (*Shih-chi*, 65).



Medicine. — There is not much to be said concerning the medical ideas of remote antiquity. Goblins lodged in the body were supposed to cause sicknesses (*Chou-li*, *Tso-chuan*). For treatment, sorcerers and doctors intervened simultaneously. The interventions had to be forcible, under penalty of being inefficacious (*Shu-ching* in 1270, *Mêng-tzû*); attack by poison, or puncture by flint. Later, the system of the two cosmic modalities and of the five physical agents having been developed, noxious influences replaced the maleficent goblins. — The first codification of the ancient physiology and pathology, is the *Huang-ti su-wên* (see the entry), the foundation of the Chinese medical art. This book has probably been touched up in the interval as to its form, but the foundation seems to have been drawn up, after *Lao-tzû* (500), and before *Tsou-yen* (200). I think that it was during the fifth century. I have set forth at length the system contained in it, in HBO.L. 41. — In brief, all that happens in the *macrocosm*, is caused by the influence of the wheel of the two modalities with six sectors (☰ *yang* maximum, *yang* decreasing, *yang* minimum, ☷ *yin* maximum, *yin* decreasing, *yin* minimum), which revolves above the earth, influencing the five natural agents. All that happens in the *microcosm*, the human organism, is caused by the influence of the same wheel, on the five viscera, heart, liver, lungs, spleen, kidneys, which are particles of the five agents. The art of diagnosis consists in determining which is the viscus affected, and by what influence. These two data are derived from an examination of the pulse. — The viscus guilty of working badly, having been denounced by the pulse, one of two things takes place: Either the patient's condition was very serious, or it was not serious. In the very serious cases, staking everything, they attacked the *whole* organism with the poison, or they *directly* attacked the recalcitrant organ with the needle. — From all antiquity, the Chinese had at their disposal arsenic, nux vomica, aconite, and used them to produce, in cases judged to be desperate, not a calculated and proportioned curative effect, but a terrible crisis, a heroic reaction, supposed capable of setting the deranged organ going again. The Javanese still use the upas-tree, and certain negroes other violent poisons, with the same object. — Or the sick organ was attacked *directly*, by thrusting in long flint awls, and later metal needles. The *Su-wên* rightly explains, that this dangerous process, should be reserved for extreme cases. The procedure in ordinary cases should be the *indirect* superficial puncture. With an arbitrariness still worse than that which governed the distinction of the varieties of pulse, the Chinese artists divided the cutaneous surface of the body into a number of districts, each of which bore a special name, and was supposed to answer to a certain viscus, and to such or such an affection of that viscus. A certain part is pricked, in order to set a certain viscus going in such or such a way, according to the chart of the human body, of which no explanation has ever been given. For example, the pulse having denounced the heart as the author of a disorder, a certain region in the back, supposed to answer to the heart, is pricked.

Being thus *indirectly* pricked, the heart quivers with pain, recovers possession of itself, sets to work again as it ought, and health returns, the blood and the vital spirit being properly distributed again. A simple and inexpensive system. All the Ancients were thus pricked, recovered *post hoc ergo propter hoc*, or died with their imagination satisfied by the received needle-pricks... I omit the other uses of needles in Chinese acupuncture, such as cleaning the doctor's nails, unstopping the tube of his pipe, etc.

I return to the inventor of the Chinese theories of the pulse. Ssü-ma Ch'ien, who bequeathed us his biography (*Shih-chi*, 105), categorically affirms that «Everything which has since been said in the empire regarding the pulse, is derived from Pien-ch'iao». — Born in the north of 河間 Ho-chien, not far from the present city of 任邱 Jên-ch'iu, Pien-ch'iao, from his name Ch'in Yüeh-jên, an innkeeper by occupation, gave lodging one day, say the Taoists, to a stranger who made him take a drug and then disappeared. The effect of the drug was, that Pien-ch'iao thenceforth could see the internal viscera of people, as clearly as if their bodies had been of crystal. Let us leave the legend there and come to the facts. — Having become a travelling diagnostician about the year 480, Pien-ch'iao went to Chin, just in time for a consultation with the celebrated Chao Chien-tzū which made his fortune. This personage lay for five days in a deep lethargy. Pien-ch'iao having examined him, said to the anxious members of the family: «Do not be uneasy. Judging by his pulse, your master must get well. Formerly (in 659) count 穆 Mu of Ch'in remained thus unconscious for seven days. When he had come to himself, he said: I have been with the Sovereign on high. I have had a good time. I learnt many things... Your master's case is the same as that of count Mu of Ch'in. Within three days he will have come to himself»... In fact, on the eighth day, Chao Chien-tzū recovered consciousness and said to the members of his family: «I have been with the Sovereign on high. I have had a good time. I learnt many things»... Chao Chien-tzū gave Pien-ch'iao forty thousand acres of land, as a fee for his diagnosis, for the history does not say that he attempted any treatment. — A little while afterwards, Pien-ch'iao went to a small principality, where the hereditary prince who had just died, had not yet been encoffined. From the description of his illness and death, Pien-ch'iao concluded that it was a case of apparent death. Having obtained access to the supposed corpse, he pricked it with the flint, with redoubled strokes; then he cauterized it, in the two hypochondrias. The prince sat up. A few days later, he completely recovered. From that time Pien-ch'iao had the reputation of being able to resuscitate the dead. — He then went to Ch'i, was received by the marquis 平 P'ing, then in perfect health, and said to him to his face: «You are about to have a serious illness; have yourself treated in time»... The marquis did not believe him. Pien-ch'iao left. The marquis fell sick. They ran after Pien-ch'iao, who refused to return. The marquis died (456). — Pien-ch'iao protested against the treatment of illness by sorcery. He clearly distinguished medicine as a positive art, from the superstitious practices then so much resorted to, with which it was confused. He said maliciously, that the only incurable sickness, was the belief in sorcery; because this belief prevented people looking for salvation where they could find it. — Poor Pien-ch'iao! A jealous colleague got him assassinated, they say. That also is incurable!

秦 Ch'in destroys the 六國 Six Kingdoms. End of feudalism:— Age of blood. — Politicians and legists. — Murderous generals. — 316 to 221 B.C.

Summary of events. — The population of Ch'in was a collection of Barbarians, Turks, Tanguts and others; and of Chinese, mostly criminals or deserters, who had gone over to Ch'in to save their lives. To this heterogeneous rabble, 衛鞅 Yang of Wei had given an appropriate constitution, of which these were the characteristic traits. — It is the law, uniform, indispensable, inexorable, which makes individuals a people, just as baking makes a vase out of crumbling clay. — The people being naturally inclined to evil, not to good, one must not confidently rely upon them; one must distrust them, suspect them, keep a watch on them. Let the basis of the civil system be the group of five families, indissolubly bound to each other, and pledged mutually to spy upon and denounce each other. No reward should ever be given for civil merit, for fulfilment of duty, for observance of the law. The reward of citizenship, is that the good citizen is not punished. That is all there ought to be. Whoever does not denounce a transgressor of the law, will suffer the same penalty as the guilty one. Every officer who closes his eyes to a transgression of the law, will be punished with death. — In order to prevent the people from being tempted to plot together, all ambition should be forbidden them. They should be riveted to the soil, forced to agricultural labour, stimulated to produce, but without any hope of being able to raise themselves from their plebeian condition to the rank of officers. Two things only should be taught to them: 1. the text of the law; 2. the rules of war. — Every man is bound to military service, throughout his life. In the army, two principles only: atrociously severe punishments, extremely liberal rewards. Blind and absolute martial discipline; but all the offices of state are given for military merit. And to judge of that merit, a simple, mathematical method: the number of enemy heads cut off, brought in by each soldier after the battle, the number being attested by the receipts for the bounties given to him. Thus, a soldier people, a military state. Every official of the Ch'in carried a sword. — In order that no one might escape from police supervision and military service, Ch'in registered its population, an institution unheard of uptill then in China. Every man, every woman, appeared on the official registers. Every newly-born child was enlisted; every deceased person was erased.

In face of this precise and powerful machine, what were the Six Kingdoms? Mobs without cohesion, without instruction, without formation, having at their head imbecile and incapable petty kings, each surrounded by a host of princes of the blood, debauched and intriguing idlers. Women also played their part. Ambulant politicians overran these courts, vaunted their merchandize, indoctrinated the kinglets, corrupted the women, worked indeed for the master who hired them, but quitted to work for his adversary when the latter offered them more. It was at the instigation of these politicians, that leagues and wars were made. The poor people paid for everything; the taxes, by their labour; the wars, with their blood. When it pleased a kinglet to make war on Ch'in or on one of his neighbours (for, an incredible thing, whilst Ch'in was crushing them, the

kingdoms were fighting each other)... when, I say, it pleased a kinglet to make war, he mobilized his peasants. Each of these rustics carried a helmet, a cuirass of leather laminated with iron, a cross-bow with fifty bolts, a halberd, a sword, and provisions for three days. They were herded together without any instruction or formation, knowing neither how to manoeuvre nor to march. When the light and inured troops of Ch'in appeared, they harnessed themselves, horded together in massive battalions, and awaited the shock, so that panic, disbandment and massacre inevitably resulted.

This stated, let us resume the history of this period, which has no analogy in the history of any other people. I have said that, in 316, Ch'in had come in contact with Ch'u on the upper Blue River. Now, with Ch'in, contact and war were synonyms. In 312, the battle of 丹陽 Tan-yang; Ch'in cut off 80,000 heads, seized all the central passes, published his claim to the empire, and called upon the kingdoms to submit to him. They refused. In 308, Ch'in defeated Han and cut off 60,000 heads. There followed a period of quiet, in consequence of a minority and a regency, the king of Ch'in having died prematurely. But the two generals of Ch'in, 魏冉 Wei-jan and 白起 Pai-ch'i, the greatest slaughterers of whom history has preserved any recollection, made up for lost time. In 293, Pai-ch'i defeated Wei and Han, and cut off 240,000 heads. In 275, 40,000 heads. In 274, again 40,000 heads. In 273, Wei-jan cut off 150,000 heads. In 260, Pai-ch'i cut off 50,000 heads, then enveloped the army of Chao at 長平 Ch'ang-p'ing, surrounded it with a wall of circumvallation and starved it. The Chao capitulated on the promise of their lives being spared. Scorning his given word, Pai-ch'i had them all decapitated, in a single day. Four hundred thousand heads were counted. That is the greatest slaughter which has been made on the earth. In 256, Ch'in again cut off 40,000 heads of the Han, 90,000 of the Chao, extinguished the Chou empire and seized the nine urns of Yü the Great, the palladium of the empire. However the king of Ch'in did not yet take the title of emperor, but in 253 he offered the imperial sacrifice to the Sovereign on high. Another period of quiet in consequence of premature deaths in the royal family of Ch'in. The kingdoms took advantage of this, to fight among themselves. In 249, Lü Pu-wei became the chief minister of Ch'in. In 247, king 莊 Chuang died, confiding to him the guardianship of his son 政 Chêng, aged only thirteen years. From age to age the Scholars have insinuated that Lü Pu-wei was the real father of the prince. However that may be, the latter reached his majority and girded on his sword in 238. — At this epoch, the construction of the Great Wall, against the incursions of the Huns. Ch'in began it, to protect his northern prefectures. Chao continued the work toward the East. Yen completed it, by bringing the wall to the sea. — In 237, Li-ssü became counsellor to the king of Ch'in. In 235, Lü Pu-wei disgraced committed suicide. In 230, Ch'in destroyed the kingdom of Han. In 228, the kingdom of Chao suffered the same fate. In 226, annexation of the kingdom of Yen. In 225, annexation of the kingdom of Wei. In 223, a strong Ch'in army of six hundred thousand men put an end to the kingdom of Ch'u. In 222, another Ch'in army put an end to the kingdom of Ch'i. It is all over. Unity is achieved. I have said that, the Chou being extinct, the king of Ch'in would have been able to take the title of emperor from the year 256. He only took it in 221.

Politicians and legists. It was they who prepared this period, and what followed it. I have exhumed these men and examined their action, in my HBO.L. 27 to 30, to which I refer the reader, confining myself here to what is strictly necessary. They were all descendants in a direct line from Lao-tzü, whose main principle they developed, that the prince ought not to be good for the benefit of the people, but ought to exploit them as much as he can.

Têng-hsi 鄧析, a contemporary of Lao-tzü, who died about 530 probably, has left us a small work *Têng-hsi-tzü*... «The universal Principle does not consult beings, Heaven its intermediary is not good for the sake of beings. According to the times, the decree of destiny is applied to them, that is all. Thus, after having helped vegetables to develop during the warm season, Heaven kills them all by frost in one autumn night. He likewise causes all men to die, not at the hour of their choice, but at the hour of destiny for each. The prince ought to treat his subjects, as Heaven treats beings. Above all let him not wish to be good to them. Let him apply the law to them, that is all. And that law, whence shall he derive it? From himself, his will, his own interest.»

Wei-yang 衛鞅 Prince Yang of Wei, lord of 商 Shang, minister of Ch'in after 361 (the treatise *Shang-tzü*), who died in 338... and his counsellor Shih-chiao 尸佼 (the treatise *Shih-tzü* written after 338), thought the same. They turned the Confucianist utopianism to derision... «Men are all brothers, it is sure. But only an inexorable law succeeds in making them treat each other fraternally. As soon as they are treated indulgently, they destroy each other».

Wang-hsü 王翊 (the treatise 鬼谷子 Kuei-ku-tzü, about 350) added to these principles, that of political alliances, made and unmade according to the interests of the moment, without scruple or shame. He derived it also from Lao-tzü, who compares (chap. 6) the action of the universal Principle to the see-saw motion of a door, the alternative movement called 陰 Yin and 陽 Yang... «Almost everything oscillates in this world; then why should political combinations be stable? It is an illusion to believe that one dishonours oneself, by failing to-day to fulfil the promise given yesterday. If you consider change as a contradiction, then heaven and the earth, the yin and the yang, do nothing but contradict themselves, since they change unceasingly. The nature of this world, is to turn in a circle, going in order to return, changing in order to begin again. — The political map is a collection of pieces, separated by fissures. Let the politician consider, which fissure he should close up, which one he should enlarge, for the moment, according to the evolution of the yin and the yang. Then let him persuade the prince to act according to his calculations. To-morrow, when the conjunctures have changed, that he also may change he must contradict what he did yesterday. That is political science. It is exclusively the work of the politician; not of Heaven and the Manes, as the vulgar imagine... Wang-hsü trained many pupils, the most celebrated of whom, for their immodesty, were 蘇秦 Su-ch'in, who died in 318, and 張儀 Chang-i, who died after 310. (*Shih-chi*, 69 and 70).

Shên Pu-hai 申不害, minister of 韓 Han from 351 to 337, thought like Wang-hsü. He is often quoted. His political treatise *Shên-tzŭ* is lost.

Kuan-tzŭ 管子, is a voluminous and important treatise, attributed to 管夷吾 Kuan I-wu or 管仲 Kuan-chung, minister of Ch'i, who died in 645. Here we have a literary fiction. The unknown author of this work, a Taoist of no mediocre talent, wrote, it must have been after 350... «The human soul is a particle of the universal Principle. Man is a part of the great whole. Just as Heaven is the agent of the Principle for the universe, so the prince is the agent of the Principle for his principality. Like Heaven, he ought to act for the good of all, without affection for anyone in particular. The prince makes the law and imposes it without explanation. The people ought to obey without discussion. The law being unified, brings about the unity of the state, and unites its subjects to the prince. Before all, to fatten the people, then to govern them. A well-replenished people is content and docile. Three things make the strength of a state: a clear and inexorable law, favours for the good citizens, the executioner's axe for the others».

Yin-wên-tzŭ 尹文子, Master Yin-wên, an unknown Taoist, wrote his tract after 330 probably. The same ideas.

Ho-kuan-tzŭ 鶡冠子, the Master with the hat of pheasant's feathers, another unknown Taoist, wrote his treatise before 300 I think. He was a profound and original monist. He thought almost the same as the preceding writers, on the Law, its origin, its application; but developed better than they the principle of cosmic unity and natural alternation... In the beginning there was only the supreme One, indistinct, immobile, in the point which is now the centre of the universe. This supreme One is the great Point of interrogation, the great Unnamed, the great Unknown. That of which Lao-tzŭ has said, that he did not know whose son it was, because it was of itself. From it emanated primordial matter, in which the alternating revolution of the *yin* and *yang* began. Matter being as it were churned by this movement, the subtle separated and formed the heaven, and the gross which remained formed the earth. — Man is composed of gross terrestrial matter, and of a particle of subtle celestial matter. This particle is in him his intelligence. After death the coarse body returns to the earth; the subtle particle melts again into the heaven. — The Principle is one, the heaven is one, the law is one. Thus, on the earth, the great rule, is to reduce to one, to unify. The rôle of the Sage, is not to make the law. His rôle, is to understand the law, in the Principle, in the action of heaven; and then to apply it in this world, as it is, without alteration. To consider all beings although actually distinct, as being still *one* in their primordial unity. Neither egoism, nor altruism, but communion in unity. To each being its destiny, made of passing phases, but all dominated by this certain fact, that, having issued from unity, it will return to unity».

Lü Pu-wei 呂不韋, a merchant, tutor and then minister of the First Emperor of the Ch'in, for a long while all-powerful, had to commit suicide in 235. A very important work, the *Lü-shih ch'un-ch'iu*, compiled under his direction, dated 248 B.C., has come down to us. It contains the administrative calen-

dar of the Ch'in dynasty. Moreover, some political rules, which show that Lü Pu-wei was a Taoist Legist... «Lao-tzû alone has given the true formula of the general affection which the Sage ought to have for the people; almost that of the breeder for his cattle. Mo-ti, an idealist, viewed things from too high a standpoint. Confucius, too meticulous, is lost in details. First, the people must be well nourished, they should be inculcated with the rules of uniform practical behaviour. This instruction is essential. After being in the dyer's vat, red thread remains always red, blue thread remains always blue. Thus man remains always what he has been made by teaching. Citizens being trained thus, the state ought to draw from each of them all that he can give... Thus it is with white fox furs. There are no white foxes. Foxes are yellow all over their bodies, and white only in the armpits. These small white pieces are cut out, sewn together, and white fox furs are obtained. Similarly, the general good is produced, by adding together what has been taken from all the individuals».

Han-fei 韓非, Fei of the princely family of Han, a country of which Shên Pu-wei had been minister, pupil of Sun-ch'ing, counsellor of the king of Ch'in, died in 230. There remains from him a fairly large work, entitled *Han-fei-tzû*, on government. A convinced Taoist, Han-fei thought like Ho-kuan-tzû... «The prince derives the Law from the Principle. He causes it to be observed by all, through fear. Take a shepherd who guards his flocks. He uses dogs. The sheep fear the dogs who have teeth, the dogs fear the tiger who has longer teeth than theirs. The tiger is the prince; the dogs are the officers; the sheep are the people».. Han-fei expresses regarding the school of Confucius some savoury utterances, which recall the spirit of Chuang-tzû... [The 儒 Ju and the 墨 Mo, disciples of Confucius and of Mo-ti, are inept and useless men. They are inept, because all their discourses on 堯 Yao and 舜 Shun, all their attempts to lead the world back to the condition of that remote age, will never make it retrograde by a single notch, which they would perceive if they had any mind at all. They are useless, because after all their life can be reduced to one long dotage. — No! in the present degenerated and immoral world, the discourses of the Sages can no longer suffice. It is necessary for the people of this time, to have punishments which oblige them to do what they are told. The Ju and the Mo preach filial piety above all things. But, even filial piety is observed in our time, only through fear of the punishments inflicted on those who violate it. It is past, the age of the Sages, the age of improvement by discourses and examples. It is past, the age in which maternal love was supposed to heal children by soft methods. Now, when a mother has a disobedient pupil, she acts in concert with the master, who whips him appropriately. When a mother has a child affected with an abscess, she acts in concert with a surgeon, who binds him up tightly and then operates in spite of his cries. Yes! a single law applied by severe punishments, is worth more, in the cause of order, than all the talk of all the Sages. Let the state lay hold of the people, as it were by two handles, punishments and rewards. Punishments are the essential, that on which it is necessary to insist. — No bamboo naturally grows straight enough to be used, as it is, for the shaft of an arrow. No wood grows spontaneously sufficiently curved to be used, as it is, for the rim of a

wheel. Art must always intervene, to cut the bamboo, to curve the wood, until they are perfect. Thus it is with man and with governments. No man is naturally a perfect citizen, one who is useful, and one who produces. It is necessary that the law, through hope of reward and fear of punishment, should make him so. There is nothing more ridiculous, in these troubled times, than the idealistic and utopian declamations of the Ju and the Mo. It is, in so far as the results which they promise, like the ten thousand years of life which the sooth-sayers promise to the clients who pay them, a promise that has not been realised once up to now. — And then, do they even know really what they pretend, what they promise? At the present time the Ju are divided into eight sects and the Mo into three sects, who all dispute in emulation with each other. Each sect pretends to possess the true doctrine of Confucius or of Mo-ti, the true principles of Yao and of Shun. Now Confucius, Mo-ti, Yao, and Shun, having been dead for a long time, do not return to tell them who is right and who is wrong. These discussions have thus a good chance of going on for ever, without ever ending in any practical result. Let us leave these sellers of political prescriptions to retail their fakes. Again, when a child has an abscess, the proper procedure, is to hold it firmly, and to cut deeply, without paying any attention to its cries. The people should be treated in the same way. One must never ask its assent, nor reckon on its gratitude. 禹 Yü the Great, the canal-builder who saved the empire, was more than once nearly stoned by the people; and more recently 子產 Tzū-ch'an who so greatly benefited the principality of 鄭 Chêng, was censured by the people throughout his life. To sum up, indisputable laws, inexorable application of the laws, few rewards and many punishments. Short written laws, and no verbose Sages; that is the true formula for governing men.]. We shall see the disciple of Han-fei-tzū, the autocrat 始皇帝 Shih-huang-ti, create a one and absolute Chinese empire, by the application of the principles of the Legists.



Tsou-yen 騫衍, of the country of Ch'i (Eastern China), was a political man as well as a curious scholar. He travelled much, on missions which caused the archives everywhere to be opened to him. His life is placed between 336 and 280 B.C. — The Chinese archives contained many notions brought from foreign countries; the result of official interviews undergone by travellers, as is always practised in China. It is possible that Tsou-yen had still other sources. 膠州 Chiao-chou in the country of Ch'i, was then the northern terminus of the maritime commerce of India with the Orient... The writings of Tsou-yen are lost, but Ssü-ma Ch'ien informs us that he «taught and wrote things entirely different from what was commonly uttered»... Ssü-ma Ch'ien cites some of Tsou-yen's propositions, which are indeed not Chinese, and the original of which has since been found in India, without any possible shadow of doubt... It is then from India that Tsou-yen derived his new theory of the gyration of the 五行 five physical agents, the application of which to politics afterwards became so important. There is also attributed to him the first Chinese treatise on geography, the *Shan-hai-ching*, since altered. — Tsou-yen trained in Ch'i, Confucius' and Mencius' own country, a school which became very important. Mencius, the last represen-

tative of utopian Confucism died in 289, eclipsed by Tsou-yen.



Hsün-ch'ing 荀卿, a Scholar of the country of Chao, went to study in Ch'i when more than fifty, became an official there, and later was an official and kept a school in Ch'u. His active career may be placed between 270 and 230 B.C., probably. He left a good-sized work entitled *Hsün-tzŭ*, whose influence on Chinese ideas was of leading importance. — *Hsün-ch'ing* recognized the insufficiency of utopian Confucism. Seeking something better, he examined the new knowledge of Tsou-yen, but found it equally unsatisfying. He then created a combination of the abstract theories of Confucius and the practical rules of the Legists. He had the supreme cleverness of causing this new doctrine to pass under the screen of Confucius, whilst he demolished the foundations posited by the Master, nature good, opportunism, non-intervention, government after the manner of the polar star. Listen further: «Evil is natural, the propensity of man. All good is artificial, against nature. Or rather, in reality, there is neither good nor evil. Order and disorder, are the two practical factors. Order is the state in which man finds his practical advantage, and leaves to others theirs; call that the *good*, if you like. Disorder is the state in which man, deprived of his advantage by others, deprives others of theirs; call that the *evil*, if you like. Morality, is to live in order. Politics, is oblige each to live in order. The ensemble of rules which assure order as opposed to disorder, is called the Law. The law is always against nature, because it thwarts natural egoism. The law is not derived from the universal Principle as the Taoists hold, nor from Heaven as do the Confucists. It was established empirically, in the course of centuries, by practical men, as a means of keeping the people tranquil. The primitive state was individual savagery. Society was created by constraint, and it is the law which causes it to last. — There is neither a Sovereign on high, nor Manes, nor religion. The official cult, an integral part of the law, has for its object to pacify the mind of the people, in restlessness and suffering. — The Sage only behaves according to 理 reason, to 大理 the great humane reason. By means of that reason, he makes a synthesis of facts. That synthesis made, reason being concentrated and calm, the truth appears suddenly, like lightning dissipating ignorance or doubt. All which does not spring from reason, ought to be considered as non-existent. — There is no longer room to add anything to the law, the sum of the ancient rules recognized as practical for so many centuries. It remains only to adapt to the new times, to present circumstances, this traditional store, which contains all that is necessary. That is the exclusive rôle of government. No innovations!.. Nor studies either, nor speculations! For all that one can know, has been fixed for centuries. No inventions! No revelations!.. The rôle of teaching ought to be strictly limited to transmitting the traditional store. The Scholar in all ages, ought to repeat exactly what the Ancients have said, without adding a single word. In the schools, they should attach less importance to the Annals and the Odes, diffuse texts. They should insist on the Rites and the Laws... That is the doctrine that has too often been called Confucism. Criticism has at last put things in their proper places, and rendered to each what is his due. The real doctrine of Confucius, *utopian*

Confucius, became extinct shortly after Mencius, about 280 B.C. It was Hsün-tzū who was the Master of mediaeval China. It was he who trained the Chinese national mentality. Morbid hatred for new ideas and things. Blind hostility for foreigners, because they bring new ideas and things. Obligatory tiresome repetition of obsolete meaningless texts. Absolute prohibition of thinking, commenting, inventing... «New, therefore false and dangerous, therefore forbidden», that is the formula of Hsün-tzū's *pragmatism*. The immobility of China for more than two thousand years, was the work of this man. (See HBO. L. 34).



History and geography. — The most ancient Chinese historical documents are in the *Shu-ching*. Then come, the *Ch'un-ch'iu* with its commentary the *Tso-chuan*, the *Kuo-yü*, and the *Chan-kuo-ts'ê* written by an anonymous contemporary in the time of the kingdoms. — In 299 B.C., there was placed in a tomb, the *Chu-shu chi-nien*, a secret Chronicle on bamboo tablets. It is the only writing which reveals to us the true, traditional chronology. It is infinitely precious. — There is still to be mentioned the *I Chou-shu*, historical anecdotes of the third dynasty, likewise recovered from a tomb. See the entries of these works. The first Chinese geography, the *Shan-hai-ching*, is attributed to Tsou-yen. But the Taoists have so altered it, that there is nothing to be gathered from it.



Military art. — For this period, there remain to us something better than theoretical treatises. There remain some living pages, which show clearly that, in antiquity, the soldiers were nothing; that the ascendancy and especially the stratagems of the chief were everything. They show also the systematic mistrust and ingratitude of the princes in regard to their generals, a characteristic trait of the Chinese government in all times... «In 283, profiting by its internal dissensions, those of Yen invaded Ch'i. In a short time all the kingdom was in their power, with the exception of the two cities, 菑 Chü and 鄆 Chi-mo. King 襄 Hsiang was at Chü. Chi-mo was commanded by the brave general 田單 T'ien-tan. 樂毅 Yao-i, the Yen general, laid siege to the two cities. At the end of a year, they still held out. Then, converting the siege into a blockade, Yao-i surrounded them with a wall, in order to reduce them by famine, without fighting. After three years, the two cities still held out. The king of Yen replaced the able Yao-y by an inexperienced general. T'ien-tan judged the occasion propitious to make an end of things. He traitorously proposed to the people of Yen, to enter into negotiations for capitulation. Immediately all vigilance ceased in their lines. However T'ien-tan having placed the women and children on the city-wall of Chi-mo, divided all the able-bodied men into columns. Then he collected all the oxen to be found in the city, dressed them out in red cloth, fixed swords to their horns and a bunch of straw soaked in oil to their tails, and then hoarded them up in some tunnels dug under the city-wall. In the middle of the night, the straw bundles having been set alight, the oxen maddened by the glare and pain,

precipitated themselves wildly on the Yen lines. Five thousand picked men followed, at a run, this fantastic charge, whilst, in the city, drums beat, accompanied by frantic shouts. Seized with panic, the whole Yen army gave way and took to flight. Its general perished in the brawl. Having regard to the nature of the troops of those times, a routed army could not reform. T'ien-tan closely pursued this rout, and drove it into the River, after having destroyed, in his course, more than seventy cities. King Hsiang made him lord of ten thousand families » (*Shih-chi*, 82). — Another narrative: «In 257, Ch'in was threatening Chao. The king of Wei first sent his general 晉鄙 Chin-pi to help Chao, then took fright and had him told to stop. Chin-pi entrenched himself. However, prince 無忌 Wu-chi was very popular at the Wei court. In vain he supplicated his relative the king to make Chin-pi march against Ch'in. Then the Scholar 侯贏 Hou-ying gave Wu-chi the following advice: The counterfoil of Chin-pi's diploma is hidden in the king's bed. Beg his favourite to steal it from him. Take it, take Chin-pi's army from him, save Chao, drive Ch'in back, and you will be famous... Wu-chi did so. When he had obtained possession of the counterfoil, Hou-ying said to him: Take my friend 朱亥 Chu-hai with you. This Hercules will be useful to you. If Chin-pi makes any objections, he will help him to settle them... Wu-chi having reached Chin-pi's camp, showed him the counterfoil, saying that he had come to relieve him of his command. Chin-pi compared the counterfoil and the diploma. It was the genuine counterfoil. However he felt suspicious, and looking straight at Wu-chi, said to him: I who am in command of a hundred thousand men on the frontier, I the bulwark of the empire, can the king recall me thus without any explanation?... He said no more, for Chu-hai who had a lump of iron hidden in his long sleeve, felled him with a single blow. Then at once seizing the supreme command, Wu-chi took control of the army, marched against the Ch'in and compelled them to raise the siege of 邯鄲 Han-tan... In 247, Wu-chi defeated 蒙驁 Mèng-ao, the Ch'in general. Again fearful of possible consequences, the king of Wei deprived Wu-chi of his command. The latter disgusted gave himself up to wine and luxury, to such an extent that he died four years later ». (*Shih-chi* 77).



Music. — Chinese music dates from the beginning, and appears to have always been the same essentially. A gamut based on a series of bells and of sonorous tubes. No airs properly so-called. A symphony sad or gay. The first text which mentions it, dates from the year 2002 B.C. It tells us that they then already employed a fairly varied orchestra... «The emperor 舜 Shun said: I charge you, 夔 K'uei, with the direction of the music and the training of the princes. By means of music, teach them to ally moderation with frankness, severity with indulgence, gentleness with force, respect with feeling. Words express internal sentiments; putting them into music perpetuates those sentiments. The gamut rules the music. Each instrument plays its part. Thus is produced harmony, which unites men and Manes. » (*Shu-ching* 舜典)... This text briefly expresses what the Ancients expected from music, the regulating of passions, the concert of men

among themselves and with the Manes, habit of life by metronome. Later there will be added the theory of cosmic repercussion, *virtuous* music bringing happiness, *vicious* music bringing misfortune.

Music and the ritual dancing formed a whole, the latter being usually performed to the sound of instruments. Here is part of an ancient text preserved in the *Shih-chi* and the *Li-chi*... «Music has its birth in the heart of man. The heart being moved by external objects, its emotion is translated by the sounds of the voice. One voice summons others, concordant or discordant. Voices form the foundation of music. The instruments accompany the voice, the added dances giving life to the whole... The rites and music, the laws and sanctions, these four fundamental institutions have one and the same object, namely, to unite hearts and establish order... When the government of a state is well regulated, the music there is calm and joyful. When a country is in disorder, the music there is restless and tempestuous. When a country is decadent; the music there is sad and anxious. A licentious music ruins morals and consequently states... The rites control the outer man, music regulates his interior. The rites make man correct, music makes him moral.» 樂記. — What follows, is dated 248: «Universal harmony ought to be maintained with the greatest care; therefore great attention should be paid to celestial phenomena, which immediately give notice of any latent trouble. There should be great care in teaching the people, music harmonized for several voices and choir singing, things which establish harmony among men, and teach each to play his proper part while cooperating with those of others. Let music be simple, healthy and moral. History relates that, more than once, the degeneration of music had as a result the decadence of morals. Those who invented music copied nature, with the intention of uniting man with nature, in a common harmony. That conception, the only true one, should not be altered. Music makes good manners and brings about a good understanding». (*Lü-shih ch'un-ch'iu.*)

Here are two instructive texts:

[In 534, at night, in the reeds of the river 濮 P'u, the soul of the favourite musician of the tyrant 辛 Hsin (eleventh century) was playing some ancient melodies. It had therefore survived for more than five centuries. Here is the text: «The marquis 靈 Ling of 衛 Wei when going to visit the marquis 平 P'ing of 晉 Chin, camped, for the night, near the river P'u. Toward midnight he heard the sound of a lute. Having enquired of those around whence came the music, they all said that they heard nothing. Then the marquis summoned his music master 涓 Kuan and said to him: I hear a lute which the others do not hear. It must be a transcendent *Kuei* which is playing. Listen for me and note the air. — Master Kuan having seated himself in the ritual attitude, listened, heard the air and made a note of it. On the morrow he said to the marquis: I have the air, but have not yet got it perfectly; I beg you to spend another night here. — The marquis having consented, they again camped that night on the bank of the river P'u. On the next day master Kuan said to the marquis: I have got the air. They then resumed the journey to Chin. — The marquis P'ing of Chin gave a great banquet to the marquis Ling of Wei, on a terrace covered by a pavilion. When both were warmed by

the wine, the marquis Ling said to his host: Whilst coming here, I heard a new air; I request your permission to have it played to you... Most willingly, said the marquis P'ing... The music master Kuan of Wei was then made to sit next to the music master 曠 K'uang of Chin who lent him his lute. In the middle of the piece, master K'uang placing his hand on the strings, interrupted the play and said: Stop! it is the air of a destroyed state, it is an inauspicious air! Stop! or misfortune will happen to you. — Whence comes that air? asked the marquis P'ing. — Master K'uang said: It was master 延 Yen who formerly composed this fatal music for the tyrant 辛 Hsin. When the emperor 武 Wu had caused Hsin to be destroyed, master Yen fleeing toward the East, was drowned in crossing the river P'u. It was certainly on the banks of the river P'u, that you heard him playing that air. — Bah! said the marquis P'ing; are there other inauspicious airs? — Yes, said the master K'uang. There is the one by which the emperor 黃帝 Huang-ti evoked the transcendent beings. — I wish to hear it, said the marquis. In spite of himself, the master K'uang took his lute and began playing. At the first accord, the sky became covered with clouds. At the second accord, a wind squall blew away the roof of the pavilion. All those present fled in terror. The marquis P'ing hid himself in his palace. His marquisate was afflicted with a terrible drought, so that the land remained bare, without any trace of vegetation, for three whole years. } *Shih-chi*.

[北門成 Pei-mèn Ch'èng said to the emperor Huang-ti: When I hear your symphony 咸池 Hsien-ch'ih played, the first part makes me afraid, the second makes me dizzy, the third causes in me an absence of mind, from which I have not yet recovered. — That must be so, said the emperor. This symphony embraces everything. It is a human expression of the celestial action, of the universal evolution. The first part expresses the contrast of terrestrial acts which take place under the celestial influence; the struggle of the five agents; the succession of the four seasons; the birth and decline of the vegetables; the action and reaction of the light and the heavy, of light and darkness, of sound and silence; the renewal of animal life each spring, with peals of thunder, after the torpor of winter; the institution of humane laws, of civil and military offices, etc. All that, ex abrupto, without introductions, without transitions; in shock sounds and hard dissonances, like the chain of deaths and births, of apparitions and disappearances, of all ephemeral terrestrial realities. That cannot but make you afraid. — The second part of the symphony renders, in soft or loud sounds, prolonged and drawn out, the continuity of the action of the *yin* and the *yang*, of the course of the two great luminaries, of the arrival of the living and the departure of the dead. It is this series further than the eye can reach, which made you dizzy by its infinitude, to the extent that, no longer knowing where you were, you supported yourself against the trunk of a tree, gasping, seized with the vertigo and anxiety that the void causes. — The third part of the symphony, expresses the productions of nature, the birth of destinies. Hence effervescences followed by periods of calm; the murmur of the great trees, then a mysterious silence. For it is thus that beings come one knows not whence, and return one knows not whither, by gushes, by waves. The Sage alone can understand that harmony; for he alone understands nature and destiny. To seize the threads of becoming, before being,

whilst they are still stretched on the cosmic loom, that is the celestial joy, which can be felt but not expressed. It consists, as has been sung by Master Yen, in hearing what has as yet no sound, in seeing what has as yet no form, that which fills heaven and the earth, which includes space, the Principle, the motive power of cosmic evolution. Not knowing it, you have remained in vagueness. My explanations have caused you to pass from that vagueness to a knowledge of the Principle. Preserve it preciousy.] *Chuang-tzŭ*.

The chinese notions regarding music, have always remained the same, from 2000 B.C. to modern times.



Poetry. — After the ancient odes in verses of four syllables of the *Shih-ching*, a collection made by Confucius, of which the last pieces are of the eighth century B.C., there follows a hiatus of three centuries in Chinese poetry. Verses were made, no doubt, but they have not been preserved for us. Then there appears a new kind, the elegiac, still in verses of four syllables generally coupled in pairs, with a sigh 兮 *hsi* a kind of caesura variously placed, and some very variable strophes; the effect produced, half rhythm half declamation, being not devoid of charm. The song of the female swan, which goes back to the fifth century, is a pearl. A young widow of the country of 魯 Lu, dismisses the go-between who wishes to get her remarried:

[Alas! the poor swan
who became a widow so early!
Now it is seven years that she has lived single.
Her head under her wing, she sleeps alone,
apart from the flock of swans.
During the night she utters a plaintive cry,
each time that she recalls her former husband.

Since Heaven has willed my widowhood,
why should I complain at having to sleep alone?
And yet, when, being so young, I feel my solitude,
the tears course down my cheeks.
But no, the dead must not be forgotten.
If a bird can remember, how can a wife forget?
Whatever the qualities of the spouse you offer me,
no, I will not go away with you! (黃鵠歌)

This type bears, in Chinese literature, the name of 楚辭 *Ch'u-tz'ü*, elegies of Ch'u, for this reason: Ch'ü-yüan 屈原, prince of the blood of Ch'u, an idealist misunderstood, disowned by his fellow citizens, wronged by his rivals, exiled by his prince, sang of his misfortunes in verse of this type, before committing suicide in 295 B.C. The most celebrated of his complaints, is the 離騷 *Li-sao*, grief of exile. Ssü-ma Ch'ien said of Ch'ü-yüan: «I have read the *Li-sao*. At Ch'ang-sha I saw the whirlpool into which Ch'ü-yüan threw himself, and I wept

for that man who was a man... The type was continued by 宋玉 Sung-yü and by others. It was later abandoned.

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Prose. — The work of Mêng-tzū, written it is not known by whom, and come down to our day intact, is the masterpiece of the end of the Chou: A superb style which has not aged during 2000 years. — The authors whom I have cited in this Lesson, all contain some good pages, at least some good passages. — Besides these *complete Works*, there remain to us some fragments which Ssü-ma Ch'ien inserted in his *Shih-chi*, having taken from, he alone knows where. Pruned, retouched, even re-made, these fragments have since passed into the Histories and literary Collections, which settled and vulgarized them. One sees that little confidence is to be placed in the authenticity of these pieces. They appear often to be free variations on a historical datum. For instance the sentiments expressed by Kuei-ku-tzū in the letter which I am about to quote, are surely not those of the work which bears his name.

Kuei-ku-tzū, the recluse thinker, to his pupils Su-ch'in and Chang-i, who had become travelling politicians, about 320 B.C... «You have both acquired great fame. But, born in the spring, will it last till autumn? Even the sun sets daily. Everything decreases with age... You devote yourselves to everybody. Like the tree on the river bank, whose branches passers-by pluck off, whose roots are laid bare by the water... Imitate rather the tree on the mountain, which fears not the axe, because of its isolation... I very much fear that your ambitious dreams will one day end in catastrophe.»

Chang-i and Su-ch'in reply to the admonitions of their master Kuei-ku-tzū... «Master, your virtue is great, your sentiments are as sublime as those of the Genii. There can be no doubt that you only feed on the mushroom of the Immortals, and drink only jade water. You who shine like the three luminaries, have deigned to remember us and to blame our ambition... Alas yes, restricted beings that we are, we serve the tyrant of Ch'in or some brutal hegemony, we give consultations on the Mountains and the River. Fortunate are you, you who, in your solitude, contemplate from afar, in a mirror, the prosperity and the decadence of this dusty world. As to us who live on the earth and cannot leave it, insects reduced to gnaw alternately the sweet and the bitter, alas yes, sooner or later misfortune will befall our poor nest, resting on unstable reeds».

In 295... «Disgraced and banished by his relative the king of Ch'u whom he had faithfully served, Ch'ü-yüan sought out the court diviner and said to him: I have a doubt, and have come to ask you to solve it for me... The diviner arranged his milfoil stalks, wiped his tortoise-shell, and said: Please state the matter on which you would consult me... It is this, said Ch'ü-yüan. Will I remain stubbornly pure and honest, or will I follow the world-drift? Will I go and hide myself among the peasants, or will I continue to live with the great? Will I speak frankly at the peril of my life, or will I lie basely to my own profit? Will I show

a bold front, or will I mince like a young lady? Will I be rigid as a pillar, or unctuous as ointment? Will I make for my object like a proud charger, or allow myself to drift with the current like a duck? Will I champ my bit like a battle-horse, or will I walk with ears down like a worn-out hackney? Will I struggle on the wing with free swans, or will I dispute for a mouthful with the fowls of the poultry-yard? The corrupted principality resembles a stagnant pool. The calumniators have the ear of the prince, the Sages vegetate in oblivion. Where, for me, is good fortune and bad fortune? What shall I do, What shall I not do? — Then the diviner, laying down his milfoil stalks and tortoise-shell, excused himself in these words: There are things larger than can be measured by the foot, and there are incalculable numbers, insoluble problems, irremediable situations. The tortoise and the stalks can do nothing in your case.」卜居。

«Ch'ü-yüan calumniated, banished, in despair, wandered on the bank of the River. With dishevelled hair, wan and emaciated, he was a painful sight. A fisherman who saw him, asked him: «Are you not an unfortunate noble? What seek you here? — The world, replied Ch'ü-yüan, is like a muddy pond; I alone am clean. All men are drunk; I alone am sober; that is why I was exiled. — The fisherman said: The Sage does not quarrel; he adapts himself. If the world is water, follow its course. If all are drunk, drink as they do. Of what use are abstruse principles and sublime aspirations? Does one get oneself exiled for things like that? — No, said Ch'ü-yüan, rather than sink in the mud of the world, I will seek a grave in the stomach of the fishes. Never will I consent to soil myself by contact with the world. — The fisherman smiled, hoisted his sail, and rowed away humming: As for me I follow the course of things. When the waters of the Tsang are clear, I wash my cloth in them; when they are muddy, I wash my feet in them»... One heard no more of Ch'ü-yüan: 漁父。

About 280. — «On the night which followed the day on which 宋玉 Sung-yü had spoken to the king 襄 Hsiang about the fairy of Kao-t'ang, the latter dreamt that he met her. On the next day he told Sung-yü. — How did this thing happen, asked the latter. — Thus, said the king: Before going to sleep, I experienced something like pleasure and like apprehension. Gradually I lost consciousness, and I saw her appear. I again experienced something like a mixture of joy and fear. — What was she like, asked Sung-yü. — Oh! very beautiful, said the king; dressed and adorned richly in the ancient fashion. When she entered, it was as if in a ray of sunshine; she shone like the moon; then she appeared as if with a phosphorescent body. I was stunned and ravished. Please write down this event for me. — All right, said Sung-yü. 宋玉。

Second period.

The absolute empire of the Ch'in and of the Han.

Seventh Lesson.

The one and absolute empire of the 秦 Ch'in, 221-206. Its destruction. Anarchy preparatory to the 漢 Han, 206-203.

Summary of events. — In 221, the whole of China being subdued, the king of Ch'in took the title of 始皇帝 *Shih Huang-ti*, First Emperor, that is to say of his dynasty, which he thought would endure eternally, the successive emperors in future merely bearing a number in order. The last remains of the feudal system, nobility, apanages, were all radically snppressed. The empire was divided into forty prefectures, which were administered on the pattern of the Ch'in (page 57). An army always ready to march was stationed at the capital 咸陽 Hsien-yang, in the valley of the 渭 Wei. Thence, rectilineal roads, divided into official stages, radiated in all directions. — Very intelligent and diligent, the emperor himself studied all matters. Tradition relates that he read daily as many as 120 pounds of wooden tablets covered with writing. He also constituted himself personally the inspector of the empire. In 220, he inspected the prefectures of the North and the Great Wall. In 219, he visited the prefectures of the East, made an offering to the Sovereign on high on mount 泰山 T'ai-shan, gazed for a long while on the sea which he had never seen, allowed himself to be seduced by the Taoist fables regarding the Isles of the Genii and the drug of immortality, dreams which obsessed him from that time forward. He returned to the East in 218, and in 215, more and more preoccupied with immortality. — In 214, they began to gather together, throughout the empire, all men without property or profession, and to send them to work, as slaves, at the Great Wall, at the new palace in the capital, or at the future sepulchre of the First Emperor. They were before long seven hundred thousand in number, says the history. — In 213 there occurred the event which made the First Emperor the abomination of the Confuciists of all ages, the destruction of the archives and the books (see below, *prose*). After this performance, the Scholars of the time divided themselves into two parties, the one rallying to the new order of things, the other being secretly hostile to it. These last were at first left in peace. But one among them having again insulted the emperor, an enquiry was made into the conduct of the Scholars of the capital, especially into the manner in which they observed or did not observe the prohibition against making commentaries on the Annals and the Odes. Those who had rallied themselves delivered up the disobedient ones, four hundred and

sixty persons, guilty of having disparaged the government. The law was applied to them, which condemned them to extermination. Popular imagination represents them as being buried alive in an immense pit. According to the customs of the time, they ought to have been given over to the populace to be stoned and beaten to death by them in the market-place. It is possible that, to prevent escape among so many, they were driven into a pit, in which they could be stoned and buried. Down to modern times, mass executions were carried out in that way. Note that, as the books were destroyed, not as books, but as instruments of disorder; so certain Scholars of the capital, not all, and not those of the whole empire, were exterminated, not as scholars, but as rebels, according to the provisions of the law. — 扶蘇 Fu-su, the eldest son of the First Emperor, having shown himself displeased at this execution, was sent as a commissary to the army which was guarding the Great Wall. An honourable exile. The scholars extol him to the utmost.

In 211, an aerolite having fallen near the Yellow River, an unknown person engraved on it these words «The First Emperor will die soon.» Those words were attributed to Heaven. — Then a cameo thrown by the emperor into the Blue River in 219, was brought back to him in the name of the Genie of the River, with the announcement that he would die within the year. — Nevertheless, in 210, the First Emperor began a new tour of the empire, on which he took with him his second son 胡亥 Hu-hai. When he reached the Shantung Promontory, which exercised an invincible fascination on his imagination, he enquired regarding the Isles of the Genii. He was told in reply that the marine monsters which infested the coast prevented anyone from going there. He ordered that they be massacred, and himself killed by a shot from a cross-bow, some kind of porpoise. Quite proud of this exploit, and full of hope, he started back on the road to the capital. At the Yellow River ford he fell ill. The imperial cortege nevertheless continued its journey. Nobody dared to tell the emperor of his condition. He finally found it out for himself, had his eldest son Fu-su written to return to bury and succeed him, and died in his closed wagon. His death was kept secret. The officers pretended each day to go and take his orders; the meals were taken to the wagon as before; the odour escaping from it being attributed to the carts laden with dried fish, which formed part of the escort. — However the eunuch 趙高 Chao-ko plotted with the minister Li-ssü and the prince Hu-hai, with the view of suppressing Fu-su and of placing Hu-hai on the throne. The First Emperor's letter to his eldest son was destroyed, and replaced by another full of bitter reproaches for his complicity with the guilty Scholars of the capital. On receipt of this document, conforming to the customs of the time, Fu-su committed suicide. Hu-hai, then twenty years of age, became the Second Emperor. — In the ninth month, they buried the First Emperor, in the tomb prepared during his life, at the foot of Mount 驪山 Li-shan. They had dug down as far as the water, then melted on the site a foundation of bronze, in order to intercept the subterranean winds and streams, dreaded by the geomancers. On this metallic foundation, they set up the stone sarcophagus, and then around it a whole empire in miniature, palace, ministries, towns and villages. Trenches filled with mercury, represented rivers and streams; a machine caused the mercury to move and flow

toward the sea. On the vault of the cavern, they depicted the firmament with its stars... All the wives of the deceased who had not had children, were buried with him. A number of servants shared the same fate. For fear of violation and pillage, the artisans who had prepared the vault, were all immured in the long subterranean tunnel which led to it. Then they planted on the tomb trees and brush-wood, in such a way that its exact situation could no longer be determined. — It is incontestable that, short though it had been, the reign of the First Emperor made its mark. So much so that, among the neighbouring nations, the name *Ch'in*, which in Europe became *China*, remained the appellation of 中國 the Middle Kingdom. — Should the destruction of the archives by the First Emperor be lamented as a great loss by thinking humanity?.. Doubtless, there were lost in 213 many tablets which would be of importance for the history and geography of ancient China, for the knowledge of its relations with neighbouring countries and of the exchange of ideas. But judging by the headings of their archives, which are known to us, it is probable that the ancients had not written what we should like to know most, the habits and customs, the private life of that distant past. There were neither books nor writers properly so called. The archives were almost exclusively composed of administrative registers, of collections of ordinances dryly catalogued by the scribes. — Again, were these collections complete? It appears not. Mencius wrote, about a century before the destruction of the archives, the following lines: «It is impossible to know, in our time, what was the established order for the feudal ranks and domains, at the beginning of the third dynasty. For that regulation having been displeasing to the lords whose encroachments it hindered, they took care to have all copies of it destroyed.» It was nevertheless an imperial and fundamental document .. and then, what could indeed remain of the archives of the two first dynasties, and of the first centuries of the third, after so many changes of the capital, removals, ransackings, conflagrations, in 842 and in 770 for example, not to speak of still earlier accidents? The history expressly says that, in 770, when the emperor 平 P'ing, fleeing from the Jung nomads, who had invaded the country, betook himself from the West to the East, to the new capital, the Governor of the Western Marches had to cover his retreat, fighting all along the line. What would become, in that hubbub, of the wagons carrying the wooden tablets of the archives, such an excellent combustible?.. Doubtless there remained some ancient documents, since Confucius drew from that remainder what has come down to us; but the mass was certainly not intact, far from it. Let us shed tears then, but only with one eye, on the event of the year 213. (See HBO. L. 31.)



In 209, the Second Emperor made a tour of the empire. Then, fearing that the princes of the blood would learn the truth regarding his accession to the throne, he had fifteen of them massacred, with their wives and children, thus destroying his own family. The eunuch 趙高 had his full confidence. The works begun by the First Emperor were continued, and the people's burden became intolerable. — Springing from a fortuitous and unimportant event, the revolution which over-

threw the Ch'in began in that same year. It was the prototype of all those which upset China, periodically, down to A.D. 1900. All had the same factors; carelessness of the government; discontent of the people; some oracles and omens interpreted in their favour by brigand chiefs; bands of starving or idle young fellows, whose pastime was murder and pillage; struggle of each against all, without idea or plan; a sanguinary game of chance. Finally, either the government exterminates the rebels, or a fortunate brigand seizes the throne and founds a new dynasty. — Then, in 209, a band of nine hundred captive brigands, sent to the North, having been delayed by heavy rains, said to themselves: «According to the law of the Ch'in, if we arrive late we will all be put to death. We have nothing to lose. Let us try our fortune. Who knows if we are not the seed of kings, lords, ministers and generals?».. Thereupon, 陳勝 Ch'ên-shêng, the most capable, declared himself king of Ch'u, and the band called themselves the army of Ch'u. In a few days it comprised three thousand men. From that time, wherever it showed itself, the people massacred the officers of the Ch'in, and the local militia joined them. More than thirty cities opened their gates to the army of Ch'u. — Then an officer of the king of Ch'u left him, made himself king of Chao, and worked for his hand. — 劉邦 Liu-pang who was leading a band of slaves to the capital, freed them and put himself at their head. — 項籍 Hsiang-chi raised a band in the ancient viscounty of 吳 Wu. — 田儋 T'ien-tan made himself king of Ch'i. — 韓廣 Han-kuang made himself king of Yen. — The kingdom of Wei also rose, and put at its head a descendant of the former royal family. — Thus five of the six kingdoms were restored in a few months. Political Scholars of the former type also reappeared, and became counsellors to the brigands who had become kings. Those began to assassinate each other, as formerly. Ch'in having entered the field, killed some of them. They were at once replaced by others. — At the court of the Ch'in, the eunuch Chao-kao reigned as master. He shut up the Second Emperor, gave over to the executioner the minister 李斯 Li-ssü (see below), and threatened 章邯 Chang-han, the only Ch'in general who did anything. Infuriated, the latter went over to the rebels, with his army. Immediately the insurgent bands threw themselves from all sides on the defenceless capital. Fearing that, in a last start, the emperor would put him to death, Chao-kao forestalled him. The Second Emperor was assassinated. He was 23 years of age. Chao-kao nominated as king of Ch'in 子嬰 Tzū-ying, the son of the unfortunate prince Fu-su (page 72), and sent him word to come to the capital to take possession of the royal seal. Tzū-ying had him told that he was very sick. Chao-kao went to his home. Tzū-ying stabbed this monster with his own hand.

We are at 206. Through fusion of the small insurgent bands, two great armies were formed, one composed principally of southerners, the other composed of men of the East and the North. Hsiang-chi, a sanguinary brute of the type of Pai-ch'i (page 58), commanded the southerners, the army of Ch'u. Liu-pang, a cunning politician, commanded the army of the North. Liu-pang reached the capital first. Tzū-ying king of Ch'in went to meet him, seated in a mourning coach, a cord round his neck, carrying the imperial seal and the royal seal. Liu-pang received him with kindness, and treated the people of Hsien-yang well. He took

possession of the administrative registers of the Empire, which were of service to him later. — However Hsiang-chi arrived by forced marches, with an army of six hundred thousand men, including the Ch'in soldiers of Chang-han, who had crossed over to the rebels with their general. Before entering the valley of the 渭 Wei, distrusting those men who were about to re-enter their own country, Hsiang-chi had them all massacred in one night, to the number of two hundred thousand, then he crossed the pass with four hundred thousand men. Liu-pang only had a hundred thousand. The hatred of these two men, competitors for the empire, was already acute. Judging that he would be overcome, in case of an armed conflict, Liu-pang evacuated the capital, parleyed, and took up a very humble attitude. Hsiang-chi hastened to Hsien-yang, killed Tzū-ying the king of Ch'in, exterminated his family, burnt the palaces and violated the sepulchre of the First Emperor, gave the capital over to pillage, and then retired, leaving nothing but ruins and a despairing population. — Then, eager to enjoy the fruits of their plunder, all the brigands came to an agreement. Hsiang-chi made himself king of 楚 Ch'u (of the South), and nominated Liu-pang king of 漢 Han (of the West). The remainder, divided into eighteen small kingdoms, was given to eighteen chiefs of bands. In the fourth month of the year 206, this parcelling-out was finished, a general peace was proclaimed, and all the kinglets hastened away each to his own territory. In the fifth month, they were already exterminating each other. The smallest began it. But let us leave these unimportant details, to follow the two principal actors, Liu-pang and Hsiang-chi. It is an axiom in China, that force gives nothing, that artifice leads to everything... By means of cunning, Liu-pang triumphed over Hsiang-chi. He began by attaching to himself some skilled adventurers, ministers and generals. He did all he could to acquire a reputation for goodness and beneficence, which contrasted with the brutal ferocity of Hsiang-chi. Then he began to increase his property, annexed the valley of the 渭 Wei before the end of the year 206, allied himself with some kinglets, and in 205 attacked Hsiang-chi, whom he defeated. In 204, war between the two pretenders, the king of Han always beaten, always re-establishing himself through stratagem. In the ninth month, a new agreement between the two rivals. Hsiang-chi disbanded the greater part of his army. Breaking his word, Liu-pang threw himself upon him with his own. At the beginning of the year 203, Hsiang-chi abandoned by his own people, perished in a combat. He was thirty years of age. See below (*prose*) the account of his death, one of the rare fine pages of Chinese literature. — In the twelfth month, the remaining kinglets, and the chiefs of his troops, all requested Liu-pang to make himself emperor. He ascended the throne in his camp, and gave his dynasty the name of 漢 Han, his royal title. A general amnesty was immediately proclaimed in these words: «The soldiers have now had no rest for eight years. The people also have suffered cruelly. Now the empire has been restored. The emperor pardons all faults, except crimes punishable with death at common law.» — Then he addressed the following edict to the people: «Let all those still joined together in bands in the woods and marshes, of whom the number and names are not known, return each to his district and his clan, to his land and his house, under penalty of being considered and treated as a malefactor». — In the fifth month, all the armies were disbanded. The officers received rights of annui-

ties for life on the towns, the soldiers were freed for life from taxes and forced labour.



Characters. — 李斯 Li-Ssü, the politician, a disciple of Sun-ch'ing, minister of Ch'in, who prompted the destruction of the ancient writings, was a distinguished scholar. He replaced the ancient Chinese writing 大篆 *ta-chuan*, in use since the year 800 (pages 24 and 40), by a new form, the 小篆 *hsiao-chuan* writing, and drew up for the official scribes an index of 3,300 characters. I have devoted to a study of the *hsiao-chuan* writing a considerable work (*Chinese Characters*), to which I refer the reader. — They then still wrote, with their old fountain-pen, on wooden tablets, a rather slow process. A little while after the editing of the catalogue of Li-sü, 程邈 Ch'èng-miao invented a wooden pencil with a ravelled point, which was moistened in black varnish, to write on pieces of silk. Drawn with this new instrument, the lines composing the characters became angular and thick. But, being more rapid, this writing called 隸字 *li-tzû*, became the current writing, the *hsiao-chuan* remaining the classical writing. — Shortly after, general 蒙恬 Mêng-t'ien invented or perfected the writing brush, ink and paper. With this new material, writing took the form called 楷字 *k'ai-tzû*, still in use at the present day.

Poetry. — To the same Li-sü is attributed the composition of rhymed texts, which the First Emperor had engraved, in his praise, on several mountains, and on cliffs within sight of the sea. Here is a translation of the inscription of 瑯琊 Lang-yeh, engraved in 219:

[The territory of the ancient emperors did not exceed a thousand *li*...
Masters in their fiefs, the feudatories rendered or did not render hom-
mage..

Through ambition, in confusion, they fought and ruined each other
without truce,
and nevertheless engraved their praise on metal and stone.

In antiquity, under the first emperors, under the three dynasties.
there was no uniformity in teaching laws, or mesures...
They called upon the Manes for them, in order to awe the people...
All in vain, for even in their lifetime, they were not obeyed.

The emperor now reigning has unified the countries within the four seas...
has regulated the administration, so well that everything is in order...
He has done credit to his ancestors and has manifested his virtue...
His celebrated name is honoured by this inscription.] *Shih-chi*, 6.



Prose. Specimens.

In 312 B.C., at a great banquet given to the learned men of the empire by the First Emperor, a Scholar deemed it opportune to blame his innovations, and to exhort him to return to the ancient ways. Immediately the counsellor 李斯 Li-

ssü rose and said: [Under the three dynasties, the emperors governed as the times then required. Now the new times require new institutions. O emperor, you have done great things, which cannot enter into the small minds of the Scholars. Why should you imitate the three dynasties? Was not their time an era of feudal struggles and the reign of erring politicians?.. Now the unified empire is at peace from one end to the other, the laws being all dictated by the same mouth do not contradict each other, the people are at their labours, the officers at their posts. Only the Scholars, pooh-poohing the present, rummage in the past, with the object of finding there matters for criticism and censure. Although it appertains solely to you, the Master of the empire, to distinguish white from black, to say yes or no, valuing only their personal opinion, they gather together to judge your acts and dare to decide against you. In your presence, they despise you in their hearts; out of your presence, they openly disparage you. If by chance one of them should speak well of you, the others rebuke him for uttering a culpable adulation. These people consider themselves somebody, because they think differently from other men. They are the authors of all the bad feeling among the people. If you do not take warning in time, your authority will be imperceptibly shaken through their persistent opposition. For your own good, suppress the Scholars!.. I ask that excepting those of the kingdom of Ch'in, all the historical documents should be destroyed. I ask that whoever possesses a book, particularly a copy of the Odes or the Annals, should be compelled to deliver it to the prefect, who will have it burned. That after the lapse of thirty days, whoever shall still possess a book, shall be branded and condemned to corvée labour. That whoever shall have used an ancient text to disparage the present and praise the past, shall be put to death with his family. That every official who shall have closed his eyes to those acts, shall undergo the same penalty as the delinquent. That the only exceptions to the destruction, be books of some use, on medicine, divination, agriculture. That henceforth Scholars be prohibited from giving lessons on government or administration. That every candidate for office receive his training from an official functionary.]. The First Emperor gave to this request of Li-ssü the imperial sanction which made it a law of the empire. The law was put in force. (Shih-chi, 87).

In 207 B.C... Letter to the imperial general Chang-han... [Pai-ch'i, the general who made the fortune of the Ch'in, received, as a reward, permission to commit suicide. Mêng-t'ien, the bulwark of their empire, was decapitated for his trouble. That was the usual method of the Ch'in; it exempted them from the trouble of thanks'giving... Now it is you who are the general-in-chief of the Ch'in. You have already lost many soldiers, without gaining any great advantage. Do you believe that the eunuch Chao-kao will not think of you soon?.. When he makes his report to the emperor, he will have to throw the blame on somebody, in order to exculpate himself. One word from him, and you will be stretched on the executioner's block, after having seen your wife and children massacred. As to giving explanations, do not think of it, for all ways will be closed. Nor can you remain neutral, between the Ch'in and the league of their adversaries. Believe me, make common cause with us. March with us against the Ch'in. A kingdom for you, would not that be better, than inevitable punishment?]

In 203 B.C. — [Hsiang-chi had withdrawn to Kai-hsia. He had only a few soldiers left, and was at the end of his victuals. Liu-pang attacked him in force. Hsiang-chi, defeated, was obliged to intrench himself. The Hans invested him several lines deep. During the night, Hsiang-chi heard them, in the besieging army, singing on all sides the songs of Ch'u (his own country, a stratagem). Greatly moved, he said: Can the Hans already have taken the whole Ch'u country?.. how is it that among them the men of Ch'u are so numerous?.. Having later gone to drink in his tent, he gave vent to his grief in plaintive songs, while tears streamed from his eyes. All those present wept likewise, not daring to look each other in the face. Finally, at mid-night, Hsiang-chi mounted his battle-horse, and, followed by eight hundred cavaliers, breaking through the enemy's lines, escaped toward the South and ran toward the ford of the Huai. Having reached Yin-ling, he lost his way, and asked a peasant who deceived him, by telling him to take the road to the left. Having accordingly gone to the left, he got entangled in a vast swamp. Kuan-ying, the general of the Han cavalry, discovered him there, and gave chase. When Hsiang-chi reached Tung-ch'êng, he had no more than twenty-eight horsemen left. The Hans who were pursuing him were several thousands in number. Hsiang-chi posted his troop with their backs to the hill Ssü-hui, and having arrayed them, harangued them in these words: I have now waged war for eight years. I have fought more than seventy battles, without ever having been defeated. I have been the arbitrator of the empire. If now I have come to this state of affliction, it is because Heaven has forsaken me, not because I have fought badly. Since I must die to-day, I wish to sell my life dearly, and give you a last example of my bravery... Having said that, he charged down the slope, killed a Han officer and a number of men, gained the open country and rallied his horsemen. Only two were missing. He fled with them, as far as the ferry-boat of the river Wu. The ferry-man said to him: Although the country to the East of the river is small, you may perchance retrieve your fortune there; there is no way over but by my ferry-boat, pass in quickly!.. But Hsiang-chi, who had changed his mind, said to him: I Chi, formerly crossed this river with eight thousand men from the eastern bank, whom I led toward the West, and of whom none is returning with me today. Supposing that their fathers and brothers wished to have me as their prince, I could not look them in the face without blushing... Then Hsiang-chi said to the ferry-man: I know that you will attain to something great. See this horse. I have ridden it for five years. It has no equal. I cannot make up my mind to kill it. I give it to you... Having said that, he and his horsemen dismounted, and joined battle with the Hans who had caught them up again. Hsiang-chi had already received more than ten wounds, when, seeing Lü Ma-t'ung, he called out to him: You, you were one of mine before!.. Lü Ma-t'ung pointed him out to Wang-i saying: That man is Hsiang-chi. As Wang-i prepared to attack him, Hsiang-chi said to him: I have heard that the king of Han has promised a thousand ingots and a territory of ten thousand families for my head; I give it to you!.. and cutting his throat, he fell. Wang-i decapitated him. Four Han cavaliers each took possession of a quarter of his body. When the five men had placed the parts together again, and verification having been made, the promised reward was divided among them.] *Shih-chi*, 7.

前漢 *Ch'ien-Han*, the First Han dynasty. — The usurper 王莽 Wang-mang. — Restoration of the *Han*. — 202 B. C. to A. D. 25.

Summary of events. — Having become 高帝 Kao-ti, the emperor Kao, 劉邦 Liu-pang remained as ignorant and vulgar as before. The history relates, *sit venia verbis*, that when he met a Scholar, he stopped him, ordered him to give him his cap, and urinated in it, as a sign of contempt. In one of his tours, passing near the tomb of Confucius, he visited it; but the Scholars are agreed among themselves that he made that detour out of curiosity, not out of devotion. In any case, he did not repeal the law of the proscription of books, especially of the Confucian anthologies. The law remained in existence. Shu-sun T'ung, a scholar of the school of Hsün-tzū, compiled for him an eclectic ritual for the official ceremonies, and that was all. — In 200, he was nearly captured by the Huns. — Then he traitorously destroyed, one after the other, the officers who had made his fortune, Han-hsin, P'eng-yüeh, and others, who had become too powerful in their appanages. He replaced them by members of his own family, kingly and marquises. Although almost deprived of authority, and strictly watched, these princelets caused a good deal of disorder, and were the weak spot of the *Ch'ien-Han*. The rest of the governmental machinery remained practically what it had been under the Chou, and will remain so until 1911. — In 195, aged 52, Liu-pang died of a wound, which he had refused to have dressed. — His widow, the blood-thirsty empress 呂 Lü, acted as tutress of her son the young emperor 惠 Hui, a weak boy of 14 only. It was during this tutorage, in 191, that the law of proscription against the Confucian books was not formally abrogated, but smuggled away in a lot of old edicts. — After grave disorders caused by the ambition and intrigues of the empress Lü, the latter having died, and her party having been exterminated, the emperor 文 Wên ascended the throne, and reigned from 179 to 157. He was a good prince, who consolidated the dynasty which was not yet firmly established. But a dunce as his father had been, he was, for several years, the dupe of a series of impostors of Taoist tint. I have related this affair at length in my HBO. L. 55. Another stain soils the memory of the emperor Wên. He was a notorious sodomite. His favourite Téng-l'ung is first on the list of Chinese Antinouses. The emperor died in 157, aged 46 years. — His son the emperor 景 Ching was nearly overthrown in 154, by a general revolt of the princes of the blood. After having, by the most hideous cowardice, sacrificed his minister Ch'ao-ts'o to placate the rebels, the emperor was saved by the brave general Chou Ya-fu, whom he disgraced undeservedly in 150. He died in 141, aged 48 years. The historians have justly censured his odious character: «The emperor Ching, base and narrow, governed by knavery and violence. He was a bad husband, a bad father, and a bad prince». — Having ascended the throne, in 140, at the age of sixteen, the son of the emperor Ching, the Emperor 武 Wu, occupied it for 54 years. A long reign, perhaps the most interesting of Chinese history, during which clever officers caused the empire to prosper, while the court was, without interruption; the theatre of the most abject and the most sanguinary intrigues. I refer the reader to my HBO. L. 36, for the religious

follies which his devotion to Taoism caused the emperor Wu to commit throughout almost his whole life. His morals were bad. Whilst still young, he gadded about, with an impudence rare in China. His catamite Tung-yen (I omit the others) was also a public scandal.

In 126 there took place an event, which had the greatest consequences for Chinese civilization, namely the opening, by the celebrated explorer 張騫 Chang-ch'ien, of relations between China and the peoples of the West. Before the year 330, the Persian Empire of Darius had crossed the Pamir, and the bottom of the Tarim basin (Yarkand, Kashgar) formed the Persian satrapy of the Casians or Sacae. But no direct contact could take place at that epoch between the Chinese and the Persians, thirty to forty Turkish hordes sporting themselves on the dunes and plains of the Tarim. In 330, Alexander conquered Bactria. In 328, in Sogdiana, he rebuilt Kodjend, formerly founded by Cyrus. After his death, Bactria and Sogdiana fell to the Seleucides. Having become an independent Greek kingdom in 256, Bactria had its Greek kinglets, until 141, when the Getae conquered it. Sogdiana was still in 126 a little independent Greek kingdom, with its capital Ouriatioube. — Having left China in 126, Chang-ch'ien succeeded in crossing the Tarim basin and passing into Sogdiana. He afterwards visited the kingdom of Samarkand, and then the Getae of Ferghana. He located the Daci, driven back toward the north-west by the Getae, the Alani, and other peoples. He settled the two ways of penetrating to India by Kaboul and by Kotan. Finally, he inferred from communications which had been made to him, that there must exist a direct route from the south of China to India, through the present Tibet. — These data, accompanied by much ethnological and commercial information, which denoted an observer of the first order, were a revelation to the Chinese. The emperor authorized Chang-ch'ien to explore the direct route to India through Tibet. He did not succeed, having been stopped by warlike savage hordes, which then inhabited those parts; but he discovered, on that occasion, the route from Yün-nan to Burma, through Bharno. He thus made the hole 鑿空 say the Chinese historians. Communications were at once established; commerce, wars, and the rest, followed. In this seesaw, ideas also passed. A tradition has it that Buddhists came from India to China from that time. The fact is not proved, but it is not improbable.

Here now is a summary of the important military events under this reign. — In 135, expeditions against the tribes of the South and the South-west; conquests and treaties opening the way to Tibet. — In 133, an expedition against the Huns; three hundred thousand combatants, carriages not included; enormous expense, result nil. — In 129, another expedition against the Huns, result almost nil. — In 123, in an expedition against the Huns, the Chinese general Chao-hsin, being surrounded, gave himself up. Having become the Khan's counsellor, he created great difficulties for his compatriots, and his precedent will cause other similar defections. — In 119, a great expedition against the Huns. With relative success, thanks to the light cavalry invented by Ho Ch'ü-ping. The Chinese cut off seventy thousand heads; but, out of their 140 thousand horsemen, 30 thousand only remained. Then they attempted to protect the frontier with military colonies. Seven hundred thousand beggars were deported to it, to clear the ground. — In

111, conquest and definite annexation of the city and country of Canton. Opening of relations with Tongking and Annam. — In 110, the emperor in person marched against the Huns. He returned, without having received any reply to his challenge, without having seen one enemy. — In 108, an expedition to Corea. This country was conquered for a time. — In 103, the Chinese general Chao P'u-nu, surrounded by the Huns, surrenders to the Khan. — In 102-101, the Chinese general Li Kuang-li led an army across the Tarim, as far as Sogdiana, took Ouriatube, and destroyed Ochi. — In the year 100, the Chinese ambassador Su-wu was reduced to servitude by the Khan, because the members of his suite had plotted, whilst staying at his court. Being released, he returned to China in the year 81. His very simple story became, in Chinese literature, a very dramatic legend. — In 99, the Chinese general Li Kuang-li, entrusted by the emperor with revenging the capture of Su-wu, was defeated and escaped with great difficulty, having lost all his equipment and nearly half of his horsemen. — The general Li-ling was surrounded and made prisoner by the Huns, after a heroic resistance. Suspecting disloyalty, in one of those accesses of barbarous rage to which Chinese rulers were prone, the emperor put the whole of Li-ling's family to death, and condemned Ssü-ma Ch'ien, who had formerly patronized him, to castration. As a result Li-ling went over to the Khan, who gave him one of his daughters in marriage. — In 90, for the same reasons, Li Kuang-li acted likewise. — These men, and others, trained the Huns, civilized them also to some extent, and rendered them more and more formidable.

The long reign of the emperor Wu ended with two horrible occurrences, which I will relate rather at length, since they give a good picture of the China of the Han.

First, in 92, the famous affaire of the witchcraft. The son and designated successor of the emperor Wu, Prince 據 Chü son of the empress 衛 Wei, was detested by some officers and eunuchs of the palace. Those wretches turned the emperor's superstition to account in order to destroy him. The capital was full of magicians and witches. The latter having obtained access to the harem, found there a suitable soil for their nefarious art. Instruments of the passions and intrigues of those hundreds of recluses devoured by ambition and jealousy, they bewitched and cast spells for their ends, by means of little figures in wood or paper, and of charms and incantations. The Emperor knew of those things, but did not trouble himself about them. However, one day when he was taking his usual mid-day sleep, he dreamt that a number of wooden men, armed with clubs, surrounded him and tried to strike him. He woke in a fright, and fell ill. Indigestion followed by gastritis, probably. — That vision had terrible consequences. One of the worst enemies of the crown prince, a certain 江充 Chiang-ch'ung, persuaded the emperor that his illness arose from a spell cast on him, and that a rigorous enquiry was urgent. The Emperor gave him full power to conduct it himself. That was what Chiang-ch'ung wished. He made use of a sorceress trained by himself. The enquiry began with the noble families of the capital, whom Chiang-ch'ung hated. The sorceress had the floor of their houses dug up, to seek there for hidden charms. On the discovery of the least suspicious thing, all the inhabitants of the

house were arrested, and tortured with red-hot pincers, till they confessed and compromised other families, who were immediately treated in the same way, and so on. Before long the number of those executed for supposed witchcraft rose to several tens of thousands, says the History. — Becoming more and more ill, the emperor believed all the statements of Chiang-ch'ung. Then the latter informed him that the capital had been cleansed, but that emanations of witchcraft were arising from the imperial palace. The emperor gave him permission to enter and carry on his operations there at his discretion. The eunuch 蘇文 Su-wên informed him regarding all the intrigues of the palace. They first dug up the ground around the throne, then in the harem, and finally in the apartments of the Empress Wei and of her son the hereditary Prince Chü. Then Chiang-ch'ung spread the rumour that, in the room of the hereditary prince, they had unearthed a number of little wooden figures, and charms written on silk textures. — The emperor was at 甘泉 Kan-ch'üan. Beside himself with anger, and distracted with fright, the prince killed Chiang-ch'ung with his own hand. The eunuch Su-wên ran and informed the emperor that the prince had revolted in order to seize his throne from him. The deceived emperor sent an order to the garrison of the capital to suppress the rebellion by force of arms. The prince succeeded in escaping. All his acquaintances, friends and partisans, were cut in two at the waist, and their families were exterminated. His mother, the empress Wei, had to commit suicide. His two children were put to death. He himself, surrounded in his flight, hanged himself in despair. — That catastrophe created a number of malcontents. The murmurings could not be suppressed, and the protestations became violent. The emperor's gastritis being healed, his good sense partially returned to him. At last convinced that he had been infamously deceived, he mourned for his son, had the family of Chiang-ch'ung exterminated, and the eunuch Su-wên burnt alive. In the year 89, receiving the high functionaries in solemn audience, the emperor made his public confession in these words: «I have afflicted the people by my follies and my cruelties. I repent of the past, without being able to repair it: See to it at least that henceforth the people shall suffer no more»... Then, said the Grand Majordomo, suppress all the offices of the magicians and the occultists, and send those people back whence they came, for they have never kept any of their promises, and it is their intrigues which have caused all the misfortunes which you deplore... Let it be done as you say! said the emperor.» — Thus ended the Taoism of the emperor Wu. Without doubt, it was not the Taoists as Taoists, who committed the atrocities of which I have spoken. It was the political intriguers, a breed which has always surrounded the Imperial throne of China. But one sees how Taoism could serve these conspirators, and one understands why the government thenceforth, most often regarded them with mistrust. — It appears that the Emperor Wu lamented until his death: «All that they made me believe, was false. There are no Genii! There is no drug of immortality!»... Poor man!

Then, the last act. Brutal and cruel during his life, the emperor Wu remained so to the end. In the year 88, he was 70 years of age, and had reigned 53. The prince imperial having just died, there arose the question of nominating his successor. Now the lady 鉤弋 Kou-i had given to the emperor 弗陵 Fu-ling, a

very well-formed and very intelligent child, then 7 years of age. The emperor, who loved him greatly, resolved to make him his successor. The child was young; his mother also. The emperor decided in his own mind to entrust the regency to some ministers, and not to the mother of the young prince. Some days later, he brusquely rebuked the lady Kou-i, in public. The latter immediately took off her hairpins and ear rings, and prostrated herself before him. Take her away, said the emperor; to prison!.. As she was being led away, the lady cast a supplicating look at the emperor... Be off, quickly! cried the latter. Henceforth you cannot live! I allow you to commit suicide... The unfortunate woman obeyed immediately. — At the next privy council, the emperor asked those around him: What are they saying about me, in public?.. They find it strange, replied the counsellors, that, having made the son of the lady Kou-i prince imperial, you have killed his mother... The motive which caused me to act thus, said the Emperor, is not one of those which small minds can understand. All the troubles of the state, in the past, began under a feeble emperor, dominated by a strong regent. When a woman has tasted power, she becomes haughty, wicked and obstinate; no one can any longer do anything with her. Have you forgotten the empress Lü? It was in order to avoid having a second one, that I put an end to the mother of the prince imperial. — In 87, in the second month, the emperor feeling that he was worse, named three tutor regents. The next day he died, aged 71, having reigned 54 years. Prince Fu-ling ascended the throne, and became the emperor 昭 Chao.

The emperor Chao died, in the year 74, at the age of 22 years, after a reign of thirteen years, full of petty intrigues, void of events. He left no children. The regent Ho-kuang put on the throne the prince 劉賀 Liu-ho, whom he was obliged to dethrone a month later, on account of his bad morals. He put in his place a grandson, real or supposed, of the prince imperial 據 Chü, whose sad end I have related, who became the emperor 宣 Hsüan. This reign, 73 to 49, was filled with ignoble domestic intrigues and fruitless negotiations with the Huns. His son, the emperor 元 Yüan, an imbecile scholar, 48 to 33, allowed himself to be governed by the palace eunuchs. The reign of the emperor 成 Ch'eng who succeeded him, 32 to 7, may be summed up in two words, immorality and improvidence. — The emperor 哀 Ai, 6 to 1 B.C., who ascended the throne at the age of 19 years, was a shameless sodomite. The scandals given by his favourite Tung-hsien, are almost all there is to be related regarding his reign. — After his death, a child of 9 years was placed on the throne by the dowager empress 王 Wang. This was the emperor 平 P'ing, A.D. 1 to 5. Practically it was the nephew of the dowager empress, 王莽 Wang-mang, Grand Marshal and Grand Tutor, who administered the government. After having prepared his usurpation, he poisoned the emperor P'ing, was obliged to manoeuvre for some years longer, and finally suppressed the Han dynasty and took his seat on the throne in the year A.D. 9. He occupied it from A.D. 9 to 23. The history not having recognized him as emperor, he is called 新莽 Mang of Hsin, or Wang-mang. He loved, says the history, utopias and antiquities, which won to him certain Scholars who were lovers of fossils; others on the contrary died rather than serve him, holding him to be a usurper. He had a mania for inept and irritating innovations, and really did everything possible to alienate everyone from him. What had to happen did

happen. In the year 18, in the East, at the bidding of the revolutionary chief Fan-ch'ung, there took place the insurrection of the 赤眉 *Red Eyebrows*, who defeated the generals of Wang-mang sent against them. Immediately there was a general uprising. In central China, a descendant of the emperor 景 Ching, 劉秀 Liu-hsiu, aged 28 years, raised the *Pillars of Heaven*. Then came the *Bronze Horses*, the *Brown Oxen*, etc. And now there begins again, as in 209 B.C., that sanguinary game of which the imperial throne was the stake; a game played by all against Wang-mang, and by each against the others. The insurgents captured the provincial arsenals, and armed themselves at the expense of the government. Wang-mang recruited all his troops, 420 thousand men, who foolishly went and laid siege to a paltry town. A vigorous attack by Liu-hsiu at the head of only a few thousand men, changed this great army into a fugitive rout. Then, as usual, the fortified places and the local militia all surrendered to the insurgents. The latter invested the capital 長安 Ch'ang-an, ravaged the surrounding country, captured the suburbs, and set fire to the palace. Wang-mang was driven to and killed in a tower, his last refuge. His body was cut to pieces. His head suspended in the market place, was knocked down through being stoned by the people. Chinese scenes played and replayed in all epochs. — The Hsio being overthrown, it remained to restore the Han. This was a long and laborious affair. Finally, as Liu-pang had done formerly, so this time Liu-hsiu achieved it, through politics, rather than by arms. In A.D. 25, he allowed himself to be put on the throne by his officers... soft violence... and became the emperor 光武 Kuang-wu of the 後漢 Hou-Han, the Second Han dynasty. The *Red Eyebrows* were only put an end to in the year 27. Then the pacification of the exhausted empire was gradually completed.



Religion and doctrines. — The Chinese national theism survived, under the Ch'ien-Han, the Taoist innovations of the emperors 文 Wên and 武 Wu. I have set forth these things at great length in HBO. L. 35 to 37; it is unnecessary to repeat them here. — In the matter of the doctrines which originated at this epoch, the only one worthy of notice is the *bastard Confucism* of Tung Chung-shu, which I have also explained in HBO. L. 40. A compromise between Mêng-tzû and Sün-tzû, which, not being viable, did not last. (*Shih-chi* 28, *Ch'ien-Han Shu* 25.)

Canonical books. — I refer the reader on this important question to the following Lesson, because, reconstituted under the Ch'ien Han, these book only became accessible under the Hou-Han.

Astronomy, calculation of time, mathematics. — The first text relating to the calculation of the calendar which has come down to us, is found in the chapter 堯典 Yao-tien, at the beginning of the *Shu-ching*. Concerning this text, Ssü-ma Ch'ien affirms that the calendar was calculated from the time of Huang-ti, and that Yao, in 2145, had the errors which had been introduced into it rectified.

Then came the *Hsia hsiao-chêng*, a small calendar of the first dynasty, considered as authentic. It goes back to the year 1989 B.C.

The third dynasty has bequeathed to us two treatises on mathematics, namely: the *Chou-pi suan-ching*, in which the right-angled triangle is used in estimating the height of the stars... and the *Chiu-chang suan-shu*, a method of calculation. For these important works, see the Bibliographical Index.

Afterwards came the chapter 紀 *chi*, the calendar of the Ch'in, dated 248 B.C., in the *Lü-shih ch'un-ch'iu*.

The Bibliographical Catalogue of the Han, *I-wên-chih*, quotes several large works, on the calculation of time, on the cycle of Jupiter, all since lost. There existed two different systems, attributed, the one to Huang-ti, the other to Chuan-hsü.

Before the year 140, in his *Shih-chi* chapters 26 and 27, Ssü-ma Ch'ien tells us of the calendar of the second dynasty Yin which was still used by the astrologers, the series 攝提格 of the mansions of Jupiter, the principles of the official astrology, etc. — Mr. Ed. Chavannes has established the identity of the calendar of the Yin with that of Meton (432 B.C.), completed by Callippus (330 B.C.)... The period 部 *pu* of 76 years, 940 lunations, 27,759 days. The day divided into 32 parts. The solar year, 365 days, plus a quarter of a day. One complete day, in excess, every four years; hence the name of the system, 四分法 *ssü-fen fa*, the system of four quarters. (*Mémoires historiques*, tome 3, appendice 3.)

In the celebrated calendar 太初歷 *Tai-ch'u li* of the year 104 B.C., Lo-hsia Hung, T'ang-tu the teacher of Ssü-ma T'an, and others collaborated. The work was completed by Têng-p'ing. Inserted in the *Ch'ien-Han shu* chapter 21. The day is divided into 81 equal parts. The 81st part of the day, is for unifying, in order to make the solar and lunar years agree with each other.

Lo-hsia Hung (104) had designed the celestial cupola of the Han, revolving on the terrestrial plane. In 78 B.C., Hsien-yü Wang-jên established the measures of this astronomical machine. In 59 B.C., Kêng Shou-ch'ang cast it in bronze. It was supposed to give the positions and movements of the stars, according to the *T'ai-ch'u li*, the system of Chuan-hsü.

In 78 B.C., the Grand Annalist and Astrologer Chang Shou-wang made a supreme effort to secure that the calendar of the second dynasty Yin, always followed by the astrologers, should be conserved as the official calendar. It was, he said, the calendar given by the Sovereign on high to the emperor Huang-ti.

Right at the beginning of the Christian era, Liu-hsin continuator of his father Liu-hsing, drew up the *San-t'ung li*, inserted in the *Ch'ien-Han shu* chapter 21. The mathematician Yin-hsien assisted him. — Not knowing of the precession of the equinoxes, he started with this erroneous principle, that the solstitial points named in the ancient texts, were immutable. Imitating Tsou-yen, he constructed, in imitation of the Indian *kalpa*, immense series, destined to reconcile approximately the tropic year with the stellar year. He fixed the *great period* at 23,639,040 years. Advent of the Shang-yin dynasty, in the year 141,480; of the Chou dynasty, in the year 142,109; etc. It was he also who determined, for each ancient sovereign, by virtue of which element he had reigned. The chronology called *conventional*, rests almost entirely on the fantastic periodical calculations of Liu-hsin. See TH.

Mathematics. — I have cited the *Chou-pi suan-ching* and the *Chiu-chang*

suan-shu. — Add the following chapters of the *Shih-chi*: 25 the scale; 30 weights and measures; 26 calculation of times. — And the chapter 21 of the *Ch'ien-Han shu*, scale of tones, weights and measures, gnomon and clepsydra, calculation of times... always on the false hypothesis that the solstitial points are immobile, and with the object of forcing the historical facts to agree with the equinoxes of Yao in 2145 B.C.

Divination. — The official divination by the tortoise-shell and milfoil, was duly cultivated under the Ch'ien-Han. The bibliographical Catalogue contains the titles of 39 lost works on divination. — There remain to us chapters 127 and 128 of the *Shih-chi* of Ssü-ma Ch'ien, completed shortly after his death by Ch'u Shao-sun, more than sufficient, alas, to show us with what credulity the men of that time put faith in those semi-scientific semi-superstitious consultations. See the bibliographical entry *Kuei-ts'ê*. — Chapter 26 of the *Ch'ien-Han-shu* resuming and continuing chapter 27 of the *Shih-chi*, is a vast treatise of official astrology, of interpretation of prognostications, of conjecture, etc... the work of Liu-hsiang and of his son Liu-hsin. Eclipses, heavenly phenomena, animal and vegetal monstrosities, women with moustaches, chickens with two heads, horned horses, all are to be found there. The palavers of the sages of the time are cited. Recent events are connected with signs several years old. Etc. — The *T'ai-hsüan-ching* of Yang-hsiung, who died in A.D. 18, is a small inept treatise of divination by the diagrams (*I-ching*).



History and geography. — About 99 B.C., was completed the 史記 *Shih-chi*, the important work of Ssü-ma Ch'ien, the foundation of all the history of China. The dynastic histories have all followed the rather inconvenient division invented by this author, into reigns, biographies, memoirs. The *Shih-chi* follows the traditional chronology of the *Chu-shu chi-nien*, and the calendar of the second dynasty Yin.

Geography. — The oldest treatise of Chinese geography is the chapter *Yü-kung* of the *Shu-ching*, of the year 2059 B.C. It is developed in chapter 29 of the *Ch'ien-Han-shu*. It has been studied, from century to century, down to the present day. — The *Tso-chuan* is a mine of topographical information on the China of the Chou. — I have already spoken of the old *Shan-hai-ching*, which the Taoists have unfortunately transformed into a collection of fairy-scenes. — I have also said that, after 122 B.C., Chang-ch'ien made known to the Chinese the peoples of the Tarim, and of the western slope of the Pamir, about as far as the Caspian Sea. He also guessed at the possible communications of China with India, to the South-west, through Burmah or through Tibet. — In 25 B.C., Tu-ch'in described in detail the itinerary from China to Kabul, through the Tarim and the valley of the Indus. — The chapter 28 of the *Ch'ien-Han-shu*, is a good geography, detailed and complete, of the empire of the Ch'ien-Han.



Government. Administration. Code. — The documents on the government and administration of the dynasty are contained in chapter 24 of the *Ch'ien-Han-shu*, an authoritative summary. The government should take care

that the people be educated and controlled, in such a manner that it can meet its own needs, and besides produce something for the State. This treatise contains some important harangues, by Ch'ao-ts'ò and others. It appears from the whole, that the improvident and spendthrift people, suffered from famine when the harvest was bad, sold their wives and children and had recourse to cannibalism when the dearth lasted even for only a short time. The same chapter contains valuable information regarding the coins, some values of forced currency, etc.

There has never been any *Jus* in China. The Code sets forth the cases which it pleased the prince to punish with a penalty, and indicates the nature and degree of the penalty. In the Chinese courts, the part of the judges consists merely in determining to which paragraph of the Code the delinquent's case answers. This determination made, the Code is applied automatically. — The penalties were increased in times of unrest, and made slightly more lenient in peaceful periods. At the beginning of the dynasty, the minister Hsiao-ho adopted the Code of the Ch'in, as the legists had made it. We know that it was not merciful. Shu-sun T'ung improved it slightly. In 178, the emperor Wên introduced into it some mitigations, and suppressed the extermination of the families of those guilty of the gravest crimes... in 167 he also suppressed mutilations, castration alone excepted. That did not last. Under the emperor Wu, about 119, Chang-T'ang and Chao-yü recast the Code, making it more severe. Besides, it mattered little whether it was mild or severe, because the 酷吏 tyrannical functionaries, a special title in the history, always did as they wished. From time to time, one of them was decapitated, for abuse of power; but that did not prevent the proceedings of the Ch'ien-Han from being atrociously barbarous. In 92, the celebrated case of witchcraft cost the lives of several myriads of innocent people. Not only the family, but also the whole clan of the condemned person were exterminated. Thus an end was put, in the year 80 to the clan of the Regent Chang-kuan Chieh; in 67, to the clan of the Grand Marshal Ho-kuang; etc. — Annoyed at his prison being encumbered by four hundred prisoners, in 119, the governor 義縱 I-tsung had them all massacred, without any form of trial. The exploit was renewed, in 58, by 嚴延年 Yen Yen-nien. Other officers hunted the brigand, as one hunts the fox, as a kind of sport. — There is also nothing more heart-breaking than the lot of numerous small kinglets of the blood of Liu-pang, unceasingly suspected and spied upon, accused of high-treason, and forced to commit suicide at the least awkwardness on their part, their family being degraded to the rank of the people or simply massacred. (See *Ch'ien-Han-shu*, chapter 23.)



Military art. — There is no theoretical work, but important practical changes, induced by the nature of the Ch'ien-Han wars. They had to fight continuously against the Huns, the most mobile of all cavalry. They made expeditions to great distances, as far as the country which is now Tashkend. Hence 1° the disappearance of the war-chariot, the antique Chinese speciality, and the tactics based on the use of those chariots... 2° the creation of cavalry, unknown in antiquity; a cavalry at first heavy, then lighter and lighter. The creator was Ho Ch'ü-ping, who died in 117 B.C... 3° the intermittent purification of the empire,

through the organization of a body of heavy infantry, composed of all the vagabonds, who were sent into the Tarim and beyond, with the special object of getting rid of them. When they all perished, it was a relief to the emperor. When they prospered, it was so arranged that they should not return, they being established as colonists in the distant Marches, or lost by small detachments in obscure enterprises. — As to the generals, in the matter of art, only two things were required of them: the necessary vigour to hold such soldiers in hand; and a mind fertile in stratagems, that thing so Chinese, from the beginning down to the present day.

Bibliography. — In 6 B.C., there appeared the famous bibliographical Catalogue called *Han I-wên-shu*, the work of Liu-hsiang. It was the foundation of Chinese bibliography. It mentions 590 works, almost all since lost. It is inserted in the *Ch'ien-Han-shu*, chapter 30.

Linguistics. — A small treatise, *Fang-yen*, on the Chinese dialects of the time, by Yang-hsiung, about 14 B.C.

Medicine. — No progress under the Han. A single practitioner is known, 淳于意 Ch'un-yü I, a doctor at the court in 180 B.C. His biography informs us that he was a diagnostician, who followed in everything the principles of Pien-ch'iao, prognosticating after having felt the patient's pulse. There is no trace of reasoned treatment. — In 71 B.C., a 淳于衍 Ch'un-yü Yen, probably a descendant of the preceding, a doctor of the harem, poisoned the empress 許 Hsü with aconite, on behalf of the ambitious Field-marshal Ho-kuang's wife. — Medicine continued, under the Ch'ien-Han, to be considered as a sister science of divination. The diviner discovered, by the tortoise-shell and milfoil stalks, the cause of the disorder in the human microcosm. No therapeutics. A diagnosis, then a violent revulsion judged to fit the case. Just as one jogs a watch which has stopped, to set it going again.

Music. — This was much cultivated under the Ch'ien-Han, especially under the emperor Wu (143-110), who was fond of children's choirs. The two musicians of the dynasty were, a 鄒子 Tsou-izü, whose name only has been preserved, and 李延年 Li Yen-nien, a favourite of the emperor Wu. Otherwise there was no innovation. Theory also did not change. Music remained «the art by which the Sages propitiated Heaven and the earth, put themselves in relation with the Manes, pacified the people, and caused nature to follow its course». See *Ch'ien-Han-shu*, chapter 22.



Poetry. — There remain few poems of the Ch'ien-Han, but enough to allow of our judging of its progress from the ancient poetry. I have said that this ancient poetry consisted exclusively of strophes of verses of four syllables. Then came the Elegies of Ch'u, half declamation half rhythm, with a sigh-caesura. — The verse of seven syllables arose from these elegies. There remains to us from the year 108, in this metre, the 柏梁詩 *pai-liang-shih*, composed at the time of a court fes-

tival, the emperor having made the first verse, to which, in hierarchical order, each minister and officer had to add his own. Originating in this manner, the piece has no value as an idea, naturally. — The prettiest of Chinese metres, the lively verse of five syllables, smart and skipping, was invented, they say, by a certain 枚乘 Mei-ch'êng, who died in 140 B.C. It was not much cultivated under the Ch'ien-Han. — Here are some specimens, in chronological order:

Death-song of the kinglet 劉 友 Liu-yu, son of Liu-pang, whom the empress Lü caused to die of starvation in 181, because he slighted one of her relations whom she had ordained for him as his wife. Elegiac type:

The Lü are in power, the Liu (Han) decline.
 They have imposed on me by force a wife of that family.
 Jealous of another I prefer, the former has accused me of a crime.
 They have judged me guilty and unworthy of being a kinglet.

It is not the power that I regret, Heaven knows.
 But I find nothing reprehensible in my conduct,
 and yet I must die of hunger and shall not be mourned.
 The Lü have treated me unworthily. I entrust my vengeance to Heaven.

Hymn to the transcendent beings, 113-110.

We have chosen the time and the day, in the respectful hope of a meeting.
 We burn some fat mixed with mugwort, to invite into the four regions.
 May the nine celestial spaces open, may the transcendent beings appear.
 May they cause great benefits to descend, and an abundant blessing.

The chariots of the transcendent beings roll along on the black clouds.
 They are drawn by black dragons, and ornamented by feathered banners.
 Their descent is rapid, like the wind, like a horse let loose.
 On the left the green dragon, on the right the white tiger, escort them.

The coming of the transcendent beings is sudden and mysterious.
 The rain has purified the air before them, and they arrive as if flying.
 When they have arrived, they are saluted, without being seen; and hearts are moved, as if one saw them.
 When they are seated, the music resounds; one cheers them up, one satisfies them, until dawn.

The victim offered is young and tender, the meats are plentiful and smell good.
 There is an amphora of cinnamon wine to rejoice the Genii who have come from the eight regions.

Satisfied, the transcendent beings bless those taking part in their varied costumes; and admire the rich decorations of the temple.

Military march 戰城南. — One knows what the Han soldiers were. Deported rascals, sent to get themselves killed elsewhere, with some profit to the empire. The text of their marches is typical...

Though we be killed in the South, at the siege of some place,
or while patrolling in the Northern steppes,
in any case we will not be buried,
but the crows will eat our corpses.

The rivers are deep, the marshes full of reeds,
fighting and dangers are incessant.
By day and by night, the horseman may meet his death,
then his horse wanders about, neighing plaintively.

For us, there is no North, no South.
We neither build houses nor cultivate the land.
Our fate is to be loyal soldiers.
We set out at dawn, but do not return at night.

The emperor Wu hoped to ascend alive to heaven, like the legendary 黃帝 Huang-ti of old, on a chariot drawn by six dragons. The following hymn was chanted in his name, to invite the presence of that team.

Majestic, from antiquity, the sun rises and sets;
Time passes, without men having any power over it;
The four seasons serve them, but do not belong to them;
The years flow like water; I see that all passes away.

That which I desire is immortality.
The hymn to the six dragons rejoices my heart.
Why do they delay? Why do they still not descend?
I await them. May they come!

Death song of the kinglet 劉胥 Liu-hsü, before his suicide, in 74 B.C. He had a bad reputation. Suspected of witchcraft, he committed suicide to avoid being delivered to the populace in the market-place, according to the custom of the time.

Like everybody, I would have wished to live always,
although my life has given me no happiness.
And now, before the term, the rapid courser (death)
has come to carry me away into the dark depths.

Why hold to life and fret at death?
Is not real pleasure the succession of comings and goings?
I have received my summons to the infernal city,
there where one must go in person... So I depart!

Prose. — Chinese prose reached its apogee in this epoch, between 100 B.C. and A.D. 100. From that time it declined. In particular, the harangue type was much cultivated under the Ch'ien-Han. I will quote a certain number of specimens. That will exempt me from having to speak of them again in the following Lessons, for the speechifiers of all times, up to the present, imitated the harangues of the Ch'ien-Han, without adding anything to perfect the style.

Here are the names of the principal Ch'ien-Han prose-writers, in chronological order. — Right at the beginning of the dynasty, between 200 and 175, Lu-chia, a diplomat, concise and resolute style, author of the *Hsin-yü*... Chia-i, a nerveless sermonizer, author of the *Hsin-shu*... Chia-shan, superabundant verbiage. — About 170, numerous harangues of Ch'ao-ts'o, a politician, prolix, diffuse. — In 140, discourses delivered by Tung Chung-shu to the emperor Wu, insipid, thready; collected under the title *Ch'un-ch'iu fan-lu*; HBO. L. 40. — About 130, numerous compositions of Ssü-ma Hsiang-ju. Commonplace ideas, fine rhythmized style. He excelled in the wild dithyramb... In the same epoch, Tung-fang Sho, fine style, but void. — About 130, in the *Huai-nan Tzû* published under the name of Liu-nan, kinglet of Huai-nan, some Taoist pages of superb flight; HBO. L. 39. — In 124, Wu-ch'iu Shou-wang, a dotard in the antique style. — Ssü-ma T'an, who died in 110, a deep thinker, fine rhythmized style... The *Shih-chi* of his son Ssü-ma Ch'ien, stopped in 99, is very unequal, because unfinished. Certain pieces are complete; a hard style, obscure as a result of its conciseness. Other pieces are more or less in the form of mere unelaborated entries. — I regard as apocryphal all the quotations concerning the affair of Su-wu, about the year 81. — About 60, Wang-pao excelled in the hysterical dithyramb... Chao Ch'ung-kuo, a brave officer, drew up some good memoirs on military colonization, sober and precise. — In the year 57, Hsiao Wang-chih, remonstrances in a fine style. — In 55, Chang-ch'ang, anecdotes, minor court intrigues. — Wang-chi, minister, who died in 48. Remonstrances. Farfetched style. — In 46, Chia Chüan-chih, memoirs, good resolute style. — In 32, remonstrances of K'uang-hêng, nervy, abrupt, clear and resolute. — In 16, Liu-fu, censor, precise and incisive... Same date, the *Hsin-hsü* of Liu-hsiang, a small work of lectures on ethics, a masterpiece of style. His *Shou-yüan* is inferior. HBO. L. 42. — About the year 15, memoirs of Ku-yung, the pre-eminent haranguer, energetic in thought and expression, but spoiled by their excessive length... At the same epoch, the censures of Kung-yü, short and fluent, in a very fine style. — In the year 7 B.C., Chia-jang, memoirs interesting for the subjects treated of, but prolix and diffuse. — In 3 B.C., Wang-chia, a noble figure, fearless censor, but of nerveless style. — Astride the two eras... Liu-hsin, verbose, diffuse... and Yang-hsiung, dotard, misty, raving, untranslatable; author of the *Fa-yen*. — See the entries for these Scholars.

About 200 B.C. An unknown Taoist, under the pseudonym P'êng-tsu: [It is by his soul that man is man, but that soul lives in a body. It is necessary to preserve the soul and the body. To think too much wears out the soul. To act too much wears out the body. Excessive sadness and joy injure both. To desire, covet, speak, laugh, sexual excess, are just so many causes of wear and tear. Now the portion

of life allowed to a man hardly exceeds thirty thousand days, and all wearing out is irreparable. Is it not necessary to be foreseeing?.. Do not overstrain any of your faculties, nor any of your senses. Dress yourself so as to be protected from inclemencies. Nourish yourself at the requisite times, but always with the strictest temperance. If deficiency in feeding is prejudicial, excess is more so. Avoid, as excesses, perspiration, drunkenness, satiety, loquacity. Do not sleep in the open air, do not have yourself fanned during your sleep, do not drink cold water when you are warm, do not expose yourself to wind after having taken a bath, do not undress when in a sweat, do not go about naked; do not let the sun or the moon see you satisfy your natural desires. In taking nourishment, no acidity, no saltness. No excessive bitterness, for fear of injuring your viscera. Two things distinguish the Sage, tranquillity and temperance. And two things characterize the Fool, bustle and gluttony. To live the term of one's natural life, or to die prematurely, depends upon conduct.] 彭祖.

About 200 B.C. Lu-chia to 趙佗 Chao-t'o, founder and kinglet of Canton, in the name of the emperor 高 Kao... [You are Chinese, since your ancestors' tombs are in Chinese territory, near the town of Chêng-ting. Why have you changed your manners and dress? Why, being kinglet of a low petty country, do you seek to quarrel with the emperor of China? That will only bring you disaster... You are ill-informed, I think, regarding the condition of things. The Ch'in dynasty which you formerly served, has perished, it is true; but another, the Han dynasty, has inherited its rights. Several times already, irritated by your conduct, the generals have asked permission from the new Son of Heaven to subject you by force of arms. The emperor has restrained them until now, out of compassion for the people. He has sent me to you, to regularize your position, and to renew official relations with you. He will recognize the title of king you have taken, but on condition that you declare yourself his vassal. If you refuse that, the emperor will have the bones of your ancestors disinterred and burnt; he will cause all your relatives to be put to death, and then will send against you quite a minor general, with only a hundred thousand men. When that army approaches Canton, your terrified people will kill you and will submit to the Han...]

In 179, a letter from the emperor 文 Wên, to the same Chao-t'o, brought by the same Lu-chia... [When the emperor Kao had left this world, the emperor Hui succeeded him. Then the ruling empress Lü died of sickness. Then I was placed on the throne, by the nobles of the empire. I have caused your parents to be greeted at Chêng-ting, and the tombs of your ancestors to be repaired. Now I learn that you have invaded the country of Ch'ang-sha. Will that undertaking succeed? And even if it should succeed, it will have cost the lives of many of your officers and soldiers, deprived many wives of their husbands and many children of their parents. For such a small country as yours, will that be an advantage? I think not... As for me I have no desire for your territory. Keep the basin of the West River, and the title of king. But do not invade the North, and do not take the title of emperor. This last point I will never concede to you. You know that, when two chariots meet face to face, one of the two must stand aside and yield the way to

the other... I will not say more, for, between men of good birth, no discussion takes place. Let us rather renew, and for ever, our former good relations.)

Answer of Chao-t'o to the emperor Wên, brought back by Lu-chia... [Your old Governor of the Southern Barbarians salutes you. I an old man, the emperor Kao formerly graciously granted me the title of king of these countries. Under the emperor Hui, my relations with China continued to be friendly. But when the empress Lû was in power, she made us submit to all sorts of vexations, going so far as to forbid our buying any female domestic animal, in order to stop reproduction and rearing. Then I was patient. But when all my horses, oxen and sheep were old, when I had no more victims suitable for sacrifices, I sent successively three deputies to the court, to make known my grievances there. None of the three ever returned. Further the rumour was current, that the empress had caused the tombs of my ancestors to be destroyed and all my relatives to be massacred. Indignant, my officers compelled me to take the title of emperor, as a sign of rupture with China. I invaded the country of Ch'ang-sha, to avenge myself on the kinglet who had done me this ill turn with the empress. Now I am no longer at the ambitious age. For 49 years I have lived here, where now my grand-children are growing up. I am getting old. When lying down, I am no longer comfortable on my mat. When eating, I no longer distinguish the taste of the foods. Half blind and deaf, I am no longer a danger to the Han. Thanks to the favour you have done me in writing to me, my bones will not rot in oblivion. Believe me that never more will I call myself emperor.] 陸賈

In 178 B.C., Chia-i to the emperor 文 Wên... [When a man ceases to work, someone in the empire is without the necessities of life. When a woman does not spin, someone in the empire is without clothes. Each person must produce. Moreover it is necessary that the goods produced be not squandered. The Ancients always had reserves, because they produced and conserved. Now many men neglect agriculture the source of useful things, for commerce which serves for luxury only. Production diminishes, consumption increases. Thus the finances are in a very bad state. Should a drought now reduce two or three thousand square li of territory to want, or an incursion on the frontiers reduce some millions of citizens to beggary, with what would the state assist them? Accidents succeed one another in this world. To meet them as they arise, there must be supplies. Therefore compel by force all unemployed individuals to engage in agriculture. Suppress professions which are of little use, in order to multiply free hands. Oblige all your subjects to produce enough for their maintenance and more. Thus the empire will become prosperous and easy to govern.] 賈誼

In 169 B.C., Ch'ao-ts'o to the emperor 文 Wên... [The turbulent race of the Huns is desolating our northern frontier. Going, coming, wheeling round, hovering, removing themselves continually, approaching and then vanishing, that is the life of those people. Thus we have been compelled to abandon the territories bordering on their steppes, even inside the Wall, almost as far as the River. To

fight them is difficult, because the tactics of the two nations are not the same. The Huns shoot arrows whilst galloping. We Chinese carry out evolutions with war-chariots. In our plains, we sometimes have the advantage over them. In their mountains, we do not even succeed in coming in contact with them. Now here is the Tongus horde I-ch'iu offering to submit to us. It is a fortunate chance. It has always been the rule in China to fight Barbarians with Barbarians. Receive these people favourably. Give them clothing, food, shields, bows and arrows. They have their own horses, and carry on wars after the manner of the Huns. Make of them guards for our frontier, under a Chinese general and officers, who know how to conform to their character and make themselves acceptable to them. Thus the defence of the frontier will cost almost nothing, and the empire will live in peace] 鼂錯.

In 138 B.C... Ssü-ma Hsiang-ju to the young emperor 武 Wu... [You love running and the chase, fighting in person bears and wild boars. You venture into difficult country, you attack ferocious beasts. If some day your chariot were to become entangled or upset, if your surprised guards did not screen you in time, misfortune may overtake you. And, even if nothing happened, to expose yourself thus, is that what a Son of Heaven should do?.. The rites exact that, when an emperor goes out, the roads must first be repaired; the middle of the way must be reserved for him; the bits of his horses and the axles of his chariot must be tested... And you run up hill and down dale, in thickets and high grass, in the pursuit of wicked beasts, without thinking of what the result may be. I cannot approve that conduct. The proverb says: He who possesses a thousand ingots, does not rashly sit under a shaking roof. Now you are the emperor. Your excursions are imprudent and dangerous.] 司馬相如.

In 124 B.C... Wu-ch'iu Shou-wang to the emperor 武 Wu... [They have advised you to take away all arms from the people. Do nothing of the sort. Arms were invented, not to do violence, but to resist violence. In times of peace they are of use against savage animals; in times of war they are used against the country's enemies. When, having made themselves masters of the country, in order to avoid any reaction, the Ch'in ordered the destruction of all warlike weapons, the people fought with each other more than before, with their farming implements, which they feared less, and the disorder became worse. The wise kings of antiquity restrained the people through the excellence of their teaching, not by disarming them and rendering them incapable of defending themselves. They even looked approvingly on the people practising the handling of arms, and made shooting with the bow a national institution. To disarm the people, is to injure the good, and favour the wicked. Brigands there will always be. It is therefore necessary that the good people should always be in a position to defend themselves against them. The state must not hand them over to their tender mercies.] 吾丘壽王.

Ssü-ma T'an, who died in 110 B.C... [The chief maxim of the Taoists, is that things must be allowed to follow their course without interference, without forcing them. For that, it is necessary that the heart be empty, that the mind be indeterminate, in imitation of the universal Principle. That Principle not being of any time, is of all times; not having any tendency, it adapts itself to all tendencies; without law, it always allows of arrangements. To accommodate oneself always and to everything, that is Taoism; to follow what they call logical deductions, that is Confucius. Now, was it not from an indeterminate being that all things which appear to differ came, as white and black, mind and matter? Mind makes the man; it is in matter that he lives. The too active mind gets tired, overridden matter wears out. When mind and matter are separated, that is death, and there is no return.] 司馬談.

In 98 B.C... Fragment of a letter of Ssü-ma Ch'ien to a friend, after he had undergone the punishment of castration, for having formerly recommended Li-ling, a defeated general... [Doubtless, I was always a person difficult to please, but since I was placed in office out of regard for my father, I exerted myself to serve the Sovereign devotedly. Between Li-ling and myself, there was not, strictly speaking, any friendship. I saw him at the Court. I judged him to be capable. I recommended him to the throne... When he had been defeated and captured, after a valiant defence, I was accused of having caused the emperor to make a bad choice. Being poor, I could not ransom myself. The sentence of the judges was applied to me, and I underwent an ignominious punishment. Others have committed suicide, in order to escape a similar outrage. My not having done so, is in order not to leave unfinished the great work on which I have worked so long (the *Shih-chi*). Transmitted to posterity, this book will rehabilitate my memory, and will indemnify me in all ages for the temporary humiliation I have had to undergo.] 司馬遷.

In 86 B. C... Address of the emperor 昭 Chao to Heaven and to the Earth...

[Very august Heaven on high
who covers this earth...

Concentrating its transcendent energies,
producing favourable wind and rain,
giving thus life to all beings.

Thou who art always, ancient and new...

I the first man of the empire,

O Heaven I thank thee for all thy benefits.

O Earth situated under the Heaven
and receiving its influence...

fertilized by the wind and the rain,

Thou givest to the plants and the crops
what they require to make them prosper,
always peaceable and amiable...

I the sovereign of the empire,

O Earth I thank thee for all thy gifts.

In 74 B. C. — Ping-chi to Marshal 霍光 Ho-kuang... [Marshal, you faithfully served the emperor 武 Wu, and then the emperor 昭 Chao whom the empire still mourns. You have designated a successor to the latter (Liu-ho). It turns out that he was not the man who was wanted. You are thinking of changing him, and considering whom to put in his place. The peace and prosperity of the empire depend upon the choice you will make. — Now the people often suffers, because those who govern do not know them, through having always lived in the Court without mixing with people. I bring to your knowledge that there exists a great grandson of the emperor Wu, aged eighteen, educated, well brought up, with good manners. Having been reared among the people, he would probably suit better than anybody. Weigh my proposition, consult the lots. If they are favourable, have the young man brought into the palace. Then, after having notified the people by circular, place him on the throne. Thus peace will be re-established, to the good of all.] 丙吉.

In 56 B. C... Ruined by disgraceful intrigues, the upright and proud Yang-yün answers ironically a friend who exhorts him to fawn in order to get back into favour... [A man without ability, rich through the merits of my ancestors, I ought never to have been nominated to office. Now that it has been taken away from me, it is so much the better. I am rather cut out to be a farmer. After working, to cook a sheep or roast a lamb, draw a measure of wine and put myself in a good mood; rest in a half reclining attitude, singing *wu wu wu* and beating the tune on a jug, while my wife plays the cither; would not that be a very agreeable life? What matter the mountains covered with brushwood that I see in the distance (the empire in disorder), when my well-cultivated fields furnish me with food and warmth? Does not a functionary, charged with the unrealizable task of benefitting the people, live always in uneasiness?! As for me, I have the means of living. Why should I fawn?] 楊惲.

In 46 B. C... Harangue of Chia Chüan-chih to the emperor 元 Yüan... [You have been advised to raise a great army, to subdue the island of Hainan, which has just revolted... Yao, Shun, and Yü, the Sages pre-eminent, commanded their respect through their virtue, not by force of arms; and so the Barbarians came themselves to submit to them. Distant wars began under the Ch'in, and ruined their empire. Under the Han, the emperor Wu also wearied the people with his adventurous campaigns, and provoked seditions. Too distant countries cannot be well governed. At present, as the result of famine, the provinces of the East are in such need, that you could not relieve it; and you undertake a distant and costly expedition?!.. And for the sake of whom?.. To preserve the Barbarians, with whom father and son bathe in the same water; who hardly differ from brutes. For people who neither dress their hair nor clothe themselves, of whom neither the Geography of Yü the Great nor the Chronicle of Confucius have made mention. Do you desire to have those people for your subjects?.. In my opinion, Hai-nan is not worthy to be Chinese territory.] 賈捐之

In 16 B.C... Liu-fu censures the emperor 成 Ch'èng... [When Heaven is satisfied, it makes it known by favourable signs; when it is angry, it manifests it by unfavourable signs. Everyone knows that. These signs are more certain than the oracles of the diviners... Now as for you, not only does Heaven not grant you an heir, but it sends you, one after another, the most sinister omens. Thus warned, you should examine your conduct, correct yourself of your vices, consider the continuation of the line of your ancestors, frequent with that object virtuous women, and give pleasure to the whole empire by assuring the succession to the throne. Instead of that, in scorn of morality, a slave of your passions, smitten with love of a contemptible girl, you wish to make her the Mother of the empire (nominate her empress). To such a length as this you go in not fearing Heaven, nor being ashamed before men! The people say: rotten wood does not make a column, nor a disgraceful being become an object of respect. That which Heaven and men alike reprove, can only bring misfortune. What I have just said to you, every one thinks, though none dares to express it. I warn you of it, at the peril of my life.] 劉輔.

About the year 16 B.C... Liu-hsiang... [Prosperity or ruin, happiness or misfortune, depends upon the conduct of each. It is therefore necessary to watch over oneself unceasingly. Do not say «No one saw it.» Do not say «It is a small matter.» Let there be nothing impure in your actions, nothing improper in your thoughts. Be circumspect, like one who is walking near a precipice, like one who is walking on thin ice. — One must not be obstinate in wishing to bring to completion an unseasonable affair, nor be bent on causing an ill-calculated enterprise to succeed. It is better to desist. Oh! the opportune time, the propitious moment!.. Oh! the judicious choice of means! — By wishing to do too much, one does nothing; by desiring too much, one obtains nothing. Every being amasses, without being aware of it, a sum of happiness or of misery. Heaven causes those who are good to succeed. Heaven causes those who are bad to fail in their undertakings. Action ought to be peaceable and mild; resembling that of water, not that of fire. — When the lord of Chung-hsing saw that his fief was about to be taken away from him, he blamed his conjurer and said to him: Your incantations have been of no avail, that is why I must perish... No, said the conjurer. You have got yourself hated by all your people, that is why you are perishing. What can the voice of one man who blesses, do against the voices of a whole people who curse?] 劉向.

In the year 15 B.C... Kung-yü censures the emperor Ch'èng... [In the time of the Ancients, in the palace, they worked. There were not there more than nine women, not more than eight horses. The walls were rough, the furniture of unchased wood. The sovereign lived on what the people provided for him. The corvées he exacted, did not require from each citizen more than three days in a year. — Under the first Han sovereigns, it was almost the same. The emperor Wên who was so popular, had only ten serving women, and a hundred horses. He wore cloth garments and skin shoes. His plates and dishes could not have been more

common. — His successors loved luxury. Their officers imitated them. It was a case of who wore the finest clothes and had the most valuable arms. The court ceremonies, the offerings at the ancestral temple, all became very extravagant. Now, when the Son of Heaven oversteps the rule of heaven, that cannot last. Excess invites penury. To return to the morality of the Ancients, is perhaps impossible; but I, a poor fool, think that it is necessary to moderate the profusion, and to return to greater simplicity. The workers in the palace are now several thousands in number; the expenses there are figured in millions. The gold and silver of the empire are there converted into jewels and trinkets without number. What shall I say of the weaving, of the livery of the stables? And yet the people suffer from poverty, men are dying of hunger; the dead are devoured by the dogs, that which is necessary to bury them being wanting. Cases of cannibalism have been seen, while the troughs of your horses are full of grain. Take care! Despair eventually engenders revolt. Princes reign, on behalf of Heaven, for the good of the people. Does your conduct answer to that principle? — Moreover, Heaven cannot observe luxury without being irritated. From the harem of the emperor Wu, which contained several thousands of women, there arose all the misfortunes of his reign. I will not speak of his other follies. Since then, it has been more or less the same thing. How many times have they carried off, by force, all the pretty daughters of the empire, to bury them in the imperial harem. Of what use is their captivity to all those unfortunate ones? — In imitation of the Master, the officers maintain women by tens and hundreds. That does not increase posterity, the number of which is predetermined by destiny. Therefore of what good is it? — Be so good as to think of it, if you please. It is the exemple set from the top, which has ruined the morals of all ranks in the empire. The least I can say is, that two-thirds of the women of the harems should be dismissed. Would not twenty women be enough for one man? — And the immense imperial hunting-ground, would it not be right to return part of it at least for agriculture? Let the people see that, at the sight of their poverty, one deprives oneself of a little. — Again, Heaven does not make princes in order that they may amuse themselves, but that they may procure for the people what they need. The Sovereign on high observes you; you cannot hide yourself from him. As for me, a great fool, overcoming my natural timidity, I have spoken according to my conscience. 貢禹

In the year 45 B.C... Ku-yung censures the emperor Ch'êng... [When sovereigns do fatal things, it is their officers duty to rebuke them. You can understand; I will therefore have the courage to speak. In the short space of six months, we have seen two eclipses of the sun and a rain of stars. These are very inauspicious signs. There were not more before the fall of the three dynasties. Now it was through wine and women that those dynasties were ruined. Their sovereigns behaved so badly, that Heaven abandoned them. — Now you, rejecting noble men, consort with vulgar people. Casting out from you all that is fine and good, you surround yourself with everything that is most vile and contemptible. Much more, you furtively leave the palace, you go about with blackguards, you give yourself up with them to drunkenness and debauchery. It results that your officers, your

servants, your bodyguard, do not know where you are nor what has become of you. And in order to defray the expenses of these disorderly proceedings, you exhaust the people with extraordinary taxes. Take care! You will make yourself detested. You are risking a revolution. Why should a people hold to a sovereign, who does nothing for the Patrons of the soil and harvests, who gives no descendants to his Ancestors? Return to higher sentiments, behave more morally, fulfil your duties, and Heaven will grant you its goodwill.] 谷 永

In the year 7 B.C... Chia-jang to the emperor 哀 Ai... [To remedy the inundations of the Yellow River, immense sums are spent annually in repairing the dikes, and that without any results. The rivers are to the earth, what the mouth is to the body. To dam up a river, is like shutting a child's mouth; it will struggle free or be choked. — The right procedure to regulate a river, is to let it spread out. There are low-lying lands, which nature has made so, precisely in order that the autumn waters may have somewhere to lodge and sport. The Ancients allowed the watercourses to flow. It was at the time of the fiefs and the kingdoms, a time of egoism when each thought only of himself, that they began to construct dikes. Each, in order to preserve himself, let the waters out on to his neighbour. — Then they allowed the River a trough fifty *li* wide, twenty-five from each side, between two dikes; a trough in which the waters spread as soon as they rose... But, greedy of ground, the farmers little by little recovered the space thus sacrificed. Then pressed too closely, the River broke its dikes, sometimes in one place, sometimes in another, successively inundating a number of countries. Draining off, by directing its waters into a network of canals, would be too expensive, both in effecting it and in maintaining it. — Here is my proposition, both practical and economical. Transport elsewhere the population of the plains of Chi-chou. Throw the River into the plains. It will dig out for itself the delta it wants. The expenses of the transfer of the population of Chi-chou will be covered in a few years, by the suppression of the expenses of repairing dikes, and the empire will enjoy peace without expense for a thousand years.] 賈 讓

後漢 Hon-Han, the Second Han dynasty, A.D. 25 to 220.

Summary of events. — A Taoist had promised the empire to 劉秀 Liu-hsiu. Having become the emperor 光武 Kuang-wu, the latter always retained a secret leaning toward Taoism. The cult, under his reign, resented this leaning. — In the year 26, he offered the imperial sacrifice to Heaven, with a very strange ritual... «On a hillock of eight layers, there was raised, facing south, a twin mound, for Heaven and the Earth. All around it were the tablets of the Five Sovereigns of the five regions. Then a double inclosure, painted violet, the whole being supposed to represent the celestial Palace called the Violet Inclosure. In the inner inclosure, were set up the tablets of the sun and the moon, the Great Bear, the five planets, the circumpolar constellations, the five sacred mountains. In the outer inclosure were set up the tablets of the other asterisms, of the Genii of thunder, wind, rain, agriculture, the four seas, the four great rivers. Four avenues pierced the two inclosures, giving access to the central mound by eight gates. On each of the eight layers of the twin hillock of Heaven and the Earth, 58 places were marked for libations; in all 464. Before the Five Sovereigns were arranged the places of 5 times 72, namely 360 tutelary Genii of the cities of the five regions. At each gate of the inner inclosure, a guard of 54 Genii was honoured, that is 216 in all. Item, at each gate of the outer inclosure, a guard of 108 Genii, that is 432 in all. I omit details of the others... 1,504 Genii in all, all facing the central mound. 劉邦 Liu-pang, the founder of the first Han dynasty, the ancestor of Liu-hsiu, occupied at the banquet the place of the master of the house who entertains his guests, on the north-west of the central mound.» — In 56 he went to pray to the Sovereign on high on the summit of mount 泰山 T'ai-shan... «On the fourth day of the cycle, the emperor left the capital. On the sixteenth day of the cycle, he arrived in the country of 魯 Lu. On the twenty-eighth day of the cycle, before daybreak, by torchlight, he sacrificed to Heaven at the foot of the mountain, and then made the ascent. About three p.m., in full imperial costume, he affixed his seal to the jade tablets on which his prayer had been written in letters of gold. The Grand Annalist placed them in a stone box prepared in advance, which he sealed. Then the Grand Ceremonialist at the head of two thousand men of the imperial guard, had set up on the box a stele of blue stone. When the stele had been set up, the emperor prostrated himself. He was then acclaimed by all present. Finally he descended the mountain. It was past midnight when he reached the foot. On the thirty-first day of the cycle, the emperor sacrificed to the Earth at the foot of the mountain.»

There were many minor deeds, but few important events, during this reign. — In 41, the expedition of general Ma-yüan to Tongking. In 49, the same man died of sickness on an expedition against the peoples of the South-West. The emperor Kuang-wu died in 57. — His son, the emperor 明 Ming, reigned from 58 to 76. In 65-67 he officially admitted Buddhism into China. [This certain fact is variously related (HBO.I. 47). — The emperor Ming detested Taoism. Two of his brothers having cultivated that sect, were obliged to commit suicide. There followed a horrible trial, similar to that of the year 92 B.C. (page 81), which caused the death

of innumerable innocent people. — The glory of this reign, were the exploits of 班超 Pan-ch'ao in the Tarim and beyond. See further on (*Prose*), some examples of the tricks and pranks of this old fox, the type of a Chinese general, always deceitful, sometimes brave. — The emperor Ming having died in 75, had as successor his son the emperor 章 Chang, 76 to 88. Harem intrigues filled this reign. The emperor died at the age of 30, and had for successor a child of 10 years, the emperor 和 Ho, 89 to 105. I will not describe this reign, nor the following ones, which were not reigns, but a succession of guardianships, by empresses or eunuchs (T.H., *Hou-Han*). — The eunuchs reigned as masters, under the imbecile emperor 靈 Ling, 168 to 189. They ennobled themselves, took charge of the military guard of the palace, and made a war of extermination on the Scholars, who recriminated unceasingly against them. — In 185, a rebellion called that of the 黃巾 Yellow Turbans. — After the death of the emperor Ling, in 189, a massacre of eunuchs, followed by the exploits of the general 董卓 Tung-cho (*Prose*). — The reign of the emperor 獻 Hsien, 190 to 220, was a horrible anarchy (*Prose*), of which the final result was, in 220, the abdication of the emperor, the end of the second Han dynasty, and the division of China into 三國 three kingdoms, 漢 Han on the West, 魏 Wei on the North-East, and 吳 Wu on the South-East. The official history does not admit that the abdication of the emperor Hsien in favour of the Wei transmitted to them the legitimate succession. It has always considered as legitimate, the Hans called of 蜀 Shu, because they were Liu, of the same blood as the two dynasties, Ch'ien-Han and Hou-Han.

Religions and doctrines.

Buddhism — It had long flourished in the Tarim, especially at Kotan. The relations of the Chinese with that country becoming more and more intimate, the emperor Ming heard it spoken of. Wishing to know more about it, he had some Buddhist monks brought. Two of them came, whom he set up, in 67, at the capital Lo-yang. They did no propagandism there, but drew up, for the imperial library, a succinct summary of *hīnayāna* Buddhism, which has come down to the present time under the title *Ssū-shih-êrh chang ching*, the *sūtra* in 42 articles. (See HBO.L. 47, the entire translation of that text.) The two monks had died by the year 70, and had no immediate successors.

In 148 there arrived at Lo-yang, where he died in 170, the Parthian prince 安世高 An-shih-kaō, who had originally been brought up in Mazdeism, and then become a Buddhist monk (HBO. L. 48 and 49). He endowed China with 176 Buddhist works, of which 55 still exist. An eclectic selection, *hīnayāna*, *mahāyāna*, *Amidism*, *Maitreya*, *Mañjuśrī*, the rules of the monks all complete, all that was necessary for beginning the Buddhist propaganda and for receiving novices.

From the end of the second century, between 190 and 200 probably, there remains to us an important Chinese pamphlet, entitled 牟子 Mou-tzū, Master Mou. The author was a Chinese functionary in the Canton country. Hostile to Taoism, judging Confucius insufficient, he strove to give Buddhism a place in the sun. The precision of his documentation is remarkable. See HBO. L. 49.

Confucius. The canonical books. — I have postponed this matter until now, because the adventures of these writings were only nearly (but not entirely) terminated at this epoch, and because the first commentaries date from the Hou-Han.

Canonicals of the first order.

易經 *I-ching*, the canonical Book of Mutations, alias **周易** *Chou-i*, Mutations of the Chou. The work of 呂 Chang and 且 Tan of Chou, eleventh century B.C. Appendices attributed to Confucius, especially the appendix 繫辭 *Hsi-ts'ü*. A commentary attributed to the disciple Tz'ü-hsia, see *Tz'ü-hsia I-ch'uan*.

書經 *Shu-ching*, alias **尚書** *Shang-shu*, texts of a historical kind, chosen from the ancient annals, for the instruction of his disciples, by Confucius. The history of the salvage of the debris of this book, borders on romance. See *Shu-ching*.

詩經 *Shih-ching*, alias **毛詩** *Mao-shih*, poems drawn from the ancient collections, for the instruction of his disciples, by Confucius. A rather insipid text, and inept commentaries. Confucius believed this work to possess a moralizing virtue. On the contrary it was used by the Scholars, from generation to generation to pervert their pupils. See *Shih-ching*.

周禮 *Chou-li*, the Ritual of the Chou, alias **周官** *Chou-kuan*, functionaries of the Chou. About 1039 B.C. An extremely important book. It is by it especially that we know about the ancient Chinese government. See *Chou-li*.

儀禮 *I-li*, the ritual of marriages, funerals, etc. Contemporary with the preceding. A valuable work. Exhibits the manners and customs of the ancients. See *I-li*.

禮記 *Li-chi*, the Memorial of Rites. Less authentic than the *Chou-li* and the *I-li*, the *Li-chi* and the *Ta-tai-li*, two collections of ritual texts of common origin, contain however some very important documents. In the *Li-chi* were preserved the *Ia-hsüeh* and the *Chung-yung*, inserted in the *Ssü-shu*. In the *Ta-Tai-li* was preserved the *Hsia-hsiao-ch'eng*, the calendar of the first dynasty. See *Li-chi* and *Ta-Tai-li*.

Note: The *Chou-li*, *I-li*, and *Li-chi*, are often designated under the collective title **三禮** *San-li*, the Three Rituals.

春秋 *Ch'un-ch'iu*, the chronicle of the duchy of Lu, 722 to 484, drawn up by Confucius... With its commentary **左傳** *Tso-chuan*, attributed to the disciple Tso-ch'iu Ming. See these entries.

Canonicals of the second order.

公羊傳 *Kung-yang chuan*, another commentary on the Chronicle of Confucius, by Kung-yang Kao. See the entry.

穀梁傳 *Ku-liang chuan*, another commentary on the Chronicle of Confucius, by Ku-liang Chih. See the entry.

Note: The *Tso-chuan*, *Kung-yang chuan*, *Ku-liang chuan*, almost contemporary commentaries on the same text, are often designated by the collective title **三傳** *San-chuan*, the Three Traditions. The word 傳, through usage, is pronounced *chuan*, and not *ch'uan*.

孝經 *Hsiao-ching*, a treatise on filial piety, attributed to Confucius. The text is more than suspect. Otherwise insignificant.

爾雅 *Erh-ya*, the first Chinese dictionary of things. Tradition places it back at the beginning of the third dynasty. The edition which has come down to us dates from Tzū-hsia, a disciple of Confucius. See the entries.

論語 *Lun-yü*, the Sayings of Confucius, drawn up by the disciples of his disciples at least fifty years after his death. See *Lun-yü* and *Ssü-shu*.

孟子 *Mêng-tzū*, the Discourses of Mencius, drawn up by it is not known whom, superb style, preserved intact. See *Mêng-k'o* and *Ssü-shu*.

Note: The *Lun-yü* and the *Mêng-tzū* were joined by Chu-hsi, to two texts *Ta-hsüeh* and *Chung-yung* preserved in the *Li-chi*, in one collection, the school-manual of Chinese pupils, called 四書 *Ssü-shu*, vulgo Four Books. The Scholars do not admit this appellation. According to them, *Ssü-shu* stands for *Ssü-tzū-shu*, books of the four Masters, Tsêng-tzū (*Ta-hsüeh*), Tzū-ssü (*Chung-yung*), K'ung-tzū (*Lun-yü*), *Mêng-tzū*. They count seven books, *Ta-hsüeh*, *Chung-yung*, *Shang-hsia Lun-yü*, *Shang-hsia Mêng-tzū*, *Kao-tzū*.

In the course of ages, the Scholars have disputed much regarding the number and the value of the Canonicals. These discussions having no longer any practical interest in our time, I will therefore refrain from speaking of them. See in the bibliographical index, the entries *Wu-ching*, *Liu-ching*, *Ch'i-ching*, *Shih-san-ching*.

Under the Hou-Han, three events occurred, which were of prime importance for Confucianism, namely: the fixing of the text of the Canonicals and their being engraved on stone, the production of a commentary on that obscure text, and finally the coalition of the Scholars into a closed caste.

After the death of the Master (479 B.C.), the majority of his disciples returned to private life, and their copies of the Confucian anthologies, supposing that they had any, were lost as time went on. Some families alone preserved the written texts, and transmitted by heart, orally, from generation to generation, what they claimed was the right way to explain them. When the bibliographical Catalogue of the 漢 Han was compiled (page 88), they acknowledged two lines of transmission for the Annals, one for the Mutations, one for the Odes, three for the Chronicle of Confucius, discarding the other versions, which became lost through the fact that they were no longer in vogue. Now, was this choice of texts and glosses impeccable?.. a serious question!.. the best critics doubt it. They avow that the accepted gloss on the Odes, and one of the three on the Chronicle, represent the opinion of 荀子 Hsün-tzū, an innovator, as we know, at least in part. They further admit that all the glosses, at first oral and then written, can quite well have been modified by the masters who taught and wrote them out, as they liked and without control, from the fifth to the second century. To such an extent, they say, that tradition, at the beginning of the Christian era, perhaps no longer rendered exactly the meaning of the authors of the ancient texts of the Annals and the Odes; perhaps even no longer the meaning of Confucius and of his first disciples; but rather a kind of middle meaning, formed gradually in the guardian families of the repository, not without Taoist and other infiltrations resulting from their surroundings; or sometimes the particular meaning of a master, which was preferred by those interested, for reasons known to themselves. Thus we

know that the *Mutations*, such as we have them, text and gloss, are an amalgamation of the tradition of two schools anterior to the Han, which refused to agree. The case of the *Annals* is still more serious; of what has come down to our day, the half only is authentic, and sometimes deteriorated. The *Odes*, as we have them, are a fourth version, to which Hsün-tzŭ set his hand; whereas three other anterior versions, probably more authentic, having been rejected, perished. As to the *Chronicle of Confucius*, three versions have been preserved; but they are very incongruous. As to the *Rites*, what we have is a compilation made by a single author, according to his good pleasure. The *Conversations of Confucius*, so important, have undergone the same vicissitudes. — In A.D. 79, by imperial order, a commission of Scholars fixed the text which was thenceforth taken as classical. It did this work as it pleased it, and that which did not please it was lost, hence no more confrontation was possible afterwards. This text deteriorated further during nearly a century, copying by hand being the only means of multiplication, and mistakes being inevitable with so complicated a script. In A.D. 175, again by imperial order, the text, as it then was, uncriticized, unrevised, was engraved on a series of stone slabs, from which prints could be taken. That fixed it definitely, *such as it then was* (I repeat this designedly), with all the transpositions of passages and wrong characters which six centuries had introduced into it, and which have remained in it down to the present day.

This edition of a text thenceforth official and unique, provoked the drawing up of the first literal commentary, the foundation of all which were produced afterwards. It was the work of the famous 鄭玄 Chêng-hsüan (alias 鄭康成 Chêng K'ang-ch'êng, 127-200). Chêng-hsüan had been the pupil of 馬融 Ma-jung (79-166), a scholarly official, always original, often fantastic, more Taoist than Confucianist. To the faults of his master, Chêng-hsüan added that of a drunkenness stupifying even for China. One can understand therefore how it was that he so bravely settled all the difficult points, and made of the ancient literature the hotch-potch with which posterity had to be satisfied, for want of a better, for a thousand years. — In order rightly to understand how unfortunate the work of this man was, one must remember that, when he wrote, ancient China with its institutions having disappeared several centuries earlier, and the old things signified by the ancient characters having been forgotten, the texts could no longer be understood except by means of the commentary. Chêng-hsüan drew up this commentary, regardless of consequences; thenceforth, in all the schools, the masters explained the text according to him. For the critical sense never troubled the ordinary Chinese masters. All those common people who, from generation to generation, aimed only at passing their pupils at the official examinations, concerned themselves little about what the text and the commentary they taught could be worth. They got their livelihood in that profession, and would have treated as impertinent the pupil who did not blindly accept their statement. It resulted from this trust, that, when the text of 蔡邕 Ts'ai-yung had been engraved, when the commentary of Chêng-hsüan had been published, all the remainder was abandoned to the insects, and Confucianism was summed up in this text such as it was, with its unique commentary. — I insist on this fact which is generally ignored, and which is indispensable for understanding what the

Confucianist doctrine established officially for so long a time is really worth.

The more precise determination of the so-called Confucianist doctrine, had the effect of bringing about a more intimate cohesion of the Scholars, who became from that time on (the second half of the second century), a definite and closed caste. Other factors contributed to this evolution; the introduction of Buddhism, an adverse sect; the organization of Taoism, a rival sect; finally and above all, the hostility of the eunuchs of the imperial palace. Grouped around their canonical books, joining in a body to extol the politics of Hsün-tzū, the Confucianists recruited disciples, intermarried their sons and their daughters, believed themselves too soon a power, and revived the surly and railing traditions which had formerly cost them so dear, under the First Emperor of the 秦 Ch'in (page 71). About the year 175, they ran up against a redoubtable party. The imperial palace was at that time full of intrigues. A reigning empress had nominated her own father tutor to her legal son, the young emperor, still a minor. A fervent Confucianist, this tutor, 竇武 Tou-wu, surrounded himself with a select circle of Confucianists, the famous Pleiad. The eunuchs and the women of the palace resisted them. The Scholars misjudged the strength of their adversaries and attacked them directly. An eclipse of the sun having taken place, they saw in it, according to their principles, an attempt of the *yin* modality against the *yang* modality, of the eunuchs and the harem against the young emperor; and they boldly addressed to the regent the request that the eunuchs be suppressed, that the harem be evacuated... There followed a passage of the planet Venus across the polar mansions, another encroachment of the *yin* on the *yang*, which gave the Scholars a reason for pressing their request... Whereupon, there was a revolt of the eunuchs, who accused the father of the empress of wishing to make himself emperor. In an armed conflict, the eunuchs gained the upper hand, killed several of the principal Scholars and exterminated their families. The father of the empress had to commit suicide. His empress daughter was sequestered. All his family was massacred. The eunuchs took possession of the young emperor and made him sign their decision. The scholars were outlawed, and hunted down throughout the empire, on the pretext that they had supported the Tutor who had aimed at the throne. Many were put to death. It is estimated that, from 175 to 179, five thousand persons perished in that brawl. They are the martyrs of Confucianism, venerated from age to age by those of the same persuasion.

Taoism. — Until then purely doctrinal, and practised by individuals who affected rather to isolate themselves and live as hermits, Taoism was organized under the Hou-han, became a revolutionary power, and remained formidable from then up. The author of the movement was a certain 張魯 Chang-lu (who died about 220), a descendant of 張陵 Chang-ling (see Chang Tao-ling). The terrible rebellion of the Yellow Turbans (see Huang-chin) in 184, was the first revolution after the Taoist manner; the last was that of the Boxers in 1900. — There were no Taoist writings worth noting, during this period.

Other doctrines. — The first name to be cited is that of 王充 Wang-ch'ung, who died in 97. It is very fortunate that his large and important work, 論衡 *Lun-hêng*, the Balance of Discourses, has been preserved to us. It sums up and refutes Confucism, such as it was about A.D. 60, before the introduction of Buddhism. It demolishes all the superstitions of its time. Personally Wang-ch'ung was a materialist and a fatalist. I have devoted to a detailed analysis of his work, L. 44 and 45 of my HBO.

班固 Pan-ku, author of the history of the Ch'ien-Han, who died in 92, has left to us in addition the 白虎通 *Pai-hu-t'ung*, a valuable work, because it gives information on almost all the institutions of the Han. Personally Pan-ku was a materialist, and professed a mitigated fatalism. HBO. L. 46.

We owe to 應劭 Ying-chao the 風俗通 *Fêng-su-t'ung*, a small work against the popular superstitions, written about 140 or a little later. Unfortunately he invented or propagated the belief, that certain animals, that old objects, could become transcendent and mischievous. This belief in time acquired an enormous importance in Chinese folklore. HBO. L. 46.

An offspring of an illustrious family of Scholars, 荀悅 Hsün-yüeh (148-209), a Confucist after the fashion of Hsün-tzü, has left us in his 申鑑 *Shên-chien*, his opinions regarding the question which were agitated in his time. Interesting moral theories. He gives to morality two wings, shame and the ideal. Shame ought to make people avoid evil, the ideal ought to make them practise the good. The object pursued by man ought to be his own moral beauty. No survival, therefore no punishment after death. HBO. L. 46.



Astronomy, calculation of time, mathematics. — The great problem of the concordance of the lunar calendar with the solar calendar, insoluble because of the ignorance of the exact duration both of the solar year, and of the fact of the precession of the equinoxes, worried the mathematicians of the Hou-Han dynasty. — In 32, Chu-fu ascertained that there was no means of making the two calendars agree by calculation, by the way of the customary data. In 62-69 a commission, Yang-ch'ên, Chang-chêng, Ching-fang and others, reset the lunar calendar, empirically, starting from the principle that the eclipses of the moon always fall on the 15th of the lunation. In 85, a new adjustment, by Li-fan, Pien-hsin, and others. In 89, Chia-k'uei held, on the subject, a consultation which has been preserved to us; inept raving. Further slight advances were made, by Tsung-kan in 100, by Chang-hêng and Chou-hsing in 123, by Pien-chao in 143, by Fêng-kuang in 175, by Chang-hsün and Liu-ku in 180. — Finally, in 196, there appeared the awaited man of genius, 劉洪 Liu-hung. Taking his stand exclusively on observation of the solstices by means of the gnomon, he declared clearly and steadfastly, that the solsticial points were not fixed, that the equator and the ecliptic were not one and the same thing, that the fraction to be added to the 365 days of the solar year was not exactly a quarter of a day.

Machines. — I said (page 85) that a celestial cupola was designed about 104 and cast in 59 B.C., according to the ancient system called 蓋天 *kai-t'ien*, a hemisphere turning on the square terrestrial plateau. Chia-k'uei remade it in A.D. 103. Chang-hêng reconstructed it in 164, still making it turn on the equator. This

ingenious constructor also made a seismograph, the drawing of which has been preserved to us. It was a kind of copper tower, crowned with dragons' heads each holding a copper ball between its teeth. At the foot of the tower, under each dragon, a frog sitting, with open mouth. The instrument gave notice of earthquakes and their direction, the dragon situated in the direction of the tremor letting go its ball, which fell into the mouth of the respective frog.

Books. — There remains to us, from the Hou-Han dynasty, a treatise on calculation, the *Sun-tzũ suan-ching*, whose author, an unknown master 孫 Sun, lived probably in the third century.

Divination. — This was much cultivated and developed in the time of the Hou-Han, under all its forms. It should be noted that, the chapter 蓍龜 *Shih-kuei* in the *Pai-hu-t'ung* of Pan-ku; the chapter 卜筮篇 *Po-shih-p'ien* in the *Lun-hêng* of Wang-ch'ung; the 易林 *I-lin*, a treatise on prognostication by sentences, all of the end of the first century, are connected with the diagrams of the Mutations. — Three very old anonymous treatises, go back, according to the critics, at least to the time of the Han. They are: the 龜經 *Kuei-ching*, a treatise on divination by the tortoise-shell... the 宅經 *Chai-ching*, a treatise on geomancy, teaching the choice of auspicious locations for the dwellings of the living... and the 青烏先生葬經 *Ch'ing-wu hsien-shêng tsang-ching*, a treatise on geomancy teaching the choice of auspicious locations for the tombs of the dead.

History and geography. — 班固 Pan-ku, who died in A.D. 92, has left to us in his 前漢書 *Ch'ien-Han-shu* (see the entry) one of the finest Chinese historical monuments. The division is that of the *Shih-chi*: reigns, biographies, dissertations. Several chapters of this vast history have been the starting point of important researches.

荀悅 Hsün-yüeh has left to us his 漢紀 *Han-chi*, a short history of the same dynasty.

In the *Ch'ien-Han-shu* are found important historical and topographical documents on the nations then having relations with China. A development and adjustment of the sparser data of the *Shih-chi*.

And first the Huns, 匈奴傳. The *Shih-chi*, chapter 110, contains a brief history of the Huns. In the *Ch'ien-Han-shu*, chapter 94, this history is repeated from the beginning, and brought down to the end of the Ch'ien-Han dynasty. An excellent historical document, in great detail.

Item, chap. 95 西南夷傳, a complete treatise on the peoples of the South-West. Compare *Shih-chi*, 113, 114 and 116.

Item, chap. 95 朝鮮傳, history of Northern Corea. Compare *Shih-chi*, 115.

Item, chap. 96 西域傳, the so important and interesting history of Tarim and some neighbouring peoples. Geographical notes by 傅介子 Fu Chieh-tzũ, as far as beyond the Pamir, Kabul and Samarkand. Information on the Getae and other ancient peoples, on the then still Greek Sogdiana, on the Indo-Scythians, and on the empire of the Arsacides.

Characters. — I have said (page 76) what was the origin of the *hsiao-chuan*, *li-tzŭ* and *k'ai-tzŭ* scripts. Then came the joined writing 連筆字 *lien-peï-tzŭ*, and the abridged writing 草字 *ts'ao-tzŭ*. At the beginning of the Christian era, a Scholar would have considered himself dishonoured by writing legibly. — In A.D. 175, the text of the five Canonicals was engraved in deeply-cut letters on stone slabs, in order that thenceforth the Scholars might take rubbings from them, in the three styles *ta-chuan*, *hsiao-chuan* and *li-tzŭ*, under the direction of 蔡邕 *Ts'ai-yung* (page 104). — About the year 200, after long researches, 許慎 *Hsü-shên* published his celebrated 說文解字 *Shuo-wên chieh-tzŭ*, a repertory of *hsiao-chuan* characters, with etymological explanations. That work, which contains 9353 characters, plus 1163 variations, in all 10516 forms, at once became and has since remained the Canon of the Chinese script. It is on it principally that my book *Chinese Characters* relies.

Medicine. — The notes of Pan-ku (in his *Pai-hu-t'ung*) on the physiology of his time, show that, for three or four centuries, the *Su-wên* had been, not improved, but overloaded, and that unskilfully. To the five fleshy viscera, to which so many things had already been connected, there had also been connected the organs of sense, the membranous viscera as storehouses, and the Confucian virtues as secretions. — The eye answers to the liver, the nose to the lung, the ear to the heart, the genital organs to the kidney, the mouth to the spleen. — The large intestine and the small intestine are the storehouses of the heart and of the lung, the stomach is the storehouse of the spleen, the bladder that of the kidneys, the gall bladder that of the liver. — The liver secretes benignity, the lung equity, the heart the rites, the kidney wisdom, the spleen confidence. — Why? for reasons which are not reasons, but some sort of quinary arrangements. — Medical theory having remained stationary, practice did not progress, naturally. Most of the doctors of the Hou-Han dynasty were still diagnosticians, half prophets, half buffoons, who treated exclusively by acupuncture. There became celebrated, Kuo-yŭ, a court doctor in about the year 100, a simple and devoted man, who had faith in his art... and above all Hua-t'ŏ, who pricked two inches deep in the back, and six in the breast. He died about 220, put to death, tradition says, by Ts'ao-ts'ao, whom he wished to prick, and who suspected him of wishing to assassinate him... Some legends, probably Taoist, relate that, after having made a patient take a narcotic drug, he opened his breast or his stomach, took the organs out, rinsed them, replaced them, sewed up and applied a marvellous unguent which closed the incisions. — Han-k'ang, about 150, gathered simples and made use of them. — At that epoch, there entered on the scene the Taoist healers. About the year 200, Fei Ch'ang-fang, more of a sorcerer than a doctor, was in great demand. Protected by a charm, he drove out by blows of a whip the goblins which were the cause of sicknesses. One day he lost his protecting charm. The goblins tore him to pieces. — No medical writing of this period has come down to us.

Fine arts. — Architecture. This was always the same, from the beginning down to the present day. A sloping roof, tiled, jutting out, resting on columns, prolonged to cover the exterior galleries. A massive, solid, uniform framework, of such a kind that the timbers of a demolished house, can forthwith be used to reconstruct another one. Wooden partitions closed or open, or of masonry, generally badly made.

Painting. — The Chinese have painted, and in various styles, from antiquity; but there remain to us, from the ancient times, neither specimens, nor descriptions. There is a legend which claims that portraits like the originals were made under the Ch'ien-Han (See the entry *Mao yen-shou*). Under the Hou-Han, two painters were famous; a landscape-painter Liu-pao about 150, and a portrait-painter Chao-ch'i about 200.

Sculpture. — The Chinese have cultivated sculpturing on stone very little, except just during the Hou-Han, the epoch in which they were in contact with the Greeks of Sogdiana. It was thence, probably, that the artists came who designed and executed the sculptures of 登封縣 Tèng-fèng hsien, 太室闕 T'ai-shih-ch'üeh and others, from A.D. 118 to 123... and, in 147, the bas-reliefs of 武梁祠 Wu-liang Tz'ü, preserved at 嘉祥縣 Chia-hsiang hsien. — As casters in bronze, as carvers in wood, bronze and jade, the Chinese were prolific from of old, but always affected, never natural. No statues, before the introduction of the Buddhist cult, probably.

—♦—♦—

Poetry. — The elegiac style and verse of seven syllables were still cultivated, but the verse of five syllables predominated. There were a number of versifiers, but few poets. Some pearls however...

In the first century, of uncertain date, 秦嘉 Ch'in-chia, an officer sent to the frontier, sends to his sick wife this letter in verse.

The life of man lasts only as lasts the morning dew,
and grief fills it nearly to the full.
Sadness has arrived very soon,
and joy only drives it away too late.

The duties of my military office
have caused me to go from you.
I do not dare to send a chariot to fetch you,
for fear that it will return empty.

I feel relief in writing to you...
Grief has deprived me of all appetite...
Alone, sitting in my empty room,
I no longer receive your cheers.

During the long nights, I cannot sleep.
I turn and return my head on the bolster.
My grief is without end, like a circle.
Nothing can alleviate it.

The Spirit that rules the world is just.
 Those who do good, he makes happy.
 Why has he us, I and you,
 condemned so young to solitude?

When we were together,
 joy and grief were common.
 Why have we been separated thus?
 Is it benevolence or ill-will?

The River is wide, without bridges or boats,
 the road is barred by high mountains.
 I regard them with sadness,
 and only wish I could depart for home.

The clouds float on the lofty summits.
 The moment to saddle my horse to return,
 and to load my chariot, has not yet come.

Take good care of your sickness.
 I often think of it with anxiety.
 A constant husband, I remain faithful to you.
 Our love has not diminished. 劉郡贈婦詩.

In the second century, date uncertain, 朱子侯 Sung Tzū-hou describes gracefully and sadly a meeting.

In the capital of Loyang, on the route to the East,
 peach trees and pear trees border the road.
 All compete in flowering,
 leafily jealous one of the other.

The spring breeze blows from the North-east,
 flowers and leaves bend and rise again.
 Who is that girl carrying a basket,
 and gathering mulberry leaves?

Fine hands bending the thin branches,
 flowers that the wind carries away.
 I would smile at this young thing,
 and yet the sight of her has wounded me.

In the eighth, or the ninth month,
 will come the cold dew and the white ice.
 Flowers and leaves will strew the ground,
 and there will be an end of all sweet perfumes.

But the vegetation which withers in autumn,
will be reborn luxuriant in spring.

Alas! my love of a moment will not revive;
we will remain strangers to one another.

I wished to make it survive in these verses,
but they are sad and trouble me.

There remains to regale myself with some good wine,
and with my cither, in the lofty hall. 董喬饒.

About the year 160, 高彪 Kao-piao was a real poet. His contemporaries found him too elevated. In fact, his *Ch'ing-chieh*, a small masterpiece, reveals that Kao-piao was a Taoist.

Heaven and Earth are unchangeable.
But it is not so with human life,
especially if it is not stimulated by happiness,
allowing it to last longer than its allotted span.

Drinking wine harms the body,
thinking and meditating wears out the soul,
fleshly love shortens life,
love of money destroys natural rectitude.

Vain is the desire to live always on this earth.
The poison of griefs and cares
ends by causing man to migrate,
gently, like the breeze passing over the mountains.

When the body and the mind are separated,
the latter goes away, and does not return...
The happy ones on the earth fear lest the departure be grievous...
The brave man does not worry himself about it more than about
clouds or smoke.

Ah! to be cleansed of all which soils.
Ah! to wander free as one's desires take one.
To be able to purify oneself in the absolute purity!
To unite one's mysterious being to the universal mystery!

Whilst waiting, to filter one's affections and sort out one's thoughts,
for absolute purity does not allow any dust.
To make toward the being who resides in the void,
tenuous, subtle, without form or figure.

There, distracted, human thought stops.

The spirit of man (part of the universal spirit) is immortal. 清誠.

About 178, the misfortunes of the persecuted Scholars, inspired 趙壹 Chao-i to write the following verses:

We wait in vain for the water of the Yellow River (always muddy)
to become limpid...

You hope in vain that destiny will extend your portion of life...
In our time one must bend to the wind like the grass,
and those are called Sages who possess many goods.

To have your stomach full of knowledge,
will not cause you to be considered as much as a money-bag.
The eunuchs are resplendent in the throne-hall.
In rags, the Sages remain outside the door.

The clever, the fortunate ones of the time,
their spittle is reputed to be pearls.
Whereas the hidden gold and jade are not recognized,
and rare orchids pass for common herbs.

Sages, you alone know your worth.
Lost in the mass of imbeciles,
jealously preserve your treasure,
and do not abase yourself to beg for favour.

Misfortune and again misfortune!
What a destiny weighs on the present time! 疾邪詩

蔡邕 Ts'ai-yung, who died in 192, rhymed without spirit. Once he reached some height. This was on a Taoist theme. Confucius never gave wings to anyone.

To purify my heart,
in order that the great Purity may imbibe it.
To wash myself clean of all stain,
in order that I may receive in myself the universal Spirit.

Harmony and expansion,
in order that my soul and my body may be peaceful.
Neither affections nor volitions,
in order that my heart may remain tranquil.

When the passions are extinct,
no more desires arise.

When in thought one has left this world,
the whole interior is in order. 琴歌.

孔融 K'ung-jung, a descendant of Confucius, who perished in 208, a victim of political intrigues, has left to us some not ordinary verses. Here is a specimen. Lamentation concerning a child, born and died during its father's absence.

The father, departed on a mission,
will only return at the end of the year.
On his return he will ask to see his child.
His wife and his concubines grieve.

For the returned father will not see his child,
for whom the sun has already ceased to shine.
It is buried alone in the cemetery.
Alas, the father will arrive too late.

Holding up his dress, he will seek the grave of the child,
among the damp wormwood and ferns.
Under a small mound, some white bones rest;
the flesh is already dust flying in the wind.

Born, he did not know his father,
dead, who will know him?
A soul abandoned wandering in dark space,
without domicile and without support.

I reckoned on your continuing my line.
Dead, my thought does not yet disengage itself from you.
My heart is wounded and I weep.
My tears soak my clothes.

Doubtless the number of one's days depends upon destiny.
But why should your destiny contain so few? 雜詩.

An elegiac poem, perhaps the prettiest in Chinese literature, is placed after the year 200. 蔡琰 Ts'ai-yen, the daughter of the celebrated Ts'ai-yung, was married by him to a certain Wei Chung-tao, who died without leaving her any children. When the young widow was on her way to visit her family, she was carried away by the Huns, and married by a khan. This marriage lasted twelve years. She had two sons. — Wishing that Ts'ai-yung, who had died without male posterity, might at least have some through his daughter, Ts'ao-ts'ao had her ransomed, and married her of his own accord to a certain Tung-ssü. A song of eighteen strophes relates this story. It is the fellow to the lamentation in prose of Su-wu. Here are some fragments:

I was born without anyone asking me whether I wished it or not,
then I had to be present at the destruction of the Han empire.
Heaven and earth have been hard for me.

Why did they bring me to life in a time like this?

Then I was torn away from my country and brought to the Hun capital,
without any possible relations with my family, and reduced to
slavery.

I now see nothing but felt and furs, meat and kumis,
and proud Huns with brutal manners.

I think unceasingly of my country.

At night I hear the River moaning which flows toward it,
by day I try to see from afar the Great Wall.

I confide my grief to my cither, whose strings it will break.

A Hun prince has loved me, and by him I have had two sons.

I am not ashamed on account of them, for they are my children.

And now they are recalling me, and I must abandon them.

My tears flow, and, from sobbing, my voice fails.

If Heaven has eyes, why does it not see my misery?

If the Manes know, why have they no pity for me?

Why marry and separate me thus continually?

Why cause me thus to pass from sorrow to sorrow?

Heaven and earth are immense.

Immense also is my grief.

Why is there no happiness for me on the earth?

Why are there only, for me, in the sky, clouds and vapours?

I loved them, my two small Huns.

Now the children are in the North and their mother in the South.

Returned I have found my country destroyed.

I weep in the ruins of its capital, and wish to die.



Prose. — Here are the names of the principal Hou-Han prose writers, in chronological order. — Chu-fu, about the year 32, a mathematician, good style. — Fêng-yen, about the year 40, diffuse style, practical ideas. — Tu-lin, died in 47, erudite, haranguer. — Huan-t'an, died after 50, very erudite, remonstrances made up of citations. — Pan-piao, died in 54, father of Pan-ku and of Pan-ch'ao. Memoirs and remonstrances. Fine balanced style. — Ho-ch'ang, Hsü-fang, Lu-kung, Ch'ên-chung, Yü-hsü, erudite harangues, made up of texts and citations. — Pan-ku, died in 92, author of the *Ch'ien-Han-shu* and of the *Pai-hu-t'ung*, superbe style, concise, resolute. — Ts'ui-yin, died in 92, affected style. — Ts'ui-ch'i, Ts'ui-yüan, ordinary. — Wang-ch'ung, died in 97, author of the *Lun-hêng*, full of spirit, flowing style. — Chang-hêng, about 123, mathematician, prose-writer, and poet. — Tso-hsiung, about 132, Li-ku before 147, style ordinary. — Ma-yung, died in 166, commentator. — Ch'ên-fan, about 168, censured the harem. Fu-hsieh, 184, blamed the eunuchs. — Ts'ai-yung, died in 192, erudite, well-read, active and prolific, was lavish in all styles, but not remarkable in any. A dull phrase-maker. — Ying-shao, died about 195, author of the *Fêng-su-t'ung* and of remonstrances, style

good. — Chêng-hsüan, the commentator, before 196, clear and resolute style. — K'ung-yung, died in 208, whom I have cited as a poet; fine spirited style, balanced, and with sentiment. — Hsün-yüeh, died in 209, moralist, author of *Shên-chien* and of *Han-chi*, fine style. — Hsü-kan; about 220, author of the *Chung-lun*, insipid phrase-maker.

About the year 40, Fêng-yen to General Têng-yü... [The sages, they say, do not despise humble advice; brave people do not recoil before a difficulty. Since Wang-mang's usurpation, war has devastated the country. After his fall, in consequence of rival competitions, it has continued, general, interminable. Profiting by our dissensions, the Barbarians have broken through the frontiers and invaded the territory. Everywhere soldiers loot, officials extort. What remains of the people cannot live. All are in flight, wives separated from their husbands, children separated from their parents. The abandoned fields are overrun by wild plants. Dwellings are burnt down. Epidemics decimate the unfortunate ones who wander about starving and naked. The despair is such, that no social reconstruction is possible. The people hate those who govern, because they do nothing for them. Before all it is necessary to suppress the bands of demobilized or mutinied soldiers who overrun the country, destroying what little remains. General, you who are just and human; you who, being a scholar, see farther than the ordinary man; cannot you, for love of what remains of the people, settle these brigands on the soil in military colonies? Several times already the country has been saved, through the private initiative of clever men. I wish your name to be added to those of these saviours of their nation. Having become cultivators, those veterans will no longer pillage the people, and will remain at the disposition of the government as soldiers; a double advantage. I beg of you, consider the matter, for the good of the public.]

馮衍.

About the year 48, General Ma-yüan to his younger brothers and his sons... [I wish that, when the faults of others come to your knowledge, you should dissimulate them, as one ought to do in regard to the faults of one's parents; never repeat them to others. I hate nothing more than tale-tellers and evil-speakers, and would be mortally grieved if I were to learn that you cultivated that sort of thing. It is your father who is speaking; I hope that you will not forget his words. Live cautiously, modestly, and economically; I love those virtues, do ye likewise. Rejoice in the happiness of another, and sympathize in his misfortune. Distinguish carefully between the pure and the impure. Do not get yourselves spoken ill of.]

馬援.

[In the year 73, Pan-ch'ao having arrived in the kingdom of Shan-shan, the kinglet Kuang at first received him with the greatest honours. Then suddenly the devotion of the kinglet changed to coldness. Pan-ch'ao enquired of his officers: Why does Kuang treat us worse?.. The officers answered: Barbarians are naturally fickle... Pan-ch'ao said: Personally I think that an emissary of the Huns has caused this coolness. — Having called the servant whom the king had placed at

his service, Pan-ch'ao asked him point-blank: May I see the envoy of the Huns?.. He has returned, said the servant; to-night he will camp thirty *li* from here. — Then Pan-ch'ao, having shut up the servant, chose his thirty-six best men, and made them drink copiously. Then he spoke to them as follows: You and I are all lost. An emissary of the Huns has come. He is the one who has caused the kinglet Kuang to be uncivil. If the latter delivers us to the Huns, the wolves will gnaw our bones on the steppe. What is to be done? — The men replied: That is for you to say. — Pan-ch'ao answered: In order to capture the tiger, one must break into his den. This is my plan. To-night we will burn the encampment of the envoy, massacre him, with all his people, before they can become aware of our small numbers. That will bring the kinglet of Shan-shan to reason, and will serve to help our cause. — The men said: We are at your command. — Before midnight, Pan-ch'ao and his thirty-six men reached the ambassador's encampment. The wind was blowing a gale. The camp was unguarded. Pan-ch'ao posted, to leeward, ten of his men provided with drums, with this instruction: When the flames rise, beat the charge... Then, with the rest of his men, he took up a position to windward, and set fire to the camp. Immediately the drums beat the charge from both sides at the same time, and the Chinese threw themselves on the sleeping Huns. The latter made no resistance. Pan-ch'ao killed three of them with his own hand, his men massacred the envoy and thirty of his people, and all the others perished in the flames. — Early on the following morning, Pan-ch'ao presented the kinglet Kuang with the head of the ambassador, and said to him: The Han will be either favourable or terrible toward you, as you wish. Be careful henceforth to have no intercourse with the Huns. — Kuang prostrated himself at full length, and gave up his son as a hostage. — — Then Pan-ch'ao was sent on a mission to Kotan. The king of Kotan had allied himself with the Huns, who maintained a deputy at his court. He was moreover very superstitious, the dupe of sorcerers. The deputy of the Huns won over the sorcerers, who said to the king: The Spirits are very angry because you have received the Han envoy; they demand that you immolate his war horse... The king asked for the horse, through his minister Ssü-lai-pi... Quite willingly, said Pan-ch'ao; but I will only hand it over to the sacrificers, not to anyone else... The sorcerers having arrived, Pan-ch'ao cut off their heads. Then, having given Ssü-lai-pi several hundred blows with his whip, he sent him to take to the king, in a sack, the heads of his sorcerers... The king was terrified. He had the Huns' deputy put to death, and submitted to the Han. — — This got rumoured about in the Tarim. A number of small princes surrendered to the Han, giving their sons as hostages.

In 74, Pan-ch'ao resolved to carry out a surprise attack on Kashgar. He entrusted the execution thereof to the officer T'ien-lu, to whom he gave this brief instruction: Tou-t'i reigning at Kashgar, is an intruder; he is therefore not in sympathy with the Kashgarians; act accordingly. — When T'ien-lu presented himself to Tou-t'i, the latter, seeing he was without an escort, refused to listen to him. Immediately T'ien-lu seized him on his throne, and bound him with his own hands, right in the midst of his own people. The latter were so astounded at this audacious act, that they all fled. Pan-ch'ao gave to the people of Kashgar a new king who was in sympathy with the Han. — — In 87, Pan-ch'ao marched against Yar-

kand, with twenty thousand men. The kinglets of Kutchah and of Aksu hastened to the help of the city with fifty thousand. Pan-ch'ao said out loud: We have no sufficient force; prepare for the retreat on the morrow... Then he let go his prisoners, who spread the news. The two kinglets were taken in by this crude ruse. They hastened to occupy favourable positions to cut off Pan-ch'ao's retreat. On the following day, at dawn, the latter stormed Yarkand, and captured it almost without striking a blow. The two kinglets nonplussed, returned to their homes, and the Tarim held Pan-ch'ao in the highest estimation. — In 90, the king of the Kuchans (Indo-Seythians) sent against Pan-ch'ao his general Hsieh with seventy thousand men. The Chinese, greatly inferior in number, were rather anxious. Pan-ch'ao said to them: Those Kuchans are numerous, but have no supplies. We will not fight them. We will keep within our fortified places, and prevent them from revictualling; that will be sufficient... In fact, Hsieh had to send around to ask for victuals. Pan-ch'ao cut off all his messengers, whose heads were conscientiously returned in sacks. Terrified and famished, the Kuchans turned back.

A politician as much as a warrior, at peace and on a good understanding with the Greeks and the Parthians, in the year 97 Pan-ch'ao, the Governor of Tarim, sent his lieutenant Kan-ying to the Romans. The latter arrived at Hira, on the Persian Gulf (where one then embarked for Elath and the West). The mariners said to him: «This sea is very wide... one must take supplies for three years... And then it produces nostalgia .. many have died from it...» Kan-ying did not dare to embark. (TH, page 720.) — When more than 70 years of age, in the year 102, Pan-ch'ao asked permission to return to die in his own country. He had fought in the Tarim for thirty years. Having reached the capital in the eighth moon, Pan-ch'ao died there a month later.] 後漢書 Chaps. 47 and 88.

About the year 100, a petition of Hsü-fang to the throne... [The text of the five Canonicals was established by Confucius. Their authentic interpretation was transmitted by the disciple Tzü-hsia. Afterwards dissensions occurred, and the Scholars were divided into schools. During the wars which gave the Ch'in empire to the Han, the writings containing the traditional interpretation all perished; only the mutilated text was barely saved. It was soon perceived that the true interpretation had been forgotten, and that arbitrary interpretations had been introduced. To remedy this misfortune, Academicians were instituted, who were given the duty of studying the text and preserving the commentary on it. But, lo and behold, these Academicians, in their turn, drew from their studies of the texts, interpretations which do not conform to the received tradition. It is necessary to oblige them to keep to this tradition, and forbid them making any innovation... And, for the selection of these Academicians, which causes embarrassment, I propose a very simple system. Namely, at the time of the meeting instituted with that object, there be set to the candidates a list of fifty difficult points in the Canonicals. The order of reception shall be in proportion to the number of these difficulties that each candidate shall have solved.] 徐防

Lu-kung, who died in 112; petition to the throne... [All the actions of the government ought to follow the celestial action, the seasons and the times; that is the ancient and indubitable principle. Without that, the cosmic harmony being broken, grave disorders follow. From those disorders one may conclude a posteriori that the government is at fault. Now this year, throughout the spring and up to the summer, the cold has continued, arresting the vegetation. This oppression of the *yang* (life) principle by the *yin* (death) principle, is it not due to the judges having put men to death before it was winter (the season for executions), thus disturbing the course of nature. I suggest that the pending cases be examined, that the sentences be pronounced in autumn, and that the guilty be executed in winter, according to the ancient custom. Then heaven and earth will resume their regular action.]. 魯恭

About 120 張衡 Chang-hêng especially cultivated that kind of more or less rhythmized prose, called 賦 *fu*, of which the scale goes from simple lyricism to disorderly hysteria. I think that alcohol had a great influence on this type.

[As I walked in the field,
 dreaming of the revolutions of nature...
 it was in autumn... a cool wind was blowing...
 in front of a mound, I saw a skull lying.
 in the clayey earth, covered with dust.
 I asked it: Who were you?
 man or woman, intelligent or stupid?
 and now, do you still exist? —
 As I interrogated it thus, the breeze murmured in my ears :
 «I was Chuang-chou, of the Sung country. » —
 Ah! I said, do you wish me to ask the Five Mountains,
 to pray the Spirits of the empyrean,
 to give you back a body, a new life? —
 Take good care not to do so! said the skull.
 Death is repose, life is suffering.
 Why does thawed ice wish to freeze again?
 Glory is nothing, nor happiness either.
 I have escaped, I am at liberty,
 No one can reward nor punish me.
 Ferocious beasts and weapons of war I no longer fear.
 I sport in the evolution of the two modalities.
 I disappear in the simplicity of the first Principle.
 The universal transformation is father and mother for me.
 Heaven and earth are my mat and my coverlet.
 The thunder is my music, the sun and the moon are my lamps.
 Satisfied and without desire,
 I have nothing more to purify myself of, and nothing can any longer
 stain me. —
 Here the voice suddenly ceased, and I heard nothing more.

I told my companion to bury the skull,
and gave Chuang-chou some tears in place of a libation.] 弼 饒 賦

In 132, the censor Tso-hsiung to the emperor... [In order that the people may remain at peace, some Sages should be set over them. These Sages should be discovered and preserved. Nowadays the functionaries are, either badly chosen, or changed too often, so that no bond is created between them and the people. Still more, knowing that they will be changed before long, the functionaries oppress the people shamelessly, and ill-treat them fearlessly. From these disorders in the government, arise the disorders which disturb nature in our time. Chose the functionaries better. They should all be at least forty years of age. Oblige them strictly to reside. Displace them rarely. Pay them well. Give promotion to no officer, except after a strict examination into the way in which he has acquitted himself at his previous post.] 左 雄

Before 168, Ch'ên-fan to the emperor... [The country is getting more and more impoverished. Why is that?.. Because thousands of unoccupied women shut up in the harem, suck the marrow. Their rare food, their paint and cosmetics, absorb half or more of the revenues of the state. The adage says: «The house in which there are five girls, tempts no robber... because there is nothing to take.».. Now your empire is lodging thousands of girls, it is not surprising that it should be so poor. The harem is also accused of other bad evils, scandals and the rest. Wrongly, you say. However, where the green flies gather, there is always some carrion. Cut down the harem, if you please.] 陳 蕃.

About 170, testament of Chou-p'an... [My former Master has appeared to me in a dream, and told me that I ought to arrange for my funeral. I am approaching my end. When I am dead, let me be placed in an inner coffin, just the size of my body, not larger. Let the outer coffin just cover the inner coffin, not more. Let my funeral robes be simple. Do not go to any great expense. Before my coffin, place the chapter 堯 典 Yao-tien of the *Shu-ching* written on slabs, a pencil and a scraper. These objects will witness that, during my life, I have always been attached to the doctrine of the Ancients.] 周 磐.

In 184, Fu-hsieh censures the emperor... [The misfortunes of the empire do not come to it from outside. Their cause is interior and deep. The sovereigns of the highest antiquity had to fight against evil-working persons; they punished them, and the empire found peace again. Now the Yellow Turbans have just provoked a formidable insurrection. How has that come about? By reason of the internal corruption of the empire. By the fault of vile eunuchs, who are masters at the court. I request that they be exterminated. He who would regulate a river, must go back to its source. If the reform of the empire is not begun by suppressing the eunuchs, no improvement will be possible, for it is they who are the origin of all the disorders. Ice and fire cannot coexist in peace in the same vessel.

Similarly, at the court, depraved eunuchs and faithful officers, can never live together. Exterminate the race of eunuchs. That done, good people will come to offer themselves to you in large numbers, and the empire will be quickly restored to order and peace. I dedicate myself to death, in order to give you this advice.]
備變.

[In 189, the emperor Pien was fourteen years of age, and his brother Hsieh nine. Having become regent, the empress Ho got rid of the dowager Tung who was in her way, and her brother the Marshal Ho-chin had the eunuch Ch'ien-shao decapitated. Yüan-shao suggested to him that all the others should be exterminated. Ho-chin took the same view. The eunuchs forestalled him by assassinating him. Yüan-shao marched on the palace. Seeing that their resistance was about to be broken down, the eunuchs seized the empress, the young emperor and his brother, and hurried them away through a gallery. An officer who was in the court armed with a long lance, attacked from below the eunuch who was carrying the empress. The latter let go of his prey. The empress climbed over the balustrade of the gallery and jumped down into the court, but Chang-jang escaped with the two children by secret passages. However Yüan-shao having penetrated into the palace, let himself go to his heart's content. At last he held the eunuchs, whom he hated mortally. He massacred them all, to the number of more than two thousand. When the palace was completely subdued, it was found that the young emperor had disappeared. — During the night, Chang-jang had fled, carrying off the two children, to the Yellow River, but he found no boat to take them over. The officer Min-kung came up with him, and attacked him, sword in hand. Chang-jang threw himself into the River. Min-kung took the two children to the nearest village. There they found a horse for the emperor. Min-kung took his little brother on the crupper. As they approached the capital, the general Tung-cho came on the scene with a cavalry escort. Terrified, the young emperor did not know what to say to him, whereas his little brother thanked him in a friendly manner. Immediately Tung-cho resolved to replace the one by the other. Having reached the capital, he called the chief officers together and said to them: The emperor is timid; I am about to substitute for him his brother Hsieh... None of the officers dared to protest... Tung-cho then degraded Pien and put Hsieh on the throne. This was the emperor Hsien. A few days later, Tung-cho killed Pien and his mother the empress, had their corpses buried and prohibited to mourning for them.

In 192, at the capital, it is no longer a question of the emperor Hsien. Tung-cho has filled the high offices of the court, with his sons, nephews and relations. He made a show of quasi-imperial luxury, and transacted affairs of state at his home, not at the palace. Whoever uttered a word which displeased him, paid for it with his head. No one was any longer sure of his life. — His friend and helper Wang-yüan, whom he had made chief minister, ended by getting tired of this monster. He won over Lü-pu, Tung-cho's confidant, a man of great strength. The latter won over some soldiers of the guard. On a great feast day, as Tung-cho was entering the palace, one of these men struck him with his lance. Come to

me Lü-pu, cried Tung-cho. Here I am, said Lü-pu, piercing him with his halberd. All present uttered cries of joy. Tung-cho was of enormous size, of such girth that he could no longer sit down. His corpse was cast naked on the market-place, where the people outraged it in all sorts of ways. Finally, they put a lamp-wick in the navel, and lit it. It burnt for several days, says the legend.] 後漢書. Chaps. 9, 74, 72.

In 193, Ying-shao to the emperor... [Without doubt, in times of disturbance, laws ought to be severe and their enforcement rigorous. But excess is always blameworthy. To condemn and execute on pure suspicion, without enquiry or examination, a meritorious officer (Liu-yü), is not that iniquitous? The action of men ought to imitate that of Heaven. Now Heaven does not strike down a plant still susceptible of growth; it only kills those which can no longer be of any good. Instead of that, we see judgments given and carried out wrongly and irregularly. Useful and innocent men are executed; incapable ones a hundred times guilty are absolved. That is not justice, it is caprice. It is passion, not reason, which dictates those judgments. Is that right?] 應劭.

[At Ch'ang-an, in 195, the emperor Hsien, a poor child of fifteen, was in the hands of four generals, military dictators. They declared him to be of age, and made him marry the dame Fu. Then they quarrelled among themselves. Li-ts'ui seized the palace, allowed his soldiers to loot it, and finally set it on fire. The flames devoured part of the capital. Yang-fêng and Tung-ch'êng took the emperor to safety, following the road to Lo-yang. The dictators pursued them. Whilst travelling along, they had to fight. The emperor had to go on foot. Fu-tê carried his sister the empress in his arms. The court was reduced to some dozens of persons. At last they succeeded in crossing the River. The fugitives received some corn and cloth from devoted officers. The emperor made his entry, on an ox-cart, into the town of Nan-i. There he was lodged in a cabin surrounded by a hedge, without doors or windows. All the seals having been lost, he signed his orders in pencil. — In 196, being unable to remain at Nan-i, Yang-fêng took the emperor to Lo-yang. They found the palace destroyed; the city also. The officers had to pull up, with their own hands, grass and thorns to obtain access to a poor hut. The high functionaries gleaned, in the field, overlooked grain and comestible herbs. Several died of hunger. Others perished in the scuffles, which the extreme poverty created between the civilians and the soldiers. — In this extremity, Yang-fêng appealed to Ts'ao-ts'ao. The latter took the title of General Protector, and transported the emperor to his place at Hsü. From that day the latter no longer reigned but in name.] 後漢書 Chap. 9.

In 196, Chêng-hsüan the commentator, to his children... [Our ancestors were poor, from father to son. As for me, my parents burdened with a family, could not keep me at home. I had to earn my living, as a writer in the government service. I wandered about for four years, carrying on that work, without any consolation

beyond that of being able to learn something occasionally from the great Scholars I met. They gave me the love of the Canonicals, to the study of which I applied myself with all my heart. Gradually I have amassed a small fortune. I had the good fortune of not being compromised, at the time of the persecution of the Scholars by the eunuchs. I also escaped safe and sound, at the time of the insurrection of the Yellow Turbans. Now, when more than 70 years old, feeling my strength declining, I confide to you the care of the family property, and retire in order to rest and await my end, near the tombs of my ancestors, walking with my stick to look at the crops coming up. Carry on the cultivation, in common. Although I have not filled any office, I have been a government employé; that is an honour I bequeath to you. I have notably improved the condition of our family; so much so that, provided you are wise and economical, you will be able to live comfortably. Have my future tomb completed. For the evening comes; who knows what may happen. As to the books I have loved and worn out, bury them with me, that we may turn to dust together.] 鄭玄.

Hsün-yüeh, who died in 209, to his daughter... [The destiny of girls, is that, some day, leaving their parents and brothers, they go to live as his wife with a strange man, whom they will serve day and night, docile and chaste. Therefore the Sages have provided that, during their temporary sojourn in the house of their parents, the separation of the sexes should be strictly observed. Even though he be a prince, the father does not any longer take the hand of his daughter, after her seventh year. Though she be a princess, the mother no longer embraces her son when he is seven years old. A fortiori for all less close relations. A daughter cannot ride in a carriage with any man but her father, nor live under the same roof with any man not her brother. She must not perform any gesture which is not ritual, nor do any act which is not regular. Think always of that princess of Sung, celebrated by the historians. The palace having caught fire, and her mother-in-law not having ordered her to leave, she remained in her apartment and was reduced to ashes.] 荀悅.

Third Period.

Religious China.

Tenth Lesson.

三國 *San-kuo*, the Three Kingdoms, 220 to 265 (280). — The 劉 *Liu* of 漢 *Han* (empire). — The 曹 *Ts'ao* of 魏 *Wei*. — The 孫 *Sun* of 吳 *Wu*.

Summary of events. — In 222, 劉備 *Liu-pei* of Han having attacked 孫權 *Sun-ch'üan* king of Wu, was utterly defeated. Having fallen sick, he summoned his confidant, the celebrated Chu-ko Liang, and said to him: I confide to you my son Shan. You alone are the man who can pacify the empire. If my son, as he grows up, become a good prince, serve him. If not, depose him and take the throne for yourself. — I will spend myself for your son until I die, said Chu-ko Liang weeping; if he perish, I will die with him. — Thank you, said Liu-pei... Then, having summoned his son, he spoke to him his last words as follows: «Never neglect to do a good deed, on the pretext that it is insignificant. Never do an evil one, on the pretext that it is of no consequence. It is through wisdom and virtue, that one renders oneself worthy and capable of governing the people. Do not take me as a model, I who have been nothing but a mediocre person. Listen to Chu-ko Liang and venerate him as your father.» — In 223, Liu-pei having died, Chu-ko Liang put Shan on the throne, concluded some sort of peace with Wu, and placed at the service of his ward all his incontestable talent as a politician and a warrior. He died in 234, and the fortunes of the Han ended with him. Shan, personally incapable, was ill served by his officers. In 263, Têng-ai a Wei general, unexpectedly appeared before Ch'êng-tu, the Han capital. The emperor (Shan) at once decided to send him his seal, and to place himself at his mercy. His son, the hereditary prince Ch'ên, bitterly reproached him for his cowardice. All is not lost, he said to him; and even if all were lost, still we ought, in honour, to range ourselves in battle before the city and die with our weapons in our hands... These manly words had no effect on his father, who was an effeminate liver. The prince then went to the ancestral temple, announced the catastrophe, returned to his abode, slew with his own hand his wife and his children, and then committed suicide... The emperor sent to Têng-ai the imperial seal and registers, and then went to meet him, bound, with his coffin prepared on his chariot. Têng-ai unbound him, burnt the coffin, entered Ch'êng-tu, prohibited all looting, and gave a banquet to the ex-emperor. The latter died at Lo-yang, in 271, after a vile life. With him ended the Han line, descendants of Liu-pang, a vulgar, debauched, and cruel race.

In the kingdom of Wei, among the descendants of 曹操 *Ts'ao-ts'ao*, there was no man of valour. Ts'ao-p'ei was a fresh-water bargeman. His son Ts'ao-jui died young, leaving only some small children. Then came a succession of disorders,

which permitted the Regent Ssü-ma I to prepare the fortune of his own house. In 258, his son Ssü-ma Chao, Regent of Wei, took to himself the title of duke of 晉 Chin. In 259, the assassination of the king Ts'ao-mao rendered him all-powerful. In 263, he sent Têng-ai to put an end to the empire of the Han (as above). In 264, Ssü-ma Chao took the title of king of Chin. His not making himself emperor, was due to his decease. He confided the last act of the tragedy, to his son 司馬炎 Ssü-ma Yen, and died in 265, in the eighth month. In the twelfth month, without notice, Ssü-ma Yen dethroned Ts'ao-huan, reunited the territories of Han and Wei, and proclaimed himself the first emperor of the new dynasty 晉 Chin (name of his family fief). History dates from this year 265, the accession of the Chin, who only destroyed Wu the last of the Three Kingdoms, in 280, after sixteen years of fighting which still come into the present Lesson.

Sun-ch'üan, marquis, and then king of Wu from 200, died in 252. He was an able politician, a fortunate warrior, and a man relatively honest for the world of those days. His successors were not so good as he. His son was dethroned. Assassinations decimated the family. The last king of Wu, 孫皓 Sun-hao, an incapable debauchee, was taken with his capital, in 280, by a Chin army. — The empire being once more united, Ssü-ma Yen became 武帝 the emperor Wu of the Chin dynasty, set up his capital at Loyang, had the land register drawn up and the people numbered. It was found that there were only 13,863,863 able-bodied adults. Thus half the population had disappeared since the year 200, through sword or hunger. — Then the emperor ordered a general disarmament, by the following edict: «Since the downfall of the second Han dynasty (220), the empire has been divided, war has been continuous. In view of that situation, the civil governors have concurrently been military dictators. Now that the empire is unified, that situation ought to cease. Let all the armies be disbanded, let all arms be sheathed. Henceforth civil and military officers are to be distinguished. One hundred police only are to be maintained in each great prefecture, and fifty in each small one.»



Religions. — At this epoch there began, among the people, under the influence of Buddhism, the religious movement which has caused me to call the period we are now occupied with *religious China*. Already real, but still but slightly apparent during the Three Kingdoms, it expanded fully under the Chin. In 405, of ten families, nine were Buddhists, says the history. Drawn, through this beneficent influence, from the Confucianist lethargy, minds were broader and hearts warmer than at other times. The flame died down when, instead of preaching to the people, the monks became philosophers.

Buddhism. — 建業 Chien-yeh the capital of Wu (the present Nanking), and 洛陽 Loyang the capital of Wei (the present Honan-fu), each had its group of foreign monks, translators or adapters of the Buddhist books. Each of these two centres furnished, among others, an excellent Amidist text. An Indo-Scythian Buddhist trained and instructed the sons of the first king of Wu (HBO. L. 51).

Taoism. — Between 238 and 250, 葛玄 Ko-hsüan, a native of Chien-yeh, started mystical Taoism, the gnostic system of Basilides transplanted to China,

probably (HBO. L. 61). — Ko-hsüan occupied himself with alchemy. His disciple Chêng Ssü-yüan has left us two treatises on alchemy, the *Ta-tan wên-ta* and the *Chên-yüan miao-tao yao-liao*.



Astronomy, calendar, mathematics. — The Wei adopted the calculations of Liu-hung... Han-i made their first calendar in 220, and Yang-wei re-made it in 237. — The Wu also adopted the method of Liu-hung. Their calendar was made, about 242, by Kan-tsê, a pupil of Hsü-yo, who had been a disciple of Liu-hung. — But the event of that age, was the replacement of the antique celestial cupola, by a complete celestial sphere, the earth being at the centre, and the equator and the ecliptic being distinguished. This sphere, the egg as it was called, was the work of 王蕃 Wang-fan of Wu, who appears to have been a calculator and constructor of merit. Moreover he constructed his machine according to the theories and calculations of Liu-hung, who decidedly made an epoch in Chinese astronomy. — Liu-hui of Wu, about 263, has bequeathed to us the treatise *Hai-tao suan-ching*, trigonometrical and other calculations, made by means of pegs.

Divination. — The third century was the era of celebrated magicians. The biographies of Tso-lz'ü and of Kuan-lu have been inserted in the Chin history. These geomancers, diviners and jugglers, must have had knowledge obtained from abroad, by means of which they imposed on their contemporaries. They are relatives of the mystic Taoists, and consequently of the Goostics, I think. — The important treatise on geomancy *Kuan-shih ti-li chih-mêng* is attributed to Kuan-lu (who died in 256). The name of the author of the *Ling-ch'i-ching* is not known.

Military art. — The small treatise *Hsin-shu*, attributed to Chu-ko Liang, is insignificant. — The campaigns of Ts'ao-ts'ao and of Chu-ko Liang marked the apogee, in China, of the war of tricks and stratagems. The narratives of the *San-kuo-chih yen-i* still, at the present day, transport the Chinese country folk with joy. But, it must be especially noted, this book is a romance of the fourteenth century, which must not be confounded with the *San-kuo-chih* the history of the Three Kingdoms, of which it claims to be a development. Development, yes, and very interesting, but always free, often fictitious.

Medicine. — At Wu, Lu-po a doctor of the court in 239, relied strictly on Pien-ch'iao, whose *Nan-ching* he commentated on. — Tung-fêng owed his fame to the fact that he caused a dead person to revive after three days. An apparent death, evidently. After that exploit, the Taoists claimed him and made him a Genie. — The Taoist magicians more and more usurped medical practice. — It was also the Taoists who gave, at that epoch, its first stimulus to Chinese pharmacology, which was at first principally vegetal. Among the Wei, Wu-p'u wrote his treatise on medicinal plants *Wu-shih pên-ts'ao*; and Li Tang-chih his index of customary drugs *Li-shih yao-lu*.

Fine arts. — The presence in China, at the time of the Three Kingdoms, of numerous Buddhist monks, Turanian and Indian, gave a keen impulse to painting. Painting in bright colours, at one stroke, without retouching, without design or perspective. The single object, to imitate nature as perfectly as possible. All styles, almost. — Between 215 and 260, Yang-hsiu, Huan-fan, Hsü-miao, Ts'ao-mao, at Wei. — About 238, Ts'ao Pu-hsing at Wu. — See their entries.

Music. — Every new dynasty had to change or at least modify the official music of the preceding dynasty, which had become inauspicious by reason of its downfall. They usually contented themselves with revising the text of the songs. — The hymn-book of the Wei was the work of Wang-ts'an, Miao-hsi, and Hsün-hsü. The text of several pieces is attributed to Ts'ao-ts'ao, Ts'ao-p'ei, Ts'ao-jui. They rhymed, from father to son, in the family Ts'ao. — The hymnal of the Wu was a simple adaptation of the songs of the Han, by Wei-chao.



Poetry. — The rivalry of the Three Kingdoms, rendered the life of the princes, the officers and the Scholars, very precarious. At the slightest suspicion of infidelity, they were suppressed. Worse still was the condition of the women, in this time of continual intrigues. Hence the melancholy tone of the poetry of that epoch, and the tendency of the poets to find some consolation in Taoist ideas. — Practically speaking, in the matter of poetry, the Han and the Wu have left us nothing. From the Wei there remains many songs, among which some pieces, but oh! very few, are a little above vulgarity. Here are some specimens:

By Ts'ao-ts'ao, festival song. In verses of four syllables.

When one drinks, one must sing..

What is man's life?..

It lasts as long as the morning dew,
and is full of misery.

One must therefore console oneself,
and drive away sadness.

By what means?

By strength of soul.

The stags bell

as they browse on the plain.

I have invited some noble guests.

For them is my wine and my music.

The moon and the stars shine.

The crows fly in flocks toward the South.

They circle around the trees,

seeking a branch secure for the night.

The mountains please by their height,
 the sea moves one by its depth.
 The people gave themselves to the duke of Chou,
 because they hoped that he would provide for them.

(That is to say: I have all that is necessary to become emperor, and I hope that you will help me to become one.) 短歌行.

By Ts'ao-ts'ao, under the Han, in verses of five syllables.

During twenty generations, the Han
 have failed in their duty, have governed badly.
 They were hooded and clothed monkeys,
 men of small mind and great ambition.

For long no one dared to deal with them,
 because they were emperors and princes;
 in spite of the inauspicious celestial signs
 which proclaimed their decadence.

Finally some brigands seized the power,
 killed their prince and destroyed the capital.
 They gave themselves up to debauchery around the imperial throne,
 and deprived the ancestral temple of offerings.

They transported the capital to the West,
 in spite of the grief and tears of the people.
 Poor city of Loyang abandoned,
 I weep on your ruins like a child. 薤露.

By Ts'ao-ts'ao. Song of the guards of the Great Wall.

The swan and geese fly toward the north,
 toward those regions which belong to no one.
 In one stage they do ten thousand li,
 flying or stopping as they please.

In winter they browse in the rice-fields of China,
 in summer they sport in the pools of the steppe.
 On the earth and in the air they are free,
 and yet incline always toward a habitat.

And we, alas! when shall we unsaddle our horses?
 When shall we lay aside our cuirasses?
 When finally will our old general
 lead us back to our country?

The dragon stays at the bottom of the well,
 the beasts of prey wander on the mountains,
 the dying fox looks toward its burrow,
 each one loves his native place. 却東西門行.

By Ts'ao-ts'ao. Song of death.

In the beginning, when fate moulded destinies,
 it assigned to each being a determined lot,
 to the Sage as well as to others.
 Whatever they do, it will be so.

Therefore of what use is it to dream of a chariot drawn by six
 dragons,
 of K'un-lun mountains and P'êng-lai islands?
 Why distress oneself because the end will come,
 since it must come for all.

The duke of Chou and Confucius are dead,
 the world is full of unnamed tombs.
 Since this is destiny, why grieve,
 because the years pass one by one? 精列.

Ts'ao-p'ei and Ts'ao-jui were rhymesters, whom I will not quote. But 曹植 Ts'ao-chih, son of Ts'ao-ts'ao, uterine brother of Ts'ao-p'ei, had sentiment, and was almost a poet. He lived wretchedly and died in 232. What follows, is by him.

When the primordial Unity had produced the two modalities,
 from the light and the heavy there emerged the world of forms.
 The three luminaries lit up all the regions of space,
 and the way of Heaven became intelligible.

When men give themselves a sovereign, a prince,
 it is always that he may help them to live,
 care for them with hindness, treat them justly,
 be neither tyrannical nor extravagant.

From heaven the Spirits hear what is said on earth,
 and the punishment follows the act as the echo the sound.
 So the prince should be good even in the smallest matters,
 and remember even in his dreams the law of Heaven.

It was thus that the sovereigns of ancient times acted,
 and their successors, Yao, Shun, and Yü.
 They were full of solicitude for the people,
 and so their name has passed to posterity. 惟漢行.

By Ts'ao-chih, in verses of five syllables.

The great trees do not love the wind which fatigues them.
The sea loves it because it raises its waves.
One cannot always be on the defensive.
The essential thing is to be helped in the hour of danger.

Chased by a falcon let loose at him,
a gold-hammer throws itself into the net...
Those who spread the net rejoice,
but a child was moved to compassion for the bird.

With one blow of a sabre, he cuts the net.
The gold-hammer flies away quickly.
It flies up to the blue sky,
and then comes down again to thank the child. 野田黃雀行。

By Ts'ao-chih calumniated. Complaint.

In order to be able to ascend to heaven, the dragon has to bestride
a cloud.
For his advancement, the man at court depends on his fellows.
But among the latter, what wicked hearts and bitter tongues,
even to depriving a son of his mother's affection.

The men of the people are less slanderous,
and, among them, one clears oneself easily.
But in the palace, the truth has to penetrate nine walls.
It is a road without an end, a river without a ford. 當牆欲高行。

By Ts'ao-chih. Past favour.

The dolichos sown at the foot of the mountain,
develops on fresh and shady ground.
When, as a bride, I did up my hair,
How we loved each other, my husband and I!

Sharing the same bolster and the same mat,
sleeping under the same coverlet,
there was between us perfect concord,
the union of two cithers.

Then the years passed one by one.
Now a younger one than I possesses his heart.
My love has not diminished,
but my favour is extinct.

Having come out to find distraction from my grief,
 I walk in the wood on the north.
 I see there nothing but animals sporting in couples,
 and on the branches only birds playing in pairs.

Hidden in the verdure of the wood,
 I weep till my clothes are wet.
 My good horse appears to understand my grief,
 for he regards me and groans also.

We were like two fish playing in a basin,
 and now here we are, become strangers to one another.
 Formerly people felicitated me on my good fortune.
 My time is past, which is very bitter. 種葛篇.

From Wang-ts'an, a rhymer without inspiration, I will cite only these four strophes, composed at the time of the sack of Ch'ang-an in 195. Under the Hou-Han, consequently. But Wang-ts'an, belonging then to Ts'ao-ts'ao, is counted as a Wei author.

Ruined, the capital of the West is unrecognizable.
 Wild animals take up their abode there.
 I must flee from central China,
 and seek my safety in the land of the South.

My relations and friends, have perished or are ruined.
 On the road I see only whitened bones.
 Starving women wander in troops,
 abandoning their children, in their despair.

When misfortune has reached such a point as this,
 all human affection is extinct.
 Since all must die,
 why pity one another?

I press my horse, fleeing from these scenes of horror,
 but their cries pursue me rending my ears.
 At Pa-ling I stop to contemplate what was once the capital,
 to weep for the last time over the buried dead. 七哀詩.

About 210, 陳林 Ch'ên-lin compassionated, in his verses, the young men conscripted for the reconstruction of the Great Wall. He also is reckoned as a Wei author.

I water my horse at the reservoirs of the Great Wall.
 The water is so cold that it freezes his bones.
 I say to the officer in charge of us:
 men from the South should not be retained here. —

The order, he says, is to reconstruct the Wall;
go, with the others, to beat down the earth in cadence. —
For a man, would it not be better to die fighting,
than to be enslaved in a *corvée* like this?

It stretches farther than the eye can see,
this Wall three thousand *li* long.
How many young men are retained at this work,
whilst their wives are at home, like widows.

I have written to mine: «Take another husband,
and devote yourself to your new parents-in-law;
Only think sometimes of me, who formerly took you as my wife»...
My letter arrived, and I received this reply:

«What is that you say? It is obvious that grief overwhelms you.
It is not right that they should retain you so long.
Now wives should throw away all the boys,
and only bring up girls.

I have heard it said that, the whole length of the Wall,
the ground is strewn with the bones of unfortunate ones who died a
painful death.

If you are also to perish over there,
I your wife will not survive you.» 飲馬長城窟行.

About 220, 左延年 Tso Yen-nien resumes the same subject:
How unfortunate he is, the inhabitant of the Marches!
This year, three mobilizations.
Out of a single family, five sons have gone.
Three for the Tarim, two for the Tsaidam.
At home, with the old parents,
there remain five young pregnant wives.

徐幹 Hsü-kan strikes the same note. The young wife speaks:
Hardly were we married,
than we had to leave each other.
The cold autumn wind makes itself felt.
The crickets chirp, seeking each other in the grass.

Some cicadas clinging to the branches of the trees,
sing again their last song.
They spring forth to take their flight,
and fall stiffened by the cold.

Time goes by, the months pass,
and there is no news of your return.
Ah! if only we were a pair of swans,
free to play on a clear pond! 與新娶妻別.

劉楨 Liu-chêng, 應璩 Ying-ch'ang, 應璩 Ying-ch'ü, were rhymers. Here, however, is a good specimen of verse by the latter:

Formerly a traveller
met three old men
all three more than centenarians
who were hoeing in the fields.

He stopped his carriage and asked them:
At your age, to be able to do such hard work...
How, being so old, are you still so vigorous?..
What have you done, to preserve yourselves so well?

I, said the first, have a very ugly wife.
And I, said the second, have always been hungry.
As for me, said the third, I sleep with my head uncovered.
There, said the three, you have the secret of our freshness. 三叟.

阮瑀 Yüan-yü had feeling and an easy style. He sang, in fine verses, the great grief of those who are without hope. — On his mother's tomb:

I drive in my carriage out of the north gate.
The horses cannot go quickly...
I get out and walk slowly on foot.
It is here, under this poplar, with dead branches.

It seems to me that the hills and the woods mourn,
but it is from my heart that the plaint comes.
O my mother who died, leaving me to a step-mother,
who caused me to suffer cold and hunger!

If I only moved, I was whipped,
so that my whole body was damaged;
then I was shut up alone in my small room...
My father never knew anything about this bad treatment.

O my real mother, I have come to make an offering on your tomb,
on this threshold which separates the dead from the living.
Can it be that I will never see you again!
My tears gush forth, I am speechless. 駕出北郭門.

By the same. Return to the country:

Virile age that is past cannot be recovered,
lost fortune returns not.

When life's span has passed away,
the body becomes dust and ashes.

How silent it is, the sepulchral little room!
How long is the interminable night!
At death, all strength is at an end,
and so with the mind also.

Returned to my country, I prepared a feast,
wine, jugs and glasses.

Then I went where my native village was.

But all I found was the cemeteries, overrun with brambles. 七哀詩.

繆襲 Miu-hsi dedicated the following piece to the fate of these officers, of which he was one. An ephemeral existence, often terminated by capital punishment.

Living, I was of some note in the capital.
Dead, I shall be buried outside the walls.
One morning I shall have appeared again at court,
and in the evening I will sleep under the ground.

Time passes, like a waterfall,
like a rushing four-horsed chariot...
And, however clever it may be, destiny,
will not make me again, when I am unmade.

Meanwhile, my teeth and hair fall out,
a sign of the end to come.
It has always been thus for everyone,
let us then resign ourselves to the inevitable. 挽歌.

何晏 Ho-yen had some Taoist accents:

Two cranes fly very high in the blue sky.
The air is the domain of the winged tribe.
Which lives perpetually in fear of nets.

Why do they not go to the lake region,
Where they can feed on duck-weed,
without care, with nothing to fear. 擬古.

Ho-yen was fond of duck-weed. Elsewhere he sings

I would like to be a lemna,
floating on a clear pond,

enjoying to-day,
without care for the morrow.

The verses of 稽康 Chi-k'ang are not verses. This brilliant prose-writer was not made to bind himself to rhyme. — As to 阮籍 Yüan-chi, what shall I say of him? In China, the country of so many eminent drunkards, he was classed as unrivalled, and the editor of his works is careful to inform us that on one occasion he was dead drunk for 60 days and nights on end. Alcoholic poetry. However his smart composition has caused it to be quoted. Here is a specimen:

After each day, there is the evening.
After each night, comes the morning.
The light is always the same,
but man wears out with time.

Restlessness consumes him like a fire.
Everything around him is being transformed.
All is changing, nothing is stable,
and his mind does not understand whither all this movement is tending.

The day will come when my spirit,
will be carried away by a breath of wind.
Living in fear of that moment,
my anxious heart withers.

Prose. — It was poor, under the Three Kingdoms. All those who served the Wei (Ts'ao-ts'ao), before 220, are counted as authors of this epoch. — Here, in chronological order, are the most esteemed prose writers.

Ts'ao-ts'ao, original, ornate, good style. — Ts'ao-p'ei his son, diffuse, insignificant. — Ts'ao-chih, brother of Ts'ao-p'ei, a good prose writer and good poet, had depth, and a clear and limpid style. — Ts'ao-jui son of Ts'ao-p'ei, insignificant. — Ch'ên-lin, about 210, fluent and clear style. — Yüan-yü, died in 212, Ts'ao-ts'ao's secretary, official letters, superb style. — Wang-ts'an, died in 217, phraseologist. — Ying-chü, about 220, erudite, good style, but compositions surcharged with quotations, crude. — Liu-chao, about 224, moralist, insignificant. — Wu-chih, about 230, letter-writer. — Chu-ko Liang, died in 234, as insipid as possible. — Kao T'ang-lung, in 235, speechmaker, good style. — Tu-shu, speech-maker, about 240. — Hsieh-tsung, about 250, letter writer, ordinary. — Wang-su, died in 256, fairly good style of the ancient type, compiler of the *K'ung-tzû chai-yü*. — Chi-k'ang, died in 262, declared Taoist, original and audacious; good, clear, cadenced style. — Wei-chao, alias Wei-yao, died in 264, very erudite, style insipid; specially known as the commentator on the *Kuo-yü*. — Wang-hsing, died in 269; some good pages. — Ch'iao-chou, died in 270, fine precise and harmonious style. — Sun-ch'u, about 272, speech-maker, fine style. — Here are some specimens.

Ts'ao-ts'aos testament... At midnight I felt indisposed. When it was broad daylight, I took some oatmeal and perspired. Then I took a diet-drink. That was what I always did during my campaigns. — Being violent by nature, I committed many faults. In that I am not to be imitated, I regret that the empire has not yet been pacified, and that I have not been able to elevate myself to the height of the ancient models. — An old malady of the head has obliged me always to wear a cap. — When I am dead, let them wear mourning as usual, but let them put it off after the funeral. Between my death and the funeral, let the officials discharge all their duties in ordinary costume, and may no officer or soldier leave his post or his garrison. — Let me be buried on the hills to the West of Yeh, near the temple of Hsi-mên Pao. Let no precious object be interred with me. — My wives and my actors will weep for me on the terrace of the Bronze Bird. Let them be treated well during the mourning. — In the temple on the terrace, let a couch six feet long be placed for me, surrounded by curtains. Morning and evening, let a repast be served for me. On the first and fifteenth of the moon, from morning until noon, let the actors give a performance for me. — Let my stores of perfume be distributed to my wives. Let my clothes and furs be placed in the magazines as raw material. Those of them which cannot be used as such, let my brothers share among themselves. — Let all those who will be thrown out of work by the occurrence of my death (harem), learn to plait sandals for sale.] 魏武帝遺令.

Ts'ao-jui reprimands a guilty prince of the blood... [The proper officials have informed me that, in your government, many prohibited things are done. They insist that I apply the law to you. My compassion for you gives me pain. A son of noble parents, how have you come to this pass? Return to yourself and come back to virtue. Cast out that which obstructs your heart. Behave better in future. I think you can still do so. In the meantime, since some penalty is necessary, I have ordered two thousand families to be withdrawn from your appanage. This, in the hope that you will amend.] 魏明帝賜彭城王據璽書.

Ts'ao-chih laments his deceased young daughter... [Golden Gourd was the first-born of my daughters. When she could not yet speak, I loved her greatly. She died at the age of 190 days. I have made this lamentation about her (rhythmed prose)...

She was still in swaddling-clothes,

Could already smile, but not talk yet.

Alas, she died prematurely.

Is it she that August Heaven has punished?

Rather I think that it was my sins...

Poor little innocent one,

snatched from the embraces of your parents,

there remain of you some small bones and a little dust...

Only heaven and earth endure for ever,

human life is very short.

You existed for a moment between two nothingnesses,
and I, I will follow you one day.] 金 瓠 哀 辭.

Chi-k'ang, about the year 250... [Man can attain to living for ever, say some. It is proved that he cannot exceed 120 years, say others. Let us see what there is to it. — The Genii do not appear often; but, they have appeared, and consequently that they exist, is a well-established historical fact. It is proved that men have survived for centuries, perhaps even for more than a thousand years. How is that? Not naturally, but owing to the effect of certain drugs. — But, you will say, these drugs, many have used them, but without result. — I answer: it is the same with all medicaments. One after taking a sudorific, will not perspire, whereas another will perspire all over. The soul is in the body, like a prince in his State. If it is absolutely the mistress of it, there will be perfect peace in it. If not, it will perish, through the deed of the body. Rising from below, the passions wound the high. Man is born through the reception of the soul into the body; he lives by the conservation of the soul in the body; he dies through the separation of the soul from the body. It is respiration which maintains the union of the soul with the body. And it is the quality of the air breathed, more or less gross or subtle, which makes the life weak or strong. — In every culture, by using ordinary methods, one produces ordinary fruits; by the use of extraordinary methods, one produces excellent fruits. It is the same with the culture of the body. The ordinary aliments cause it to live the length of an ordinary life; why should not extraordinary aliments cause it to live longer? Did not the Ancients say: the superior drug prolongs the destiny? — Above all it is necessary to eliminate the passions, the cause of wear. Then one should use the drug which makes Genii; use it systematically, and for the requisite time. How many, after having begun the cure, fail in one or other of these two points, and then pretend that the method is inefficacious. Purity, peace, thinking little, desiring little, are not easy things. Allowing nothing to enter from outside, not troubling oneself internally, are not so easy. Nevertheless, all that is presupposed; and the Agaric of the Immortals will only succeed, in the case of those who shall have first fulfilled these moral conditions.] 嵇 康.

Last wishes of Wang-hsiang, who died in 269 .. [Whoever is born, must die, that is the law. I have lived 85 years; what have I to complain of? My life was simple. I wish my burial to be simple. After my death, let them wash only my hands and my feet. Let them put on me the clothes I have worn, and put me in the coffin, without wrapping or tying me up. No jewel is to be put in my coffin. No masonry is to be built around my coffin. The pit should be dug two fathoms deep. No mound is to be raised on my tomb. No archway is to be constructed in front of my tomb. Only a stone, on which the offerings are to be placed, consisting merely of a plate of rice, a plate of meat, and a glass of wine. I exempt the members of my family from mourning for me at fixed times. I make it a point that all that I have just ordered be executed.] 王 祥.

晉 Chin dynasty. — 西晉 The Western Chin, from 265 to 316. — 東晉 The Eastern Chin, from 317 to 419.

Summary of events. — The emperor 武 Wu, 265 to 289, was extraordinarily wanton and debauched. In 273, to fill his harem, he carried off at one stroke all the daughters of the officers of the capital. There was a second seizure, in 274; this time five thousand daughters of officers and notables were taken, says the history. Whoever dared to preserve his daughter, was treated as being guilty of lese-majesté. In 281, there were ten thousand women in the imperial harem. This being so, there is nothing astonishing in the fact that the emperor had no time to govern. What got done, was done by Yang-tsun, the father of the empress. The emperor died in 289, leaving the throne to a son, an absolute non-entity, who was the emperor 惠 Hui, 290 to 306. The wife of the latter, the empress 賈 Chia, was a real tigress. In concert with the innumerable eunuchs of the harem, making her imbecile husband sign decrees ready prepared without allowing him to read them, she began to destroy, in the most barbarous manner, the dowager empress 楊 Yang, her father Yang-tsun and her mother, with all their family. Then she caused the prince imperial, son of her husband by a concubine, to be assassinated, etc. In 300, some conspirators suppressed her, just as she had suppressed her victims. In 304, the same removed the incapable emperor Hui. Then the very numerous princes of the blood destroyed each other with a blind ferocity. In 304, one among them seized the emperor for himself, first used him to serve his own ends, and then suppressed him in 306 and replaced him by his brother, who was the emperor 懷 Huai, 307 to 312. When the emperor Huai had died as a captive of the Huns in 313, a grandson of the founder of the dynasty became the emperor 愍 Min. He also perished as a captive of the Huns, in 316. The Chia were obliged to pass to the south of the Blue River, and establish their capital at 建康 Chien-k'ang, the modern Nanking. The history gives the name Western Chin to the princes who reigned at Ch'ang-an and at Lo-yang before 317, and Eastern Chin to those who reigned at Chien-k'ang from 317 to 419.

These Hun who pressed the Chinese empire back to the south of the Blue River, are not to be found, as formerly, on the northern steppes. They were firmly established in the valley of the 汾 Fèn, the present Shansi, at forty leagues from the capital Loyang. Their khan, erstwhile a hostage at the imperial court, claimed descent from Liu-pang the founder of the Han, through a daughter given in marriage by the latter to the grand khan Mei-tè. Therefore he called his family the Liu, and his hordes the Han. Beginning in 279, the fortunes of the khan 劉淵 Liu-yüan were continually growing. Having become practically independent in 304, Liu-yüan took as his helpers two Huns, excellent auxiliaries; his relative 劉曜 Liu-yao, and 石勒 Shih-lei a freed slave. Elsewhere all broke loose; the Chinese of the West in 304, the Tunguses of the North-east in 307. In 308, Liu-yüan, khan of the Huns, king of Han, entered the field against the empire. In 310, he was master of almost all the countries to the north of the Blue River. He died in 310, and his successor was his son 劉聰 Liu-ts'ung, still more capable

and daring than he. In 311, sack of the principal capital 洛陽 Lo-yang; the emperor 懷 Huai having been made a prisoner, was suppressed in 313. In 316, sack of the secondary capital 長安 Ch'ang-an; the emperor 愍 Min having been made prisoner, was suppressed a little while afterwards. In 318, worn out by drunkenness, the khan Liu-ts'ung died. Sanguinary disturbances in his family. The two generals of Liu-yüan divided the Hun kingdom, which took the name of 趙 Chao. Liu-yao reigned at Ch'ang-an (Si-an Fu). Shih-lei reigned at 襄國 Hsiang-kuo (Shun-tê Fu).

At Chien-k'ang, the emperor 元 Yüan of the Eastern Chin occupied the throne from 317 to 322. Then his son, the emperor 明 Ming, from 323 to 325. Then a child of five years was set on the throne, and became the emperor 成 Ch'eng, 326 to 342. In 328, the revolt of Su-ts'un, repressed by Tao-k'an. The emperor Ch'eng died at the age of 21, and had as successors some young children. If the Chin were not destroyed by their neighbours on the North, it was because these neighbours destroyed each other. In 325, Shih-lei having defeated and killed Liu-yao, reunited the two Hun kingdoms under his sceptre. He died in 333. His adopted brother 石虎 Shih-hu, massacred his entire family, and made himself king of Chao. The Indian bonze Fu-t'u-têng, who had already been adviser to Shih-lei, became the counsellor of Shih-hu, his man of all work. To reward the services of this foreigner, in 335 Shih-hu issued the first edict of tolerance granted to Buddhism in China. The Chinese Scholars having, on this account, sworn a ferocious hatred against him, one must not perhaps unreservedly accept all that they say about him... for instance that Shih-hu created a harem of ten thousand girls, surrounded himself with a guard of a thousand amazons, entrusted official posts to women, etc. However the horrible tragedies which stained his family with blood, appear to be well substantiated. The manners of Huns. — After his death, in 349, 石閔 Shih-min, an adventurer, exterminated his family, as he had exterminated that of Shih-lei. The latter was massacred by the Tunguses, in 352, and that put an end to the Huns of Chao. But the empire of the Chin did not benefit by their downfall, for several Tungus and Taugut kingdoms, 燕 Yen, 秦 Ch'in and others, at least as powerful, replaced them. However the struggles of these kingdoms among themselves, gave the Chin time themselves also to pray to the Buddha, to give themselves up to debauch, and to kill each other. — There is nothing to be said regarding the emperor 孝武 Hsiao-wu, suffocated by his wives; the emperor 安 An, strangled by his officers; the emperor 恭 Kung, dethroned and suppressed by the general 劉裕 Liu-yü in 419. Thus ended the dynasty of the 司馬 Ssü-ma of 晉 Chin, whose fifteen emperors had occupied the throne of China for 156 years. What emperors! and what an empire!

I will not here repeat the very complicated and very tedious history of the struggles of the small barbarous kingdoms of the north with one another. I have related it, in great detail, in my TH. Chin. It is impossible to abridge it.

There follows the period of 169 years, called in the history 南北朝 Dynasties of the South and of the North... In reality, during the whole of that period, there were not two empires, any more than in the times that we have just recounted. The Chinese empire, alone recognized by the history as the veritable Empire, which had taken refuge to the south of the Blue River, passed from the 晉 Chin

to the 前宋 Ch'ien-Sung 420-478, from the Ch'ien-Sung to the 南齊 Nan-ch'i 479-501, from the Nan-Ch'i to the 梁 Liang 502-556, from the Liang to the 陳 Ch'ên 557-588, from the Ch'ên to the 隋 Sui in 589... During that time, the Tonguses T'o-pa of 魏 Wei, having successively destroyed the three small kingdoms which still remained in the north, Huns of 夏 Hsia in 431, Chinese of 北燕 Pei-Yen in 436, and Tonguses of 北涼 Pei-Liang in 439, alone occupied northern China. A great, very great power, they were yet no more the Empire in the eyes of the Chinese, than the Liu Huns, the Chou Huns, the Mu-jung Tonguses, the Fu Tanguts, etc., had been before them. However, the extent of this kingdom of the T'o-pa of Wei, its unity, its long duration, its splendour, have caused it to be placed, by the Chinese historians, not on a footing of equality with the Empire, but in parallelism with the Empire. It divided, in 534, into the Western Wei, and the Eastern Wei. The Eastern Wei was replaced, in 550, by the 北齊 Pei-Ch'i dynasty. The Western Wei was replaced, in 557, by the 北周 Pei-Chou dynasty. The Pei-Chou destroyed the Pei-Ch'i in 557. Finally the 隋 Sui having destroyed, both the Pei-Chou in the north (581), and the legitimate Ch'ên dynasty in the south (589), again reunited, under the same sceptre, both the north and the south, the whole Chinese empire.

Religions and doctrines.

Official cult. — Although, under the Chin, nine families out of ten practised Buddhism; which, the Taoists being again restricted, left very few faithful to the old national theism; yet the official cult continued, such as it was, mechanically. The recasting of the hymnal, by Fu-hsüan, Sun-hsü, Chang-hua and others, was even felicitous. Pretty pieces in verses of three syllables, with cross-rhymes, alert and graceful, which were a novelty.

Buddhism. — The translations of Indian texts continued briskly. Further, an important fact, some very clever foreign monks, endowed China with the first treatises, no longer servilely translated, but freely adapted, which had great success. See HBO. L. 53.

Among the Mahayanist, the most important author was Kumāra-jīva, born in the Tarim of an Indian father. He produced some very well executed adaptations; an intelligible treatise on contemplation; the rule of the monks, the summary of the philosophical systems of Harivarman and of Nagarjuna; etc. His Chinese disciple Sêng-chao, a metaphysician, composed the two treatises *Chao-lun* and *Pao-tsang-lun*, about the year 400. First entry on the scene of indigenous monks. — Fahsien, a Chinese born in the valley of the 汾 Fên, who left China as a pilgrim in 399, penetrated to India via Kotan, remained there 15 years, returned by sea from Ceylon in 414, brought back and translated many books, trained Chinese monks in the true Buddhist observances, until his death at the age of 86 years. See HBO. L. 53 to 56.

The Hinayanists did not remain behind. They produced, at the end of the fourth and the beginning of the fifth century, voluminous adaptations of the Collections called *āgama*, and some monachical Summaries. See HBO. L. 57 to 59. Here are the principal of these important works: *Ssü-fên-lu*, the Summary of

the *Dharmagupta* school, in 405. — *Shih-sung-lu*, the Summary of the *Sarvāstivāda* school, in 404. — Then the *āgamas*: *Ch'ang a-han-ching* in 413... *Chung a-han-ching* in 398... *Ta a-han-ching* about 450 (Ch'ien-Sung). See the entries.

Amidism. — This was much propagated, under the Chin. The Getan Dhararaksha, 266-317, gave a powerful impulse to the cult of the *Avalokiteśvara Pu-sa*, in Chinese 觀世音 *Kuan-shih-yin*. The same tried to give an amidst form to the cult of the Chinese dead.

Taoism. — The evolution of mystic Taoism, which goes back to Ko-hsüan, progressed under the Chin. The principal texts of the sect, in the Chên-kao, are dated 365. The two important works *Ta-tung yü-ching* and *Shang-ch'ing Ta-tung chên-ching*, were probably composed under the Chin. See HBO. L. 61.

About 326, Ko-hung, the grand-nephew of Ko-hsüan, formulated a totally different doctrine, alchemical, dietetic, magical Taoism, which soon had a very great development. Author of the treatise *Pao-p'u-tzū*. See HBO. L. 52.

Folk-lore. — From the Chin dynasty date the first collections of Chinese folk-lore, superstitious tales which have influenced the popular beliefs. They are derived principally from Taoism, but admit also Buddhist and other elements. I have given numerous specimens of these hybrid tales in HBO. L. 70, and in a special volume. See the entries *Pu-wu-chih*, *Sou-shên-chi*, *Shih-i-chi*, etc.



Astronomy, the calendar, mathematics. — From their accession, in 265, the Chin adopted the calendar of Liu-hung, edition of Yang-wei, in 237. Liu-chih adjusted it in 274. A fresh correction by Chiang-chi, in 385. — The rage for immense periods, destined any how to make the ancient observations tally, still continued. In 274, Liu-chih found that 97,401 years had elapsed, since the separation of the present heaven from the present earth. In 352 Wang Su-chih, in 384 Ch'in-yao, fixed at about 97,000 years, the age of the present *kalpa*. — Liu-chih calculated that the displacement of the solstice ought to be one year in three centuries. Yü-hsi found one degree in 50 years. — Yü-hsi appears to have been the best mathematician of the Chin. He lived as a hermit, always sick, always calculating. Being summoned to the court, in 302, 324, 335, he obstinately refused to quit his solitude. He died aged 76, leaving no posterity. He calculated the tropic year to nearly three minutes. — Chiang-chi, in 385, explained well the mechanism of eclipses of the moon, and showed that they could serve to determine, on the global sphere, the position of the sun in the constellations. A straight line drawn from the moon to the centre of the earth, and prolonged further.

History and geography. — In 281 there was taken from a tomb, the famous chronicle *Chu-shu chi nien*, which revealed the traditional chronology. The *Mu t'ien-tzū chuan* was recovered in analogous circumstances, says the tradition. These two so important texts, were edited by the erudite Hsün-hsü, who died in 289. — Right at the beginning of the dynasty, Ch'ên-shou (who died in

297) finished the history of the Three Kingdoms, the *text* of the *San-kuo-chih*, very important, for it is by a contemporary of the events he relates. I shall have to return to this history, in reference to its interesting *commentary*, which was only completed by P'ei Sung-chih in the year 429, under the Ch'ien-Sung. — An important geographical work, the *Ch'un-ch'iu shih-li t'u-ti-ming*, topographical notes on the ancient history, by Tu-yü, who died in 284.

Medicine. — At the end of the third century, Wang Shu-ho, author of the *Mo-ching*, Huang-fu mi and P'ei-wei, continued the ancient tradition, diagnosis then acupuncture. The *Mo-ching* became extremely popular, and in practice replaced the obscure aphorisms of Pien-ch'iao, from which besides he is derived. — Fan-wang wrote the collection of formulas *Tung-yang-fang*, thanks to which, says the text, eight or nine out of ten sicknesses were cured. — Yin Chung-k'an also made use of formulas; he was somewhat of a Taoist. — Ko-hung, one of the leaders of Taoism, was the author of the *Chou-hou pei-chi-fang*, a celebrate collection of formulas, which still exists. — Li Tzū-yü and Hsü-hsün were Taoist exorcists rather than doctors. To the former we owe the 八毒赤丸 *red pills made of the eight poisons*, still used, of which the history is as follows: «One day a sick person heard an elf hidden in his bed curtains speaking to an elf installed in his stomach... Why do you not finish him? asked the first. To-morrow Li Tzū-yü will come. He will expel you. — I am not afraid, said the elf lodged in the patient. — The family consulted Li Tzū-yü. — As soon as he had felt the pulse, the latter diagnosed *devil sickness*, and administered his red pills. A little while after, there was a great uproar in the patient's stomach, a clearing out, and recovery.»

Painting. — This made great progress under the Chin, through the influence of the Buddhist monks and other foreigners, then so numerous in China. — About 265, Wei-hsieh, a painter of persons, formed a school; Hsün-hsü, 275, and Chang-mo, 280, were his pupils. — After 317, Wang-i was celebrated for his reproductions of persons and of animals. A family of painters. Several of his descendants became famous. — About 340, Hsieh-an trained Ku K'ai-chih. The latter, whose active career is to be placed between 365 and 405, was without contradiction the cleverest painter of his time. He exhibited his talent in different kinds. — About 350, Fan-hsüan trained Tai-k'uei, a portrait-painter. — About 400, Shih Tao-shao painted persons and animals.

Music. — In 274, Hsün-hsü produced the first method for the flute, the *Ti-lu t'u-chu*.

Poetry. — Like that of the Three Kingdoms, the poetry of the Chin was melancholy, and for the same reason. Could one be gay, at an epoch when no-one knew in the morning if his head would be on his shoulders in the evening; when Buddhism, Taoism, or wine, were the only available consolations? I will not speak

of the versifiers; they do not deserve it. Here are some specimens from the poets worthy of mention.

傳玄 Fu-hsüan, who died in 278, sang especially of the feminine heart, which was more unhappy if possible than the masculine heart, at that time...

Alas! I was born a girl,
For abjection and suffering...

The boy who one day will be head of the family,
is honoured from his birth as a transcendent being.
Later his ambition extends to all,
and he can go where he pleases.

While the daughter is brought up with displeasure and without
affection,
for she is not considered as a blessing by the family.
The more she grows up, the more she is strictly confined;
they end by hiding her, so that no one may see her.

Then, one day, all in tears, they take her elsewhere,
as suddenly as the weather changes.

Then she must bow her head and press her lips,
kneel, and prostrate herself many times;
please her lord, adapt her character to his,
and orient herself toward him unceasingly as the sunflower toward
the sun.

She must pass through water and fire.
A hundred evils befall her one after the other.
Then, age coming on, her beauty fades,
and her husband loves other newer ones (sic).

After having been united as the body and its shadow,
they become strangers one to the other.
Strangers still see each other sometimes,
whereas, in the harems, the separation is absolute. 苦相篇.

By the same Fu-hsüan. Same subject.

How beautiful it is, the light of the moon,
and that of the shining sun...
In the spring the silkworm has given his thread,
in the autumn that thread has become a worn-out garment.

In the spring red lips smiled over white teeth,
and the black of the eyebrows shone on the whiteness of the face.
The master loved to talk and make merry;
they separated no more than a pair of jade earrings.

That lasted as long as the flower of youth;
 then, with the years, the charm decreased.
 Now the old will have to give place to the young,
 and the faded to the luxuriant.

The duck-weed has no roots.
 It floats on the water, its only support.
 In my heart joy and sadness alternate,
 extreme pleasure being followed by bitter grief. 明月篇.

潘岳 P'an-yo, a very fertile poet and prose-writer, died nobly in 300, a victim of base intrigues. His skill is inferior to that of Fu-hsüan. Loneliness of a disgraced courtier...

Bare as a tree whose leaves have fallen...
 Empty as the sky after the rain is over...
 When the rain has fallen clouds will come back,
 but dead leaves do not live again.

The mountain air caresses their slopes,
 the wind sways the cypresses and the thuyas.
 In my deserted house the birds gambol.
 The rooms are as gloomy as mourning.

During the day, afflicted, I await the evening;
 the dawn puts an end to my nocturnal anxieties.
 In vain for me to return, I find my grief again.
 My tears moisten my pillow and my mat.

Ah! is not the lot of man during this life between heaven and earth,
 that of a passenger whom a current pushes or draws on?!
 What was there before it? What will there be after it?..
 Only metal and stone endure. 哀詩.

楊芳 Yang-fang made his rhymes about the year 300. Passionate verses.
 Graceful execution. — The two friends Ch'in and Hsü.

When the tiger roars in the valley, the wind rises;
 when the dragon flies through the clouds, the rain falls.
 Those who resemble each other like to be together;
 those who have the same sentiments seek each other.

I am as united to you
 as if I were your shadow,
 as if we had always shared the same bread,
 and drunk from the same cup.

As if our garments had always been made of the same thread,
 as if we had always slept under a single coverlet,
 as if we had never sat except on each other's knees,
 as if we had never walked except holding each other's hands.

When you rest, I do not stir.
 When you go out, I go with you.
 We are one heart, like a pair of birds.
 We are one, like two soles with one eye...

A friendship like ours, wears out metal and stone,
 unites more indissolubly than glue and varnish.
 Ah! may we never be separated,
 may our persons be melted together!

May we, in life, become a single being.
 After death, may our ashes be mingled in the same coffin!..
 I, Ch'in, cannot express myself more strongly.
 My friendship for you, Hsü, is without parallel.

The other friend Hsü answers with a piece copied from this one. — Note: a kind of flat sole, with only one eye, common in China, is considered by the Chinese as a half-fish. Two, make a perfect being, they say. Hence it comes that the sole with one eye is, in Chinese poetry, the equivalent of the *dear half of myself* of European poets.

For spirit and execution, 陶淵明 T'ao Yüan-ming, who died in 427, was the first poet of the Chin epoch. He sometimes recalls Horace. He was an epicurean like him. He affirms and denies in turn morality and sanction, with equal absence of conviction. He believed especially in wine, like so many Chinese poets. Here are four pieces by this man. — Discourse of the spirit to its body:

Nature procreates generously,
 and in consequence beings multiply...
 Between heaven and earth,
 man is born for his personal good.

Although I spirit am distinct from Thou body,
 however, for this life, we are riveted to each other.
 The good and the bad that we do, will be imputed to both.
 Our satisfactions and our worries will be in common.

The three August Ones and the great Sages,
 where are they now?
 Even P'êng-tsu, who was believed to be immortal,
 has finished by fading away.

Old and young, all alike die;
 wise and fools, the fate is common to all.
 Then is it not best to satiate oneself daily,
 whilst awaiting the fatal date?

Why weary oneself in doing good,
 for which no one will thank?
 Why wear out one's mind in meditating,
 thus hastening one's inevitable departure?

Is not the best way to follow the flow of transformations,
 without joy and without fear?
 When the end comes, well, it will be finished.
 Of what use is it to think of it beforehand? 神釋身.

By the same. Return to the country.

Formerly I left my country to go to the capital...
 My absence only lasted six years.
 And yet, returned to-day,
 I have found many causes for grief.

The roads and the streets have not changed,
 the town and its houses are where they were.
 But in making my rounds as of yore,
 I have not found my friends of former days.

I, myself, have sought them on foot,
 going whither they ought to be...
 Alas! it does not require a hundred years to change everything,
 time pushes men on day by day.

After all, what good does it do to preoccupy myself with the fatal hour,
 since I am still healthy and vigorous?
 It would be better not to think on that mournful subject,
 It would be better to empty a full drinking-cup. 還舊居.

By the same. Same subject.

Men have neither roots nor leaves.
 The wind makes them move on the surface of the world's dust,
 unites them, separates them, causes them to turn round.
 What stability is there in life?

Brothers by a same birth,
 in truth they are not united by real bonds.
 However, when they have some motive for joy,
 the best thing is to drink with their neighbours.

The past years do not return,
 the lapsed day comes not back.
 When the moment is propitious, let us take some trouble,
 for the course of time does not wait. 雜詩.

By the same. The rhythm of this piece is superb.

After life, there will be death,
 sooner or later, as destiny pleases.
 Last evening they were men, citizens;
 this morning they are dead, inscribed on the same list.

After death, where goes the soul?..
 The body, they place in a coffin.
 Parents and children mourn over it for the last time,
 and some good friends caress it again.

But it, it no longer knows anything of debt and credit,¹
 right and wrong are for it the same thing.
 In future ages, who will know my shame or my glory?
 So I only regret having drunk too little.

What I could not drink during my life,
 they will not give me after my death.
 The ants only have wings in the spring,
 let us enjoy as much as we can while there is still time.

It will be too late when they are weeping around my death-bed,
 when my eyes see no longer, when they put me under ground...
 On the day when, having been laid out in the morning in the main
 hall,
 at night I will sleep for the first time in the desert country.

The tall grass will wave around my tomb,
 the wind moan in the poplars which shade it.
 It is autumn, the white frost covers my mound,
 the horses browse and neigh all around.

I am alone in my small underground chamber.
 I am imprisoned there for a thousand years.
 A thousand years without seeing the light again.
 A thousand years without speaking to any human being.

Those who brought me here in a procession,
 have gone again and separated.
 Now some weep, and the others sing.
 As for me I count no more. I am interred. 擬挽歌辭.

Official ritual poetry. — Chant during the offering to the celestial Genii:

Let us prepare the great mound,
 to receive the Genii on high.
 Let us excite our ardour,
 for the transcendent beings approach.

The red fires shine,
 the odoriferous wood-piles smoke,
 some violet flames escape therefrom,
 and then form a black cloud.

The body of the Genii
 has neither form, nor figure.
 It transports itself everywhere,
 invisible on account of its tenuity.

A light announces
 the arrival of the Genii,
 without anyone hearing a sound,
 without anyone seeing any sign.

when they have arrived,
 if they are satisfied,
 their joy and their peace
 communicate themselves to our hearts.

When they are seated
 and enjoy with us,
 the clouds give rain,
 and favourable winds blow.

Let the notes of the music
 unite with the words of the songs.
 Let the symphony resound,
 for the Genii are there and listening.

They are there assembled,
 enjoying the perfumes burnt for them,
 enjoying the meats offered,
 enjoying the contents of the great drinking-cup.

They accept with pleasure,
 they delight in the offerings,
 they bless the great Chin,
 and cause happiness to descend upon them.

From the imperial capital,
 that blessing extends within the four seas,
 guaranteeing that the dynasty will reign prosperously,
 until the expiration of the term that Heaven has allotted it.



Prose. — Little remains to us from the Chin. The fragility of Chinese books, and the horrible devastations of that epoch, are the cause thereof. Here are the names of the best-known prose writers, in chronological order.

Chang-min, about 265, a visionary, with a Taoist tint — Yang-hü, a minister, died in 277, haranguer, good style. — Huang-fu Mi, died in 282, erudite in all kinds, Taoist, a little mad. — Sun-ch'u, died in 285, cultivated rhythmized prose. — Lu-pao, about 295, spiritual, incisive. — P'an-yo, died in 299, diffuse, wanting in spirit. — Pei-wei, died in 300, economist, lively antique style, drawn-out, diffuse. — Chang-hua, died in 300, erudite, not very striking. — Chao-chih, about 300, letter-writer, over-refined. — The two brothers Lu-yün, died in 303, prolix, thready, void of meaning. — Liu-k'un, about 315, letter-writer, resolute style. — Kan-pao, about 320, author of the *Sou-chên-chi*. — Kao-sung, about 350, ordinary. — Wang Hsi-chih, died in 379, diffuse letter-writer, pretty style and sound ideas. — Tai-k'uei, died in 395, erudite, antique style. — Fan-ning, died in 401, vague, inexact. — Tao-ch'ien, died in 427, facile and diffuse prose-writer. — Ts'ao-chiung, Chiang-l'ung, Ch'in-hsiu, etc.

Here are some specimens of the style of the epoch :

Huang-fu Mi, dying, to his son, in 282... [Every man loves life and hates death. Quite vain sentiments, for when the hour is come, nothing is of any avail, the body falls to dust and the soul returns into the celestial substance. That being so, I have always considered as erroneous, the use of coffins and funereal garments. Why seek to preserve for a time the corpse from what must be its definitive fate? One ought rather to help it to reach it as quickly as possible. They bury it, to hide it, in order that it may not be seen. Then what use is it to dress and adorn it? As to the objects put in the coffin or on the tomb, considered in the light of reason, this custom is absolutely ridiculous, and causes all the tombs to be violated by brigands. My son, I therefore order that, if I die in the evening, I be buried on the following morning; if I die in the morning, I be buried before the night. They are not to wash nor clothe me. I desire no coffin. I wish to be placed naked in the excavated earth. If anyone reproaches you, you will say that you have obeyed your father's orders. I wish grass to grow on my levelled grave. No tree is to be planted there. In that way I will rest peacefully; no robber will disinter me. My

body will return into the terrestrial substance, and my soul into the primordial fluid.) 皇甫謐.

孫楚 Sun-ch'u, died about 285, on the death of a child, Hsiao-t'ung, the son of his daughter. Rhythmed prose.

Pretty hibiscus flowers
blowing in the morning, faded before the evening...
Its destiny was like yours,
quite ephemeral, quite short.
Hardly become living matter,
it again became dead dust.
Like the insect with its brief career,
which does not see the two phases of a lunation. —
Although you have lived ten months,
I have not seen you;
and at a signal by the finger of destiny
You have disappeared.
For such a small child,
it is not the custom to make a funeral oration,
but I have put in these few words
enough sentiment as for an adult person. 和氏外孫小同哀文

魯褒 Lu-pao, died in 295, left us this pretty page, on the god of the time, money...

[A young man of a rich family went to see a scholar, with whom he was obliged, but did not wish to study. The scholar spun out to him a string of Confucianist texts. All of a sudden, bursting out laughing, the young man put his hand on his arm and said to him: You are very proficient, Master!... but I believe that your knowledge of ancient times has prevented you from understanding of modern times. In the course of centuries, the world changes. The present morals are not those of former days. At present, wealth only is esteemed, and poverty is despised. There is no repute for him who cannot buy it... When the first copper coins were made, they were made round with a square hole. Heaven is round, the Earth is square. Heaven and the earth are very powerful. After them, the greatest power is that of money. It accumulates in heaps like mountains, it flows unceasingly like rivers, it rests sometimes in boxes, oftener it runs around in the markets. It is the god of the world, whom everyone adores. He who has it, can do everything; he who has it not, can do nothing. Without wings, one does not fly; without feet, one does not walk; without money, one achieves nothing. The more one has of it, the more one has the pull over others. The human scale is graduated according to what each possesses. To designate money, the character 泉 source is used, because everything comes from it. There are no difficulties for him who has much of it; neither distances, nor depths hamper him. For those who have money, everything is auspicious, nothing inauspicious. Am I not right in saying that it is the god of the world? It reigns without a throne. Its power is incomparable. It penetrates everywhere. Out of danger it makes peace, out of death it

draws life. Without it, neither success, nor victory. Intrigues, hatreds, cease when it appears, and those who were rivals only a short while ago smile at each other. At the door of the rich, beggars and carriages crowd. The proverb says: With money, one can make the devils serve one; how much more then the men. Tzū-hsia said: Death and life depend upon destiny, riches and poverty depend upon Heaven. And I say: Nothing any longer depends on destiny or on Heaven; all success upon the earth depends upon money. Money changes misery to happiness, defeat to triumph. It is more powerful than Heaven. For the action of heaven must follow the four seasons; whereas that of money is bound by no restriction. When Huang-ti moulded the first bronze, when the emperor 景 Ching of the Chou cast the first coins; they created that which became the idol of humanity.] 錢神論.

[In 304, Ssü-ma Yüeh crying out against tyranny, entered the palace and called upon the functionaries and officers to help him in combating the usurper Ssü-ma Ying. In reality he coveted the latter's place. Ssü-ma Ying, who knew this, had made his preparations. Ssü-ma Yüeh marched against him. To give himself the appearance of acting in the name of the emperor 惠 Hui, he took charge of this poor man, whom he confided to the care of Chi-shao, son of Chi-k'ang, celebrated for his calm valour. At the first meeting, the troops of Ssü-ma Yüeh were overthrown by Shih-ch'ao, the lieutenant of Ssü-ma Ying. The emperor nearly perished in the conflict. Three arrows grazed his face. All his suite fled. Only Chi-shao remained with him. Mounting the imperial chariot, he made a rampart for the emperor with his body. The enemies having seized him, were about to decapitate him. Do not kill him! begged the emperor; he is a faithful officer.. We have orders to spare none but you, said the soldiers; and they decapitated Chi-shao, whose blood spurted on to the emperor's robe. The latter jumped from his chariot and throw himself in the grass, where he lost the seal of the empire. He was then taken to general Shih-ch'ao. The poor wretch was fainting from thirst and hunger. Shih-ch'ao gave him a little water, and his officers found him some peaches. Then the emperor was sent to Ssü-ma Ying, at Yeh. Those who took him there wished to wash his robe. No, he said, do not wash the blood of Chi-shao. — A little while after, Shih-ch'ao having been conquered in his turn, the city of Yeh found itself threatened. Panic seized the inhabitants, who all fled. Ssü-ma Ying put the emperor on an ox-cart, and took the road to the south, with a small escort. They managed with much trouble to buy some food, which was served to the emperor in an earthen porringer. The emperor having worn out his shoes, had to borrow some from those in his suite. The sight of this imperial distress caused their tears to flow. — Then general Chiang-fang made himself the emperor's protector, and took him to Lo-yang. In the eleventh month, everything being wanting in the city, Chang-fang took the emperor from the palace, gave him a single carriage to load with his women and property, and then gave the palace over to be looted by his soldiers, whose wages he could not pay. The place was completely cleaned up. There remained absolutely nothing of all the treasures of the Chin. Precious tapestries were cut up and used for horse-cloths. Out of manuscripts on silk, the soldiers made themselves socks. Chang-fang took the emperor to Ch'ang-an. — At the beginning of the year 305, Chang-fang was assassi-

nated. At the head of a body of Tongus cavalry, general Ch'i-hung entered Ch'ang-an, and delivered or rather seized the emperor. His Tonguses sacked the city, and massacred thirty thousand persons in it. The rest of the inhabitants fled to the mountains, reduced to feeding on acorns. When the pillaging was over, Ch'i-hung put the emperor in an ox-cart, and took him back to Lo-yang. In the ninth month, Ssü-ma Ying having perished, Ssü-ma Yüeh became all-powerful. In the eleventh month, the emperor Hui having eaten a poisoned cake, disappeared from the scene. They accused Ssü-ma Yüeh of having got rid of him, but then did not mention the matter again. Ssü-ma Yüeh put on the throne Ssü-ma Chih, the deceased's brother, who was the emperor 懷 Huai.

In 311, feeling that it was all over with the Chin, Ssü-ma Yüeh went in fully armed to the emperor and said to him: I am going to fight Shih-lei.. then, leading out the last army which remained, about forty thousand men, he went and set himself up at Hsü, a step which they interpreted as a desertion on his part. The capital and the palace remained absolutely defenceless. The famine there was extreme. Brigands multiplied. No collective defence being possible, each person surrounded his property with a rampart and a ditch, and defended it as best he could. — Ssü-ma Yüeh died of sickness at Hsü. The general Wang-yen undertook to transport his coffin to his apanage Tung-hai, to bury it there. Princes, nobles, officers, all wished to be of the party. Shih-lei heard of this pompous funeral procession, which was proceeding by very slow stages. He hastened after it with the elite of his cavalry, and caught it up at K'ou-hsien. Of more than a hundred thousand men, not one escaped. Wang-yen was taken alive, with forty-eight kinglets or princes of the blood of Chin. Shih-lei, a Hun slave who had become generalissimo, having examined these personages, said to the Chinese K'ung-ch'ang: I who have yet travelled much, have never seen people like this; what is to be done with them?.. They are all princes of the family Ssü-ma, said K'ung-ch'ang; they will be of no use to us... I understand, said Shih-lei; nevertheless I will not do it in daytime... The following night, he sent soldiers into the prison of the captives, who were all slaughtered. Then Shih-lei had the coffin of Ssü-ma Yüeh broken open, and threw his corpse into the fire, saying: This man has ruined the empire; I revenge the empire on him. — Then the Huns charged on the defenceless Lo-yang. The palace and the dynastic temple were burnt. All the imperial tombs of the Chin were violated. The emperor Huai was sent as a captive to the khan Liu-ts'ung, who made him his cup-bearer. In 313, the first day of the year, as the fallen prince was pouring out the wine for the guests, some spectators moved by pity wept. The same day the khan put the emperor Huai to death. He was 30 years of age.

However the Chin had enthroned at Ch'ang-an the emperor 愍 Min. In 316, during winter, the Hun general Liu-yao invested the city. Famine soon became terrible. Everybody left. One day they served to the emperor, for his meal, a bowl of soup made of the sour paste used for leaven. He burst into sobs and said: If we have got to this, rather let us give up, at least to save the life of the people... Some despairing officers killed themselves. Half clothed, like criminals condemned to death going to execution, the emperor sat in a small carriage, which some faithful ones drew by hand to the camp of Liu-yao. The latter sent the emperor as

prisoner to the khan Liu-ts'ung, who appointed him his cup-bearer. He had him put to death soon afterwards, for fear that he would be carried away by his partisans. He was 48 years of age. — The Chin put on the throne the emperor 元 Yüan, at Chien-k'ang, on the south of the Blue River, out of the range of the Hun cavalry.] 晉書. Chaps. 4 and 5.

Liu-k'un, a former officer of the Chin, to his friend, about 315.. [I salute you. I have received your letter and your verses, in which you have so ably mingled bitterness and vinegar. I thank you for your counsels. In reading them, I had alternately the inclination to weep and to laugh. Without doubt, we were friends, in our youth. But see my position. I have been dismissed, calumniated, ill-treated. My relatives and friends have suffered from my disgrace. I have been loaded with outrages. No, I cannot, as you ask me, forget all that in an instant. Does one cure an old malady, by swallowing a pill?. The empire is in jeopardy, you say. It has only to treat its servants better. Pardon the rudeness of my style; for twenty years I have not had time to polish it. I salute you again.] 劉琨.

[In 337, 石虎 Shih-hu, the Hun king of 趙 Chao, was a drunkard and a debauchee. His heir presumptive Shih-sui, was a cannibal. From time to time he had the head of a woman of his harem cut off, and the body roasted and served to his guests, whilst the raw head was passed round on a plate, to prove that he had not sacrificed the least pretty. Shih-hu unburdened himself on to this worthy son in many matters. Each time that the result displeased him, he had Shih-sui beaten. The latter ended by having enough of that kind of rule, and said to his domestics: The profession of minister is thankless; it would be better to be king. I will do as Mo-tê (assassinate my father). Will you help me? — The domestics prostrated themselves without uttering a word. — Shih-sui took to his bed (to attract his father to his house). As Shih-hu went out in order to go and see him, his counsellor the bonze Fu-t'u-t'eng said to him: Do not go there! Shih-hu returned, and sent an amazone to bring news regarding the prince. The latter struck her head off with one blow of a sword... Having learnt about his sickness, Shih-hu had his domestics tortured, and they confessed. The father had his son decapitated, with all his family, women and children, twenty-six persons, whose corpses were buried helter-skelter in a large ditch. Shih-hsüan was nominated hereditary prince. — Later Shih-hu became enamoured of Shih-t'ao, a younger son, and thought of substituting him for Shih-hsüan. The latter had Shih-t'ao assassinated. When Shih-hu had proof that Shih-hsüan was the murderer, he had him taken, tortured in a thousand ways, and finally burnt alive in his presence, with his nine women and children. One of these little ones, whom Shih-hu had greatly loved, caught hold of his grand father's waistband and weeping begged for his life. Shih-hu was yielding, when, his waistband being broken, the officers seized the child and threw him into the furnace which was consuming his father. Shih-hu had the ashes of his son and grandsons collected, and scattered before the gates of the capital, so that they might be trampled on by the feet of the passers-by. — However the emotion caused by these scenes made Shih-hu ill. The general

Liang-tu revolted against him. Terrified, Shih-hu called to his help Yao I-chung, a friendly Tibetan chief. The latter read him the following lesson: Your son Shih-hsüan is dead. It is sad, it is true, but that need not make you ill. That boy associated with bad people who perverted him. As to Liang-tu, his men are nothing but a gang of plunderers. I, an old Tibetan, will set your affairs in order, at one stroke... Yao I-chung was well trained. He said to each just what he thought, so simply that no one could have any grudge against him. Shih-hu thanked him for his discourse, and told them to give him a suit of armour and a horse. You will see, said Yao I-chung, that I, an old Tibetan, am still capable of fighting these robbers... and putting on the armour, he leapt into the saddle in front of the king, drove in both his spurs, and went off at a gallop. Accompanied by Shih-min, he sought out Liang-tu in the valley of the Lo, fought with and killed him, and dispersed his bands. — Shih-hu having died of his sickness, troubles broke out at the instigation of a certain Chang-ch'ai. Shih-tsun whom the latter wished to assassinate, ran to meet Shih-min who was returning victorious. Placed by him on the throne, Shih-tsun had Chang-ch'ai decapitated, and killed the widowed queen of Shih-hu. A few months later, Shih-min assassinated him, appealed to the Chinese, and massacred the Huns, without distinction of age or sex. More than two hundred thousand Huns were put to the sword, in the capital Yeh. They then proceeded to massacre those living in camps disseminated throughout the country. The search was so thorough, the extermination so inexorable, that bearded Chinese perished through being suspected of being Huns. After the massacre, 石閼 Shih-min seized the throne, and had all the remaining members of the family Shih put to death. He himself, a foundling, recovered and brought up by Shih-hu, was not of his blood. — However the old Yao I-chung having heard of these events, gave his cavalry to his son Yao-hsiang and said to him: Shih-min is an inhuman and unjust scoundrel, who has exterminated the family of the Shih, my benefactors. I am obliged to avenge them. Being too old, I charge you with this task. Do not return without bringing me Shih-min's head... Yao-hsiang fought Shih-min and killed a hundred thousand of his men, but Shih-min escaped. Having returned victorious but without the head, Yao-hsiang got from his father a hundred blows with the bamboo. — In 352, Mu-jung Tsun king of the Tonguses of Yen, attacked Shih-min and conquered him. Shih-min escaped. But the Tonguses gave chase. His worn out horse having fallen down, he was taken and decapitated. The Tonguses stormed the city of Yeh. In 357, Mu-jung Tsun made it his capital. On the first night that he passed there, he dreamt that Shih-hu bit his arm. The following day he had his tomb opened, but it was found empty. Shih-hu having foreseen what would happen, had had the body taken elsewhere. However Mu-jung Tsun having promised a large reward to anyone who would bring it to him, the guardian of a temple betrayed the secret. Shih-hu was found perfectly intact, which convinced Mu-jung Tsun that it had really been a case of a vampire. He reprimanded the corpse, had it beaten, and then cast it into the river Chang.]

晉書. Chaps. 104 to 107.

Wang Hsi-chih, who died in 379, to a friend... [It is the custom that, when a functionary is dismissed, he mourns or commits suicide. I who have just been reduced to the ranks, give thanks to Heaven for the greatest blessing it could

bestow upon me. Having for a long while wandered from post to post, here I am back in the peace of my village. I plant mulberry and fruit trees. I play with my children and grandchildren. I am free from the terrors of etiquette, from the worries of precedence. I live at ease, I do good to my relatives and friends, with my savings. What a fine existence, and how I desire to be able to finish my days thus.] 王羲之。

Toward the end of the year 382, at a solemn assembly of his court, 符堅 Fu-chien, the Tangutan king of 秦 Ch'in, said to his officers: The four regions are pacified. Only the South-east corner (the empire of Chin) does not yet enjoy the benefits of my government. Now I have 970 thousand warriors at my disposal. Shall I lead them against the empire? What think you?... A counsellor said: The ancients only made war on those who misbehaved themselves. The Chin are not wicked. So I pronounce against the project... A general said: Just now the planet Jupiter is in the Bushel, the constellation of the empire. If we attack the Chin, we shall therefore surely be defeated... Fu-chien said: The ways of Heaven are distant and obscure; who understands them? I think that when my 970 thousand men, having reached the Blue River, each throws his horse-whip into it, that will be enough to stop the flow... The discussion being prolonged without any result, Fu-chien brought it to a close by saying: He who builds a house on the side of a road, if he consult the passers-by, will never finish his work. I will decide this matter myself, in the secret of my heart. — In 383, Fu-chien, king of Ch'in, published a decree as follows: Out of all my people, out of ten persons, let them levy one soldier... Without waiting for this levy to be made, Fu-chien left Ch'ang-an, with 600 thousand foot-soldiers and 270 thousand cavalry, descended the length of the Yellow River, and invaded the plains of the Huai. Thousands of junks and chariots followed, transporting the victuals. The operations began with the siege of Hsia-shih. The army of the Chin, commanded by Hsieh-shih and Hsieh-hsüan, the two nephews of the prime minister Hsieh-an, hesitated. Fu-chien sent to them a certain Chu-hsü, to invite them to come over to his side. That messenger betrayed him. Instead of speaking for Fu-chien, he said to Hsieh-shih and Hsieh-hsüan: If you leave the Ch'in enough time to complete their concentration, there will no longer be any hope for you. But if now you insinuate yourselves rapidly between their marching columns, you can attack them in detail... The Chin did so. The concentration was prevented. At the head of their best troops, Hsieh-shih and Hsieh-hsüan appeared before Shou-yang, the headquarters of Fu-chien. When, from the top of the walls, the latter saw them marching in full disposition, he paled and said: They are numerous and strong!.. The Ch'in arranged themselves in battle array behind the river Fei. Hsieh-shih and Hsieh-hsüan sent word to them: For you who pride yourselves on being brave, to post yourselves behind a river, is an obsolete and not very glorious procedure. Withdraw a little to allow us to pass, then we will fight in the proper way... The staff of the Ch'in, composed of imbecile Barbarians and Chinese traitors, fell into this surprisingly common snare. They are so few, said the officers, and we so many, that we will risk nothing in doing as they ask; it will even be advantageous, for, by throwing them into the river, we will finish them at one blow... The general-in-chief of the Ch'in

then ordered his standard bearer to give the signal for retreat. Scarcely had the signal been given, than a terrible panic seized all the Barbarians. The immense army of almost a million men, fled in a body. The Chin had only to follow and massacre a rout, which crowded the roads, and whose corpses obstructed the rivers. At the lowest computation, five hundred thousand men perished in that brawl. Fu-chien's chariot, his royal robes, his jewels, his arms, were all carried away by the imperialists. Fu-chien wounded fled across country, weeping bitterly and saying: How can I re-appear before my subjects? — However, when the notification announcing the victory of Shou-yang reached Chien-k'ang, the capital of the Chin, the minister Hsieh-an was playing chess with a friend. He cast his eye over the paper, put it on the sofa, and continued his game. When it was finished, his friend asked: What news is there?.. Nothing much, said Hsieh-an calmly; my boys (nephews) have defeated the brigands.] 晉書 Chaps. 113, 114.

Division 南北朝 Nan-pei ch'ao, South and North.

Four southern dynasties recognized, imperial.

The 前宋 Ch'ien-Sung, or 劉宋 Liu-Sung, First Sung, 420-478.

The 南齊 Nan-Ch'i, Southern Ch'i, 479-501.

The 梁 Liang, 502-556.

The 陳 Ch'ên, 557-588.

Three northern dynasties not recognized, royal.

The 北魏 Pei-Wei, ended in 557.

The 北齊 Pei-Ch'i, ended in 577.

The 北周 Pei-Chou, ended in 581.

Summary of events.

前宋 Ch'ien-sung dynasty, the First Sung, family 劉 Liu, 420 to 478. — The founder 劉裕 Liu-yü established himself at Chien-k'ang (Nanking). He did not long enjoy the fruit of his crimes. Having become the emperor 武 Wu in 420, he died in 422. The son who succeeded him, behaved so badly, that he was dethroned by his officers, in 424. He was 19 years of age, and was replaced by his younger brother aged 17, who became the emperor 文 Wên, 424 to 453. — In the North, the small kingdoms constituted at the time of the great disintegration, were conquered one after the other by the Tongus kingdom of the 拓跋 T'o-pa of 魏 Wei, who had come on the scene about 386. In 447, all the North belonged to these Tonguses, who had become a great power. Their khan T'o-pa Tao, intelligent and enterprising, began by reducing to impotence the Avars (然柔 Jou-jao) and the Sarmats (Kao-chü) who had replaced the Huns of former times on the Northern steppes. When it was peaceful on that side, in 450, he gave his attention to the Sung, among whom able officials were destroying each other, as usual. He penetrated as far as the Blue River, in sight of Chien-k'ang, but could not cross it, retraced his steps and was assassinated by an officer, in 452. — In 453 the emperor Wên was also assassinated by his own elder brother. After some atrocious massacres, the third son of the deceased was put on the throne, and became the emperor 孝武 Hsiao-wu, 454 to 464. A debauchee and drunkard, this personage died suddenly. The son aged 16 who succeeded him, was a monster. Killed within the year by some conspirators, he was replaced by his uncle, the emperor 明 Ming, 465 to 472. This sanguinary being had all his uncles, brothers, and nephews put to death. A son more or less authentic, aged ten, who succeeded him, excelled in debauchery and ferocity all that had been seen until then. In 477 the Regent 蕭道成 Hsiao Tao-ch'êng considered that he must get rid of this brute of 14 years. The escort who brought him back dead drunk from a convent of nuns where he had gone to lounge, cut his throat on the way. Hsiao Tao-ch'êng would have liked to sit on the throne as his successor; but he had still to temporize, and made a child of eleven years emperor. In 478, he made himself Chancellor of the empire. In 479, in the third month, he nominated himself king of 齊 Ch'i, the usual prelude to

a change of dynasty; then he charged an officer with the task of degrading the young emperor. The officer entered the palace with his soldiers... Are you going to kill me? asked the young emperor, weeping... No, said the officer, but you must yield up your place. Formerly your ancestor did to the 晉 Chin, what is being done to you to-day... When he had handed over the imperial insignia, the child joined his hands and prayed thus: Oh! pray! in any of my future existences, may I not be reborn in the palace of a king!.. All those present wept... The child was shut up at Tan-yang, and guarded by some soldiers, who had received the order to put him to death at the least sign of disturbance. In the fifth month, a horseman having galloped past the prince's lodging, the guards pretended that this was an attempt to carry him away, ran to their arms, burst into his apartment and killed him. He was 14 years of age. — Hsiao Tao-ch'eng liberally rewarded the murderers, had all the surviving members of the Liu family of Sung put to death, ascended the throne and became the emperor 高 Kao of the Ch'i dynasty.

南齊 **Nan-ch'i dynasty**, the Southern Ch'i (to the south of the Blue River), 479 to 501. Capital Chien-k'ang (Nankiang), which the emperor Kao had surrounded by a wall. Incursion of the Northern Wei. First appearance, in 479, of the 契丹 Ch'i-tan (whence the word Cathay), who became celebrated. — The emperor Kao died in 482. His son succeeded him and became the emperor 武 Wu. The latter regulated by an edict, in 491, the details of the meals to be served to deceased ancestors. That is all that he did. He died in 493, a few days after the son who should have succeeded him. His two grandsons were assassinated, and a nephew of the emperor Kao became the emperor 明 Ming, 494 to 498. Under his reign, the Wei set up their capital at Loyang, to the south of the Yellow River. In 498, when he had contracted the sickness from which he died, fearing that one of the princes of the blood would try to supplant his son, the emperor Ming had them all assassinated in one lot. — The son for whom all this blood had been shed, was a ferocious beast. In 501, some conspirators killed him, and slaughtered his forty favourites. The general 蕭衍 Hsiao-yen quickly made himself king of 梁 Liang, then seated himself on the vacant throne, and became the emperor 武 Wu of the Liang dynasty.

梁 **Liang dynasty**, 502 to 556. — The emperor Wu started well. He was a Confucist, simple, sober, just, say the Scholars. — The Northern Wei were Buddhists. The texts assert that there were in their territory more than thirteen thousand foreign bonzes, without counting the Chinese bonzes. In 515, To-pa Ch'iao, the king of Wei, being dead, the mother of the young prince who succeeded him, the famous queen 胡 Hu, became regent. This woman of bad morals, did all she could in favour of Buddhism. Sequestered in 520, she was drowned in the Yellow River, in 522, in a general revolt. — In 517, there was the conversion to Buddhism of the emperor Wu of Liang, who became a monk for the first time in 527, for the second time in 529, and for the third time in 547. The older he grew, the more pious he became. Dethroned in 549 by 侯景 Hou-ching, a rebel general, he allowed himself to die of hunger. — In 534, the great Tongus kingdom of the T'o-pa of Wei, was divided into two kingdoms, the Palace Mayors of which set

up and deposed the kings. The Western Wei, capital Ch'ang-an, Palace Mayors Yü-wên, descendants of 宇文泰 Yü-wên T'ai; and the Eastern Wei, capital Yeh, Palace Mayors Kao, descendants of 高歡 Kao-huan. — In 550, the Palace Mayor 高澄 Kao-yang eliminated the Eastern Wei, and replaced them by the royal Chinese dynasty 北齊 P'ei-Ch'i, which must not be confused with the imperial dynasty 南齊 Nan-Ch'i. — Enthroned at Chiang-ling in 551, the emperor 元 Yüan of the Liang never made up his mind to descend to the capital Chien-k'ang. In 554, the Western Wei caught him there and massacred him. A relation of the deceased, enthroned at Chien-k'ang, was the emperor 敬 Ching. — In 557, the Palace Mayor 宇文覺 Yü-wên Chiao assassinated T'o-pa Kuo the last Tongus king, and replaced the Western Wei by his royal 周 Chou dynasty. — The same year, the general 陳霸先 Ch'ên Pa-hsien assassinated the emperor Ching, the last of the Liang, whom he replaced by the imperial 陳 Ch'ên dynasty.

陳 Ch'ên dynasty, 557 to 588. — Having become the emperor 武 Wu 557 through the murder, Ch'ên Pa-hsien fell sick in 558, became a monk out of remorse and died in 559, leaving the throne to a nephew, who was the emperor 文 Wên. — The Chinese 高 Kao of the Pei-Ch'i kingdom, surpassed in barbarity and immorality even the Ch'ien-Sung. In 577, the 宇文 Yü-wên of Chou, who were hardly any better, eliminated them, and annexed their kingdom. In 581, 楊堅 Yang-chien exterminated the Yü-wên, destroyed their kingdom, and made himself king of 隋 Sui. Master of the whole of North China, in 585-586 Yang-chien had the Great Wall prolonged toward the West, to place his territory under shelter from the incursions of the 突厥 Turks, who having exterminated the Avars in 553, had replaced them on the steppe. — There is nothing to say about the Ch'ên emperors, who were non-entities. The last, 陳叔寶 Ch'ên Shu-pao, was one of those fatidical debauchees, of whom we have seen many examples. In 589 the Sui took him in the capital. Yang-chien became the emperor 文 Wên of the Sui dynasty, and the Chinese empire was unified once more.

Religions and doctrines.

This epoch produced some important texts, of which two are inserted in the dynastic histories. — On the ancient cult, the treatise 祭祀 *Chi-ssü*, Chaps. 7 to 9 of the *Hou-Han-shu*. — On Buddhism and Taoism, the important historical treatise 釋老 *Shih-Lao*, Chap. 114 of the *Wei-shu*.

Taoism. — Among the Tongus Pei-Wei, at the instigation of the politician Ts'ui-hao, in 424, the king T'o-pa received the Taoist monk K'ou Ch'ien-chih, who embellished and accredited the legend of Chang Tao-ling, and organized political Taoism. There followed a persecution of Buddhism 438-446, which regained the upper hand in 452, the wheel having turned. See HBO. L. 61. — Under the Ch'ien-Sung, about 450, an important book, *Lu hsien-shêng tao-mên k'o-lo*, an examination of the principles of Taoism, by Lu Hsü-ching. — Under the Liang, before 536, T'ao Hung-ching drew up the *Chên-kao*, a code of mystic Taoism. — Under the Pei-Ch'i, about 570, the small treatise of Taoist moralism *Liu-tzû*, the work of Liu-chou. — I have said that Chinese folk-lore is connected with Taoism. The Liang have left to us the collection of legends *Shu-i-chi*.

Buddhism. — At this epoch, foreign monks of all shades multiplied in China, especially at Chien-k'ang (Nauking) and at Lo-yang. They actively translated every kind of work. Some Chinese monks, several of whom had visited the convents of India, also produced. — To be noted: the *Ching-lu i-hsiang*, an account of the *mahāyāna* system. — Then the very well executed works of the monk Sêng-yu... a history of Buddha. the catalogue of translations made from 67 to 520... a collection of controversy and apologetics. — The monk Hui-chiao compiled the first collection of notices of celebrated monks, to which Pao-ch'ang joined a collection of lives of nuns. For the titles; see the entries of those authors. — The excellent liturgical treatise *Tz'ü-peï tao-ch'ang ch'an-fa* is attributed to Hsiao Tz'ü-liang, who appears to have belonged to the Hsiao family of Nan-Ch'i afterwards of Liang. Tradition relates that the emperor Wu of the Liang himself contributed to it.

Vedantism. — In 520, the Indian prince Bodhidharma introduced Indian Vedantism, in Chinese 禪 *Ch'an* (*dhyāna*) into China. That doctrine has nothing in common with Buddhism, with which certain people are bent upon confounding it. See HBO. L. 62. The summary of the discourses which Bodhidharma made, in 520, to the emperor Wu of the Liang, has been preserved to us. See *Ta-mo ta-shih hsieh-mo-lun*.



Astronomy. Calculation of time. Apparatus. Mathematics. — In 443, under the Ch'ien-Sung, Ho Ch'êng-t'ien declared that the determination of the solsticial points by calculation was still insufficient, and that it must be corrected by observation of the solstice made each year by means of the gnomon. — In 462, under the Ch'ien-Sung, Tsu Ch'ung-chih resumed the calculation of periods. He appears to have discovered that the polar star is not at the pole, and suspected the real cause of the precession of the equinoxes. — The Pei-Wei only had calendars based on the system of periods, and consequently empirical; for example that of Ts'ui-kuang in 521, that of Li Yeh-hsing in 540. — Under the Pei-Ch'i, Chang Tz'ü-hsin resumed the calculation of the solstices, in 576. He explained the conjunctions and oppositions, and divined that the orbit of the planets is elliptical, not circular. — Under the Pei-Chou, Chên-luan in 566 and Ma-hsien in 580, resumed the periodic calculations. I will speak again of Chên-luan. — Sources to be consulted: Chaps. 11 to 13 of the *Sung-shu*... Chaps. 1 to 3 of the 志 *chih* of the *Hou-Han-shu*... Chap. 170 of the *Wei-shu*.

Under the Ch'ien-Sung, in 436, Ch'ien Lo-chih constructed the first **urano-rama**. A celestial sphere that one moved on, one degree daily. The impulsion caused the various celestial bodies to move. So much the worse if the movements of those of the heaven did not agree with those of the machine. Very convenient for the official calculators, who ceased to calculate, and contented themselves with observing on the sphere how things ought to be. In 398, through the work of Ch'ao-ch'ung, the Pei-Wei had an analogous sphere. — From the highest antiquity, the Chinese day had been officially divided into a hundred 刻 *k'o*. At the winter solstice, officially, there were 40 *k'o* of day and 60 of night. At the summer solstice, 60 *k'o* of day and 40 of night. At each equinox, 50 *k'o* of day and of

night. In the intervals, every ninth day, by pushing with the thumb, they regulated noon by means of the 土圭 gnomon. The *k'o* were counted by a 漏刻 clepsydra, a cylindrical vessel with a single orifice for discharge, the water bearing a float furnished with an index, which, in the perfected instruments, rang a bell. — In 507, institution of the 時辰 *shih-ch'ên*, twelve divisions of the Chinese day. As a result the *k'o* were reduced to 96, twelve times eight. At the winter solstice, officially, 45 *k'o* of day. At the summer solstice, 65 *k'o* of day. According to the season, they added or subtracted one *k'o* a day, every nine days. In practice, they fixed noon by means of the gnomon. And matters went on like this until the twentieth century, with this single improvement, that, in 1074, Shên-k'uo invented a clepsydra with multiple superimposed vessels, the water flowing from one to the other; the error arising from a defective orifice being thus compensated (it was hoped) by the multiplication of orifices. I have seen still working the official clepsydra at Canton constructed according to this system.

As to what there was of mathematics, Chên-luan was, if not the most learned, at least the most deserving man of this epoch. He collaborated in the calendar of 566. He commentated on several ancient treatises, which were saved from destruction by these commentaries. We owe to him almost all that remains to us of the ancient Chinese mathematics, the treatises *Chou-pi suan-ching*... *Sun-tzû suan-ching*... *Shu-shu chi-i*... *Wu-ts'ao suan-ching*... *Hsia-houyang suan-ching*... *Chang-ch'iu-chien suan-ching*.. He was the author of the *Wu-ching suan-shu*. See these entries.

Divination, astrology. Heavenly phenomena. Prognostications. — The intellectual and moral decadence, during these troubled times, produced a recrudescence of superstition. Otherwise nothing new. See: *Sung-shu*, Chaps. 23 to 34 — *Chih* of the *Hou-Han-shu*, Chaps. 10 to 18. — *Nan-Ch'i-shu*, Chaps. 12 and 13, 18 and 19. — *Wei-shu*, Chap. 105.



History. — Important historical works were completed at this epoch. In 424, Fan-yeh finished the history of the Second Han dynasty, the *Hou-Han-shu*. — In 249, P'ei Sung-chih added to the history of the Three Kingdoms, his important commentary. See *San-kuo-chih*. — About 470, P'ei-yin, the son of P'ei Sung-chih, completed his masterly commentary on the work of Ssü-ma Ch'ien; see *Shih-chi chi-chieh*. — In 488, Shên-yüeh completed the history *Sung-shu* of the Ch'ien-Sung dynasty. — About 510, Liu-chao added to the *Hou-Han-shu* the very important 志 *chih* dissertations. In order to do this, he used, says the tradition, materials formerly prepared by Ssü-ma Piao, who died in 305. — About 520, Hsiao Tzû-hsien completed the history of the Southern Ch'i, *Nan-Ch'i-shu*. — Finally in 554, Wei-shou published the history *Wei-shu*, of the Northern Wei.

Geography. — This epoch furnished the following important documents: For southern China, the chapters 35 to 38 of the *Sung-shu*; the chapters 19 to 23 of the *chih* of the *Hou-Han-shu*; the chapters 14 and 15 of the *Nan-Ch'i-shu*.

For northern China, the chapter 106 of the *Wei-shu*, with statistics, etc... an interesting document.

For the adjacent countries: *Sun-shu*, Chapters 95 to 98; *Nan-Ch'i-shu*, Chapters 39 and 40. — Main text, *Wei-shu*, Chapters 95 to 103.



Government, administration, rites. — Numerous documents but which teach nothing new, the administrative machinery being already stationary. These are the sources: *Sung-shu*, Chaps. 39 and 40; *Chih* of the *Hou-Han-shu*, Chaps. 16 and 17; *Wei-shu*, Chaps. 111 to 113. — For the section on official rites, always treated separately: *Sung-shu*, Chaps. 14 to 18; *Chih* of the *Hou-Han-shu*, Chaps. 4 to 6; *Nan-Ch'i-shu*, Chaps. 9 and 10; *Wei-shu*, Chap. 108.

Philology. — Shên-yüeh (died in 513), who appears to have studied Sanscrit, produced the first theoretical work on the sounds and tones of the Chinese language, the *Ssü-shêng-p'u*. He applied in it the system 反切 *fan-ch'ieh*, the decomposition of the syllable into initial and final, borrowed from the Indian bonzes. — Before 520, Chou Hsing-ssü composed the collection of a thousand characters called *Ch'ien-tzu wen*, which played such a great part in Chinese pedagogy. — In 523, Ku Yeh-wang produced the *Yü-p'ien*, a large dictionary of characters, arranged under 542 keys.

Medicine. — Taoist magicians and Sivaitic Tantrists swarmed at this epoch. Popular medicine seems to have been especially in the hands of those people. — In southern China, about 490, Hsü-pai added to the forms of attacking hidden sicknesses, the needle and poison, which we know, affusions of iced water on the spine of the patient, seated naked on a stone. He used as many as a hundred pitchers-ful, says the text. — In northern China, under the Pei-Wei, Hsü-ch'ien and Wang-hsien; under the Pei-Ch'i, Ma Ssü-ming and Hsü Chih-ts'ai, about 560; under the Pei-Chou, Yao Sêng-yüan, in 566; they owed their fame, rather to bold prognostications realized by chance, than to their therapeutic which appears to have been absolutely nil.

Economics. — About 510 (uncertain date), under the Pei-Wei, Chia Ssü-hsieh wrote his interesting treatise on rural economy and popular nourishment, the *Ch'i-min yao-shu*, a popular work of this class, and which has remained one of the best.



Fine-Arts. It was Buddhism which gave these the stimulus at this epoch.

Sculpture and modelling. — Buddhist temples of the grottoes of 雲崗 Yün-kang, between 450 and 500. — Buddhist temples of the grottoes of 龍門 Lung-mên, a series begun about the year 500. — They exist still, in part.

Painting. — Under the Ch'ien-Sung, Ku Ching-hsiu, about 450, then Lu T'an-wei, about 465. The last formed a school. — Under the Nan-Ch'i, about 480, the celebrated Hsieh-ho, who formulated certain rules of Chinese painting, which have remained classic down to the present day. He has also preserved to us the beginnings of Chinese painting. See his entry. — About the year 500, began the series of Buddhist religious paintings, tableaux and temples, and with them the series of innovations. About 502, Chang Sêng-yu introduced 陰影法 the art of shadows, plans and perspective, things unknown until then. Tradition categorically affirms that he borrowed these processes from the Hindus. — In the sixth century, all kinds were cultivated. Ku Yeh-wang specialized, about 570, in the painting of insects.

Music. — The Ch'ien-Sung dynasty has left to us a very fine hymnal; *Sung-shu*, Chaps. 19 to 22. Those of the Nan-Ch'i and of the Pei-Ch'i have little value.



Poetry. — This age saw the blossoming of the sad type of verse made in the evening, in the course of a voyage, on the sites and landscapes seen during the day. These pieces encumber the collections. There could be nothing more void, more nil. Yen Yen-chih and Hsieh Ling-yün perpetrated some hundreds of them under the Ch'ien-Sung. I have not found in the copious work of these two men a single piece worthy of translation. — Pao-chao, died in 566, an epicure, especially remade verses made by others. He had few or no original ideas. — Wu Mai-yüan had some.

Under the Nan-Ch'i, Hsieh-t'iao, who died in 501, was also a versifier rather than a poet. — Ku-huan, 483, who lived as a hermit, made some good Taoist verses.

Under the Liang, Hsiao-yen, who became the emperor Wu, a Confucian converted to Buddhism, made melancholy verses of excellent execution. His third son and successor Hsiao-kang, the emperor Chien-wên, made some Vedantic pieces worthy of Bodhidharma. His elder son Hsiao-t'ung who did not reign, produced also many Buddhist verses. — Shên-yüeh and T'ao Hung-ching recast the hymns of the dynasty. — I omit a host of idealess versifiers, who all repeated the ancient themes.

Item, under the Ch'ên, almost nothing but imitations. Chang Chêng-chien and Chiang-tsung recast the official hymns.

In northern China, then a barbarian country, under the Tongus Wei, little Chinese literature was made, naturally. Yang-ku censured in elegiac verses the common vices of those people.

Under the Pei-Ch'i, Lu-ang remade the hymns, Tsu-t'ing and P'ei-jiang made some readable verses, the others are not worth citing.

Under the Pei-Chou, Wang-yu and Yü-hsin arranged the hymnal. The latter, a convinced Taoist and fertile poet, consecrated his verses almost exclusively to the doctrines of the sect. There is nothing to be said about the others.

By 鮑 昭 Pao-chao, before 466.

Have you not seen the flowers of the convolvulus,
before the morning is over,
droop and fade?..

Thus it is with all beauty,
after a while, it goes to the grave,
a going from which one does not return.

When the superior soul has departed,
it is not spoken of any more,
it is lost in immense space.

The inferior soul wanders around the tomb,
having only the murmuring of the wind for distraction,
and the cries of the night birds.

You who are young, do not think
on this inevitable destiny.
Follow your inclinations, amuse yourself.

The dead tree does not again put forth leaves,
libations do not quench the thirst of the dead,
life passes like a flash of lightning.

Follow your instincts, drive away sadness,
give yourself courage and gladness
by means of wine and good feasts.

What good is it to distress oneself unceasingly?
Make up your mind regarding what cannot be escaped.
It is for your good that I have made these verses. 擬 行 路 難.

By 吳 邁 遠 Wu Mai-yüan, after 425.

Together, two white geese
left this dusty world.
They sported together in the light,
flying in the clouds and in the blue.

One day, alas, a traitorous snare
took one, and the other remained alone.
Since then its lamentations
fill all nature.

It only loved its mate,
and refused to rejoin the flock.

Its life is passed in weeping,
in looking afar to see if it will not return.

Yes, union makes the joy of life,
and separation makes its grief.
But destiny inexorable,
takes no notice of our sentiments. 飛來雙白鵲.

謝朓 Hsieh-t'iao, who died in 501, to a friend who has just left him.

The moon lights up the mountains.
the river makes a thousand turns.
Above the water the flowered branches,
swerve to reunite again.
And we whose duties have separated us,
will we see each other again? 別江水曹.

Death-song of 顧歡 Ku-huan, 483.

The material aggregate does not last,
but the spirit always persists.
The superior soul joins itself to heaven,
the inferior soul returns into transformations.

Will I become an eagle soaring over the ocean,
or a pigeon perching on a tree?
What will be my future destiny,
after this return into the great wheel?

It matters little! Let fate decide!
After all, all directions are good.
So, a last souvenir for the life that is ending,
then my remelting for a new existence. 臨終詩.

By 蕭衍 Hsiao-yen, emperor Wu of the Liang, before 520.

Of the trees on the hill, each grows after its fashion.
Of the birds in the grove, each sings as it pleases.
Of the fish in the sea, some rise, the others dive.
Why are the mountains high, why are the abysses deep?
To find out the existence of the things of this world is easy,
but to explain their meaning is difficult.

By the same, before 520, profession of faith.

As a child I studied Confucius the Sage of the Chou.
As a youth I learnt the six Classics.

I practised filial piety and humanity.
I tried to do good to beings.

Having become adult I read the books of the Taoists.
I reflected on the named and the unnamed.
I meditated on the words of the Genii,
and conformed my life to those principles.

Advanced in age, I read the books of the Buddhists.
That revelation made me forget all the rest.
As the resplendency of the sun causes the stars to fade.
At last I have what I so much desired.

The law of retribution explained everything.
That which seem unintelligible, is a debt incurred in a former life.
Thence the differences of dispositions, of destinies.
In that is the reason behind happiness and misfortune. 會三教.

By 蕭綱 Hsiao-kang, emperor Chien-wên of the Liang, about 550.

My thoughts wander on the great origin,
toward the door through which everything has come out.
I glimpse it as a winding river,
like a sea with dark waves.

The golden billows break in foam,
silver eddies there roll the green seaweed.
I approach to lift it up,
and no longer see any trace of it.

Thus is it, when imagination moving it,
the thirsty heart conceives desires. 如炎.

By the same.

Beings experience repugnances,
hearts experience affections.
The combustible summons the flame,
the grass resists the blowing of the wind.

Error fills the three orbs of existence;
it is the cause of the succession of transformations.
Sundry loves continue,
various desires conflict unceasingly.

And to say that all is unreal and non-existent,
is the nothing responding to the void. 靈空.

By the same.

Am I sleeping, am I waking?

Are the contrasts real?

Are good and bad opposed?

Am I a monk, am I a warrior?

Does what I love exist?

Is not all imagination of the universal soul?

Am I not part of the great Seer,
of the great Sleeper who in the long night,
dreams the great cosmic dream? 夢.

By 江總 Chiang-tsung, in 588.

Yes and no are the same thing.

Life and death do not differ.

For those whose end is near,
what of any interest can remain?

They are going to leave the worries of the earth.
They are going freely to follow their bent.
Like the thawed torrent in spring,
like the white frost evaporated by the sun.

The clouds envelop the heights.

The wind blows in the valleys.

An alternation of speech and silence.

The see-saw of nature's great market. 營涅槃.

By 陽固 Yang-ku, after 480.

They go, the wicked words,
buzzing like green flies,
making black what is white,
venomous as the scorpion and the cobra.

One ought to support good people,
and only attack vice.

Why do you do exactly the opposite,
incriminating those who are innocent? 刺讒詩.

By 王由 Wang-yu, about 570.

Those who depart (die) do not leave each other for ever,
those who come (are born) do not remain long together.
Tombs cover the earth,
like the scales the body of a fish.

Tombs of the Ch'in, tombs of the Han,
 tombs of more recent dynasties,
 Be it a thousand years old, or only of yesterday,
 dust is dust.

The ashes of to-day,
 were formerly a man.
 Bones are borrowed from age to age.
 What of me they will bury, did not belong to me. 五盛陰.

By 庾信 Yü-hsin, about 560.

The Nameless was the beginning of all beings.
 The Principle gave birth to all.
 It was as if coagulated before the heaven and the earth were,
 a being without form, silent and luminous.

When it began to produce,
 the Supreme One in its repose became the root of all.
 In the universal harmony vital breaths stirred,
 and numbers developed in series.

When, in my heart, I remount to the Principle,
 when I plunge into the Nameless,
 I glimpse the purple palace with its five perfumes,
 and the red city with a thousand lights.

I hear marvellous concerts,
 accents of spring, of rebirth.
 The river of life branches out before my eyes.
 I hear the crane which is coming to fetch me. 道士步虛詞.



Prose. — At the end of this epoch, there was a decline of the ancient Chinese style, concise and spirited, which had reached its apogee under the Han. In the time of the Liang, there began the additional burden of particles, destined to take the place of the deficient flexion and interpunctuation, which ended by making Chinese prose into a musical ritornello, rather than a vehicle of thought. To what is this innovation to be attributed? No reason is given in the Chinese authors. I hazard a hypothesis. I have said that Chinese philology dates from this epoch (Shên-yüeh), and was instigated by the knowledge of Sanscrit, an inflected language, brought by the foreign monks. I permit myself to think, that the modifications which, from this same epoch, the written Chinese language underwent, had their point of departure in the often fairly literary translations made by the monks; in their desire to render the Chinese clearer, in imitation of the Sanscrit. The result unfortunately was the opposite. The ancient style, which it is true

requires a sustained effort of the mind during the reading, is after all much clearer than the diluted style of modern times.

From the same epoch dates the definite settlement of Chinese classes and literary types.

The **Classes** were first determined by Lin-hsin (died in A.D. 22), and perfected later. Here are the principal heads:

經部 *Ching-pu*, the Canonicals. — Appendix: **小學** *Hsiao-hsüeh*, science of characters, etymology, calligraphy, etc.

史部 *Shih-pu*, history, which includes: **正史** *chêng-shih*, the official dynastic histories. — **別史** *pieh-shih*, private histories, memoirs, etc. — **編年** *pien-nien*, chronology. — **譜牒** *p'u-lu*, clans and genealogies. — **傳記** *ch'uan chi*, biographies. — **地理** *ti-li*, geography. — **金石** *chin-shih*, epigraphy. — **史評** *shih-p'ing*, historical criticism. — **政書** *chêng-shu*, government, administration, ritual, etc.

子部 *Tzŭ-pu*, thinkers and authors, thus divided: **周秦諸子** *Chou Ch'in chu tzŭ*, thinkers anterior to the Han, in which are included the Fathers of Taoism, Confucius and Mencius, Mo-tzŭ, etc. — **儒家** *Ju-chia*, the Ju, more or less Confucianists. — **兵家** *ping-chia*, military writers. — **法家** *fa-chia*, the legists. — **農家** *nung-chia*, works on agriculture, rearing, sericulture, etc. — **醫家** *i-chia*, medicine. — **天文** *t'ien-wên*, astrology, science of prognostications. — **術數** *shu-shu*, the diverse methods of divination. — **小說** *hsiao-shuo*, narratives, stories, and romances (drama has never been classed as a literary production, because it is in the vulgar tongue). — **釋道家** *shih-tao-chia*, the original Chinese Buddhist and Taoist writings (not translations).

Collections and Compilations. — **類書** *lei-shu*, encyclopaedias made of short or relatively short citations, classified in categories, in the form of repertories. — **叢書** *ts'ung-shu*, immense collections of pamphlets, fragments, parts of works, sometimes complete rare works. It is there that one must look for what remains of lost books. — **別集** *pieh-chi*, complete works of a single author. — **總集** *tsung-chi*, literary collections of specimens from diverse authors, of which two categories exist, **文選** *wên-hsüan*, collections of prose pieces, and **詩選** *shih-hsüan*, collections of poems. — Rhythmed, dishevelled, hysterical prose has its special collections under the heading **詞** *tzŭ*. — Finally to close the section of belles-lettres, **詩文評** *shih-wên-p'ing*, literary criticism.

In modern times, there have been added the headings: **算學** *suan-hsüeh*, mathematics. — **音樂** *yin-yao*, music. — **美術** *mei-shu*, fine-arts.

Here now is the sub-division of literary **Types**, in the collections *pieh-chi* and *tsung-chi*: **論** *lun*, dissertations. — **序跋** *hsü-pa*, prefaces and postfaces. — **奏議** *tsou-i*, harangues and deliberations. — **詔令** *chao-ling*, edicts and ordinances. — **傳狀** *ch'uan-chuang*, biographical notices. — **碑誌** *pei-chih*, epitaphs. — **頌贊** *sung-tsan*, panegyrics. — **哀祭** *ai-chi*, elegies, complaints. — **書牘** *shu-tu*, epistolary style. — **雜記** *tsa-chi*, what cannot be classified.

The alcohol prose, 詞 *ts'ü* or 賦 *fu*, is always a separate set.

Poetry is sub-classed as verses of five, seven syllables, etc.

That is all. Poor, is it not? Where are the superior types? Where are light, fire, life, the ideal, the sublime, all which makes grander, which elevates? Nothing of all that, in Chinese. — It could not be otherwise. Monosyllabic languages have not literature properly so-called. They cannot have it. The *results* of thought can be noted by means of ideograms, a kind of algebraical signs, in such a way as to be preserved. But *living thought*, sentiment, passion, cannot be recorded in that way. Chuang-chou defined Chinese literature as «a heap of detritus.» I would be more respectful and call it «a herbal of dry thoughts.»

Principal **prose-writers** of the epoch, in chronological order: Fan-yeh, 424, author of the *Hou-Han-shu*, sober, clear, spirited style. — P'ei Sung-chih, 429, commentator, concise to obscurity. — Ts'ui-hao, died in 450, fickle character, vague style. — Pao-chao, died in 466, revived the ideas of others. — P'ei-yin, 470, commentator, clear, dry. — Yang-ku, after 480, moralist, good style. — Shên-yüeh, 488, author of the *Sung-shu*, erudite, transition style, wanting in cadence, not easy to read. — Hsieh-t'iao, died in 501, fertile, insipid. — Chiang-yen, died in 504, prolix, void. — Liu-chao, 510, writer of the *chih* of the *Hou-Han-shu*, transition style. — Jên-fang, about 510, author of *Shu-i-chi*. — Ch'iu-ch'ih, before 520, letter-writer. — Hsiao Tzū-hsien, 520, author of the *Nan-Ch'i-shu*, transition style, wanting in cadence, difficult to read. — Liu-tsun, died in 521, ornate, bombastic. — Hsiao-t'ung, died in 531, Prince Liang, Buddhist tint. — Hsü-mien, died in 535, letter-writer. — Ho-sun, about 550, letter-writer, sentimental, almost moving. — Wang Sêng-pien, 552, letter-writer. — Wang-wei, 552, secretary to Ho-ching. — Wei-chou, 554, author of the *Wei-shu*, good, clear and precise style; he lived in North China. — Hsiao-i, killed in 554, emperor Yüan of the Liang, moralist, author of *Chin-lou-tz'ü*. — Yü-hsin, about 560, Taoist, mystic. — Liu-chou, about 570, moralist, antique style. — Ch'ên-huan, about 570, letter-writer, drunkard. — Yü-chi, about 580, memoirs, good style. — Hsü-ling, died in 583, verbose.

Specimens... [T'an Tao-chi formerly put the emperor Wên of the Ch'ien-Sung on the throne. In 431, the Wei having invaded the land, the old general was sent to raise the blockade of Hua-t'ai which they were besieging. In that he did not succeed, was surrounded, and found himself short of provisions. Some soldiers deserted and informed the Wei. The latter pursued his army closely. Then T'an Tao-chi conceived this stratagem. During the night, he had heaps of sand made. They cried out the number of loads, just like the measurers have the habit of calling out when they are warehousing grain. At dawn, seeing the yellow heaps from afar, the Wei concluded that the Sung had corn in abundance, killed the deserters for having lied to them, and retired. — In 436, the emperor Wên having fallen sick, the chancellor Liu I-k'ang feared that T'an Tao-chi, who was very popular, might cause some trouble with regard to the succession. He sent for him

to the palace... They are calling you without reason, said his wife to him; it is a bad omen... It is my duty to obey, said T'an Tao-chi... As soon as he had entered the palace, without trial, without even a semblance of enquiry, he was arrested and decapitated. His eleven sons suffered the same fate. His whole clan was exterminated... At the moment of his arrest, throwing on to the ground the hat which was the symbol of his rank, his eyes blazing with anger, T'an Tao-chi cried: Unfortunate one! you yourself are throwing down the last bulwark of your empire!.. The news of his death filled the Wei with confidence. Hence-forth, they said, we have nothing more to fear. — The emperor Wên recovered. In 450, when, across the billows of the Blue River, he saw the camp of the Wei set opposite his capital, he said sighing: Ah! if T'an Tao-chi were still alive, these Barbarians horses would not be drinking the water of the Chiang.

In 444, T'o-pa Tao, king of Wei, made Ku-pi director of his stud. One day he asked for some horses for a cavalcade. Ku-pi furnished an assortment of jades. T'o-pa Tao grew angry, and spoke of having him decapitated with all his employés. Everybody was afraid, except Ku-pi. I have done my duty, he said. To compromise the pleasures of one's master is a small matter, to compromise his interests is a crime. Now there are still some Avars on the steppe. I am keeping the good horses, for the day when the king will give them chase. If I have done wrong, I am the only guilty one; my people had nothing to do with it... Behold a valuable man, said the king, and gave him a pelisse of honour. — Another day, on the chase, the royal party had killed many head of game. The courtesans asked the king to order Ku-pi to furnish the team to convey it to the city. I would order in vain, said the king; the Pencil would not furnish it; load your game on your horses. Besides, if you wish, we will make the experiment... and he sent the order... Ku-pi replied: The harvests are ripe; each night wild boars and deer, each day the birds devour them. If wind or rain were to come, the damage would be very great. I have no carriages to set aside to transport the game... Didn't I tell you so? said the king. The Pencil knows only the interests of the state. — Ku-pi, very tall and very stiff, had a pointed head; that is why T'o-pa Tao called him the Pencil.

In 450, the Wei made a great raid into the country which still belonged to the Sung on the north of the Blue River. With a hundred thousand horsemen and foot-soldiers, king T'o-pa Tao in person surrounded the small town of Hsüan-p'ao, whose garrison did not number a thousand men. He made assault after assault, by day and by night. He raised towers for the archers, placed catapults which threw great stones, approached the ramparts with the hooked tortoise which pulled down the battlements. But the brave commander Ch'ên-hsien repaired all the breaches as they were made. At last the Wei delivered a desperate assault. The besieged defended themselves in the same spirit. Corpses were heaped up as high as the ramparts. Ascending by this mass of bodies, the Wei assaulted the battlements sword in hand. But the courage of Ch'ên-hsien and his men grew with the danger. Half of the besieged perished, but the assault was repulsed. At the end of 42 days, an imperial army raised the blockade of the place. — A body of imperials commanded by Hsüeh An-tu having met a body of Wei cavalry, the Chinese foot-soldiers already in battle array took fright and refused to attack. Hsüeh An-tu

said to his second Lu Fang-p'ing: Entangled as we are, we must conquer or die. It is for us two to extricate our men. If you do not advance, I will kill you; if I do not advance, kill me... and the two throwing themselves on the enemy made a gap. Seeing this, their infantry charged. The conflict was terrible. Hsüeh An-tu leapt cutting and thrusting, his two arms streaming with blood. The Wei ended in giving way. — Another column of imperialists, eight thousand men strong, commanded by Liu K'ang-tsu, was enveloped by 80,000 Wei horsemen. Summoned to surrender, Liu K'ang-tsu refused, formed his men in a column between two lines of chariots on which he mounted his archers, and ordered the march to be continued in that way, himself killing every soldier who showed any sign of wishing to flee. The Wei first riddled his flanks with their arrows. Toward evening, when the exhausted column stopped, they surrounded it. An atrocious combat took place. The Sung killed ten thousand Wei. They waded in blood up to their ankles. Wounded ten times, Liu K'ang-tsu only became the more enraged. But, a strong wind having arisen, the Wei succeeded in setting the chariots on fire. In a last charge, Liu K'ang-tsu had his throat pierced by an arrow, and fell dead from his horse. His soldiers disbanded. The Wei cavalry put them to the sword to the last man. — When the Wei passed under the walls of Hsü-i, a town celebrated for its good wine, the king of Wei asked for a jar of it from the commander Tsang-chou. The latter sent him a jar of urine. The Wei besieged the place, and T'o-pa Tao had a spiked seat made, for the commander to sit upon when the town should be taken. Tsang-chou promised an apanage to anyone who would bring him the king's head. The Wei approached the ramparts with their famous hooked tortoises, battering-rams, etc. During the night, men who descended from the top of the ramparts in casks attached to ropes, burnt all their siege-park. Finally the Wei had recourse to their chief means, the assault of despair, in successive columns hurled one after the other, so well that any going back was impossible, and they had, either to scale the rampart, or perish in the moat. The corpses heaped up to the level of the battlements, but the town was not taken. Infection caused a pestilential sickness among the Wei, who had to raise the siege and retire. The garrison wished to pursue them. No, said Tsang-chou; we are too few; we have been able to keep behind our ramparts, but we would be defeated on the plain. — When the Wei in retreat passed near P'êng-ch'êng, the governor Liu I-kung did not imitate that wise prudence. He had them pursued by a body of troops, of whom not one man returned. 宋書 Chap. 43. 魏書 Chaps. 28 and 4.

Summary made at Chien-k'ang, in 520, of the discourses of Bodhidharma to the emperor Wu of the Liang. Vedantism.

[The whole world is thought in the heart. All the Buddhas, past and future, have been and will be formed in the heart. Knowledge is transmitted from heart to heart, through speech. Then of what use are all the writings? — The heart of man communes with what was in all times, with what is in all places. The heart is the Buddha. There is no Buddha outside the heart. To consider illumination and *nirvāṇa* as things exterior to the heart, is an error. There is no illumination outside the living heart, there is no place where there are *nirvā-*

niated beings. Beyond the reality of the heart, all is imaginary. There are no causes, there are no effects. There is no activity except the thought of the heart, and its rest is *nirvāṇa*. To seek something outside the heart, would be to wish to seize the void. Each one creates the Buddha in his heart, by his thought. The heart is Buddha, and Buddha is the heart. To imagine a Buddha outside his heart, to figure it as one sees it in an exterior place, is delirium. Therefore one must turn one's looks, not toward the outside, but toward the inside; one must concentrate in oneself, and contemplate one's *buddhēity* in oneself. — All beings are Buddha as I, therefore I have to save nobody. No Buddha can do more than I, therefore I have nothing to pray to them for. No Buddha knows more than I, therefore I have nothing to learn in their books. A Buddha is bound by no law, therefore I need observe no rule. A Buddha cannot transgress, therefore I have nothing to fear from sinning. There is neither good nor evil, but only the acts of the heart, which being Buddha, is impeccable by nature. Of what use are worship, propaganda, zeal, observance, alms, prayer, reading, and the rest?! Only one thing counts, namely, to see in oneself the Buddha which dwells there. That *endovision* works deliverance, and constitutes *nirvāṇa*. — No *sūtra*, no kind of austerity, draws one out of the wheel of rebirths. Study and ascetism are equally vain. No book is worth opening. Contemplate, in its repose, in its perfect inaction, the being which is in you, the foundation of your nature, your heart. That is the true Buddha; and to learn to see it ought to be the only study. Any other vision is only fog and mirage. To see the Buddha which is in one, is the only true vision. — The 佛性 *nature of Buddha* of which so much is said, is in each man, is the same in all men. To have forgotten everything in order to remember only this unique reality, that is what draws one from the wheel of rebirths, and causes absorption, *nirvāṇa*. All the doctrinaires who teach this or that, are the auxiliaries of *Māra*, whom they help to illusion people. All the systems are alike false and deceivers. It is to lie to people, to speak to them of purification, of good works, application and progress. Each is Buddha for himself, each is his own Buddha, and all that he has to do to reach the end, is to recognize the immanence in himself of that one and only reality and truth. There is no sin; or rather, there is one sin, ignorance of one's own *buddhēity*. And this sin is a grave one, for it keeps one in impermanence. — The body is an ephemeral form, life passes quickly; during this short period one must save oneself by discovering oneself. — In a dream, it is the *mystical body* 法身 which reveals itself in the being. That is his real and true entity. That mystical body existed from all eternity. Through the successive rebirths and vicissitudes of existences, it is neither born nor dies, neither grows nor diminishes, does not soil itself and has not to purify itself, neither loves nor hates, neither comes nor goes; it is neither man nor woman, neither an old person nor a child, neither monk nor lay; it is neither yes nor no. It is neither one nor multiple, neither sacred nor profane. It has no form nor faculties. It neither acquires nor loses. It penetrates all, and nothing can obstruct it. It sports in successive existences, in the flux of demises and rebirths. All beings and their destinies rest on it. It is it which above I have called *the heart*. It must not be confounded with the heart of flesh. It is the mystical body, which one must get to seeing in oneself. It is in its light that one must move and act. It

embraces all beings, as the Ganges holds in suspension the innumerable atoms of its ooze. Moreover it cannot be described, nor explained, by words. Each one has to contemplate it, to understand it, for himself. Heart, heart! you so great that you embrace the whole world, you so small that the point of a needle cannot prick you. You my heart, you the Buddha, it is you that I have come to preach in China.] 達磨血脈論.

[In 518, Ho-ching, general of the Liang, was defeated by the Wei. Fearing that he would be punished, he revolted and keenly attacked the capital Chien-k'ang. Directed by Yang-k'an, the besieged defended themselves bravely. They broke up his tortoises, by throwing down enormous stones from the top of the ramparts. They burned his machines for scaling, by means of incendiary torches. Seeing that he would not succeed in taking the city by main force, Ho-ching surrounded it with a wall of circumvallation, in order to starve it. — However some hot heads attempted a sortie, against the express advice of Yang-k'an. Ho-ching threw them into the moats of the place, where they were almost all drowned. The son of Yang-k'an was taken in this skirmish. Ho-ching had him shown from afar to his father. Kill him! cried the latter; I consent to die without posterity, for the love of my sovereign. — The officer Chiang Tzū-i having suffered a check, the emperor reprimanded him. My soldiers have abandoned me, said Chiang Tzū-i; I will prove to you that I am not a coward... Immediately, accompanied by his two brothers, without defensive arms, he ran at the enemy. All three were killed. — To hasten the surrender of the place, Ho-ching had raised, within arrow-shot of the ramparts, earthen mounds for his archers, from which the downward fire rendered the ramparts untenable. The besieged constructed for their bowmen, towers which they joined by suspended protected foot-bridges. At the beginning of the year 549, the siege still went on. In the long run, in the city everything ran short. They demolished the houses, to burn the wood. They unpicked the mats, to give the rushes as food to the horses. The soldiers boiled the leather of their old cuirasses, caught rats, sparrows, and even eat the flesh of killed men. Gradually famine and sickness carried off nine-tenths of the garrison. The streets were strewn with decomposing corpses. At length there remained to the emperor Wu but four thousand men, so weakened by privations that they could scarcely hold themselves upright. — Revictualled, reinforced and well-informed, Ho-ching decided to make an end of things. He delivered the assault. Some traitors yielded to him a part of the rampart. Incapable of further resistance, the defenders fell back. — Notified that it was all up, the emperor Wu, who had taken to his bed because his strength was exhausted, did not even move. He sighed and said: I gained the throne, and I have lost it; what do you want done about it?.. Ho-ching having gone in to him, saluted him and sat down... Without changing countenance, the emperor said to him: It is now a long time that you have been carrying on the campaign! I understand how tired you must be. — Perspiring from emotion, Ho-ching left and went to salute the hereditary prince, who received him with the same coldness. — To reward his soldiers, Ho-ching allowed them to loot the city. He nominated himself Regent, ordered the provincial armies to be disbanded, and proclaimed an amnesty. Then he subjected the emperor Wu to a train of petty

persecutions, which exasperated the old man. Having fallen sick, he asked for a little mead. Ho-ching having refused to give it, he let himself die of hunger. Aged 86, he had occupied the throne for 48 years. His son Hsiao-kang succeeded him, and became the emperor Chien-wên. In 551, in the eighth month, Ho-ching dethroned him and put Hsiao-tung in his place. In the tenth month, he dethroned Hsiao-tung, and put himself on the throne. Then, for fear of being assassinated, he confined himself in the palace. That behaviour alienated from him the adventurers, who hoped to make fortunes through his favour. — In 552, a general uprising of the provincial governors against him. First they destroyed Ho-ching's fleet on the Blue River, his principal support. Then, beaten by Ch'ên Pa-hsien and Wang Sêng-pien, abandoned by his mercenaries, Ho-ching jumped into a boat and fled to the sea. He was just reaching it, when he was caught up with and killed by a son of his mortal enemy Yang-k'an. His body was sent to Chien-k'ang, his head was suspended at Chiang-ling. The people outraged the usurper's corpse in all manner of ways. Anyone who wished could eat some of it. His wife, a princess of the blood, who hated him, was pleased to eat her share. The king of Ch'i massacred Ho-ching's five sons, who had taken refuge with him. All their adherents submitted to him. — In the eleventh month of that year 551, Hsiao-i ascended the throne at Chiang-ling, and became the emperor Yüan. In 554, he was besieged by the Wei and betrayed by his people. He set fire to his valuable library, broke his sword and said: Goodbye to letters and arms!.. The Wei massacred him.] 梁書 Chap. 56.

About 550, Ho-hsün to his wife... [When I had to leave you to go on this mission, when parting we smiled, but I bore grief in my heart. I smell no longer the perfumes of our apartment, I see you no longer except in the mirror of my memory. My cither is mute. By night my heart is consumed like a solitary night-lamp. The waves of my sentiments are not yet still in the morning. They say that grief forgets itself. I affirm the opposite. The two leaves of one door form a whole; separated they are no longer anything. On the road, a day seems to me to last three years. I will say no more about it, but send you this to console myself.] 何遜.

Before 554. By Hsiao-i, emperor Yüan of the Liang, moral aphorisms... [A soft word warms more than down, a cutting word penetrates further than the iron of the lance. To comfort someone, is worth more than to give him gold or pearls, than making him hear the finest music. — One clear night allows one to see far, but not to read. A stormy day allows one to read, but not to see far. Every thing, every man, has thus good and bad sides. — Conduct should confirm one's words. A single bad action, renders useless all the fine discourses, because it ruins confidence. The word and conduct are one to the other as the hinge and the leaf of a door, each relies upon the other. — For the Sage, good fare is a poison, money an inauspicious thing. He does not forget that, when the moon is full, it begins to decrease. A prince should avoid four things: pride, display, luxury, thoughtless anger. — When birds meet, they peck each other; horned

animals butt each other; horses kick each other. Because these are animals without reason. It should not be nearly the same, among men who are reasonable. — If the air rises up to the azure, it is because it is light and free. One should disembarass oneself of the weights of terrestrial attachments. — To bleach a garment, the fuller, the block, and pressing. Suffering trains the superior man. — The Sage fears only three things: not knowing what to do, not being able to do, not having an opportunity to do. — After a cold autumn, winter is mild, after a rainy spring, the summer will be dry. It is because, neither heaven nor earth, can long sustain the same effort. Therefore man can do so still less. — The heaven being round, causes a uniform circular influence to descend on the universe. Received by the square earth, that influence becomes multiform. A single influence, diverse places and beings. — Since some ships have sunk, certain people have wished to proscribe ships. Since arms are sometimes used to commit crimes, certain people have wished to prohibit arms. No! Water and fire are harmful or useful, according to the use which is made of them. One should regulate the use. — Do not say, there is plenty of water in the sea, my house will not be burnt. The sea being distant, if a fire occurs at your house, its waters will not extinguish it. A weaker means, but one which one can use, is better. — Do not have your chicken guarded by a fox, nor your rats caught by an ox. One must know how to choose one's helpers according to their aptitudes. — Blowing lights, the fire, blowing extinguishes it. That depends on the manner. There is blow and blow. 金樓子.

About 570, answer of Ch'ên-hsüan to a relative... [I have received your letter. You find that I drink too much. It has been my happiness for more than fifty years. The older I grow, the more I keep to it. When I should no longer drink, what pleasure would I have? That displeases you. As for me, it pleases me. And then, I still drink quite moderately. Chou Pai-jên only awoke from his orgies after three days. Each time that Chêng K'ang-ch'êng (Chêng-hsüan) set to, he emptied three hundred goblets. And then, wine has not the same effect on everybody; it makes some intelligent and others mad, like water, which bears some ships and engulfs others. Finally, to drink without getting drunk, what good is that? As to his reputation, each man has his own desires. As for me, my desire, is that, after my death, they inscribe on my tombstone, these words: 'Tomb of the drinker Ch'ên-hsüan.' That being so, I do not see why I should alter my habits. You love being sober, I love being drunk. I do not see what more I can add.] 陳暄.

About 570, Liu-chou, moral sentences... [The body is the vessel of life. The heart governs the body, and the soul is like a jewel set in the heart. When it is peaceful, the heart is calm, the body is in good health. When it is roused, the heart is agitated, the body is unwell. Therefore the health of the body depends upon the soul. It is peace which nourishes the soul; purity and emptiness quiet the heart. Those are happy and auspicious things. — To reflect one's face, one stands opposite a clean mirror or still water. What is not pure and calm, does not

re flect. A little  rst, some wrinkles, are enough to prevent the formation of an image. Thus it is with the heart. Every passion, the least emotion, is enough to prevent exact perception. The passions also wound the life. Can a target onto which ten thousand arrows have been shot remain undamaged? In the same way, can a life which passionate emotions have ceaselessly wounded, remain safe?.. The emotions are to nature what smoke and ice are to fire and water. Smoke comes from the fire and covers its splendour, ice is produced by water and takes its movement away from it. The denser the smoke, the thicker the ice, the intenser are the destructive effects. The wind agitates the forest, the earth soils the water; the passions have the same effect on the soul. They gnaw it, as certain larvae gnaw trees. With what care does one protect one's skin from the stings of wasps and scorpions, even those of mosquitoes. And one does nothing to preserve oneself from the preoccupations and cares, which come into being as one turns and returns on one's couch during insomnia, wearing out one's body and one's life. One guards one's domestic animals, and allows one's thoughts to run wild. Is all that reasonable?.. It is the passions which cause people to err in the distinction between good and bad, the profitable and the injurious. Choices made in calmness are good; those made in trouble go awry. Every go-between lies as much as she can, and thus induces her clients to conclude unfortunate transactions. The deceitful reflection of fascinating objects, has the same effect on the heart. To resolve rightly, one must be without preconceived desire, cold and neutral. If one becomes incensed and makes up one's mind on the spot, one will not choose rightly afterwards. — To live tranquilly to the end of one's days, one must moreover hide one's qualities, and not display them, for fear of being exploited or envied. The king-fisher attracts his own death, when he spreads out his fine feathers; the tortoise likewise, when it shows its fine carapace. The rock containing cinnabar or jade, is crushed by those who covet its precious substances. Whereas all common things, not enviable, are left in peace. Enmity watches every piece of good fortune, jealousy seeks to extinguish all glory. Live in your home surrounding yourself with a thick shadow, in this way you can live calmly and happily. They steal from the silkworm the thread it spins; the oyster keeps its pearl in its closed shell.) 劉子.

In 588... ! Ch' n Shu-pao, the emperor Ho-chou of the Ch' n dynasty, was a debauchee. On three artificial hills, raised in the middle of a large park decorated with rockeries and fish-ponds, he had three palaces built, of the rarest and most costly materials. The emperor lived in one of those palaces. His chief favourite, the famous Chang Li-hua, lived in the second. A lady K'ung lived in the third. All affairs first passed through the hands of the eunuchs, and then were discussed by the emperor with his wives. The functionaries had to pay the eunuchs and these ladies, in order that their memorials might be taken into consideration. — With such morals, the emperor was not devout. Each time he had to sacrifice to Heaven, he was seized with an illness for the occasion, and dispensed with that duty. The censor Fu-tsai having reprimanded him, he had him imprisoned. From the depths of his prison, the censor addressed to him the following rebuke: A prince ought

respectfully to serve the Sovereign on high, and love his people paternally. He ought to be sober and chaste. He ought to keep flatterers far from him. He ought to rise before daylight, and apply himself to his duties to the point of forgetting the hours for meals. A prince of that kind would be happy, and would transmit his throne to his descendants. Now you do just the opposite. Drunkard and debauchee, you do not even venerate the great Spirits of the mound (Heaven) and of the temple (Ancestors). You practise the superstitions of your wives. You are surrounded by nobodies. It is the eunuchs who rule. These people detest officers of integrity and despise the people. Your subjects exhaust themselves for the foolish expenditure of your harem and your stables. At the end of their resources, some emigrate, others die in poverty. Waste has emptied your treasury. The Spirits hate you, the people curse you. I fear that misfortune will happen to you sooner or later. — This document put the emperor in a great rage. When he was somewhat calmer, he sent to ask Fu-tsai if he was able to change his opinion regarding him. The censor having replied in the negative, he ordered him to commit suicide. — Informed of the general discontent in the empire, Yang-chien king of Sui considered the occasion favourable to substitute himself for the Ch'ên. He drew up and sent throughout the empire a manifesto in the ancient style, summing up the sins of Ch'ên Shu-pao, his immorality, his prodigality, his injustices, his impiety, etc. In the tenth month, he put in the field 518 thousand men. His usual evil counsellors assured Ch'ên Shu-pao that there was no danger, the Blue River being a ditch which the Sui could not fly across. On the first day of the year 589, whilst at Chien-k'ang they were wishing the emperor a happy new year, taking advantage of a thick mist, the Sui crossed the River, not flying, but in boats. Finding neither preparations nor resistance, they went straight into the capital. The emperor had hidden himself, with his two favourites, in a dry cistern. They drew them out. The emperor was taken as a prisoner to Yang-chien, who presented him to the ancestors in the old style. Then, seated on the throne, he delivered to the prostrate emperor a very humiliating reprimand. Finally he granted him the favour of living and assigned him some revenues. The numerous princes of the blood all had their lives spared; but, in order to prevent conspiracies, Yang-chien sent them to live in the border provinces. — The empire being restored and China being again united under a single sceptre, Yang-chien promulgated the following edict of pacification: «Let all war cease! Let all arms be destroyed! Let the people apply themselves to study!» 陳書 Chap. 6.

Fourth Period.

Merry China.

Thirteenth Lesson.

The 隋 Sui, 589-617. — Accession of the 唐 Tang, 618.

Summary of events. — The Sui dynasty included only two sovereigns. Since both persecuted the Confucianists and favoured the Buddhists, the Scholars have blackened them to the best of their ability. Their methods might perhaps be open to revision, but the documents no longer exist.

楊堅 Yang-chien, having become the emperor 文 Wên, reigned from 589 to 604. Ch'ang-an again became the capital. The penal code was simplified and modified. But being credulous and hasty, Yang-chien ill-treated his officers. Several of them, and some of the most deserving, perished miserably. — He also committed a great fault, by degrading as a result of the slanders of the empress, a Tongus, his heir presumptive Yang-yung, a very good prince, whom he replaced by the fatidical 楊廣 Yang-kuang. — In 601, an enquiry having shown that the people of the empire were all Buddhist, Yang-chien by a single stroke, caused to be closed, as useless, all the Confucianist schools, with the exception of a single one, the palace school, the pupils of which were reduced to 70, just what were necessary to recruit the official Annalists. The Scholars have always maintained that, for that act, Yang-chien is to be placed on the same level as the First Emperor of the Ch'in. — In 604, Yang-chien died. All the historians impute his death to the prince imperial Yang-kuang, who considered that his father was lasting too long. This was the emperor 楊 Yang, 605 to 618. His first act was to suppress his brother Yang-yung.

Parricide and fratricide, the emperor Yang could not conveniently reign at Ch'ang-an, the theatre of his crimes. He transported the capital to Lo-yang, where he had a fairy palace built for him. Then, having re-established the net-work of river communications which existed up to the year 221, imitating Ts'ao-p'ei of the Wei (San-kuo), he started his aquatic circuits from Lo-yang to Chiang-tu on the Blue River. — In 607, an imperial excursion beyond the Great Wall, into the present Ordous contry, to visit a friendly Turkish khan. — In 609, an imperial excursion to the North-West, into the recently submitted Tangut. The emperor having delayed too long, on the return half of his escort perished in a snow-storm. — In 612, the first expedition against Corea. The emperor as chief commanded an army of one million one hundred and thirty thousand soldiers, followed by a train at least as numerous. The Chinese laid siege to 遼陽 Liao-yang. A body of 350 thousand men who had crossed the Ya-lu river, was annihilated by the Coreans; of them there returned 2,700 fugitives. The emperor raised the siege of Liao-yang and returned non-plussed. — In 613, another imperial expedition against Corea,

and another siege of Liao-yang. The rebellion of a prince of the blood obliged the emperor to return in hot haste. — In 614, the third imperial expedition against Korea. It was about to turn out badly, like the two preceding ones, when the exhausted Koreans themselves asked for peace, which was eagerly granted them. The emperor saved his dignity, nothing more. — In 615, a tour of the emperor in the North. This was nearly fatal for him. An avalanche of Turkish cavalry, obliged him to shut himself up in the fortress of Yen-mên, with the 150 thousand persons of his escort. The town was about to be taken, when the news of an incursion of the Uigurs obliged the khan to raise the siege. — The taste of the emperor for overstepping his frontiers being chilled by these adventures, his taste for processioning in boats revived. His river fleet had been burnt at the time of the 613 rebellion. He had a new one constructed, and left toward the end of 616 for Chiang-tu, in spite of all his counsellors, who predicted that he was going to his destruction. — At the beginning of the year 617, urged by his son Li Shih-min, 李淵 Li-yüan, duke of 唐 T'ang, governor of the valley of the 汾 Fèn, rose in revolt, took Ch'ang-an, made himself king of T'ang and declared the emperor Yang dethroned. The latter, still at Chiang-tu, gave himself up without restraint and without shame to drunkenness and debauchery. When they learnt that the North no longer recognized him, the officers said to each other: Heaven has rejected the Sui; let us do our own business... They invaded the palace, strangled the emperor and massacred all his relatives. On the 12 June 618, Li-yüan proclaimed himself first emperor of the T'ang dynasty. — Before becoming viable, this new dynasty had to pass through a grave family crisis. Li-yüan was narrow and irresolute. His son 李世民 Li Shih-min had done everything. His two brothers, one elder and the other younger, jealous of him, tried to assassinate him. His father only protected him slackly. The dynasty began to sway. Forced by his officers, either to do justice to himself or be abandoned by them, Li Shih-min killed his elder brother with his own hand, while his aide-de camp despatched his younger brother. To avoid future revenge, the families of the two princes were completely exterminated. The army and the people acclaimed Li Shih-min. His father the emperor prudently abdicated in 626. The history calls him 高祖 Kao-tsu, the noble ancestor. Li Shih-min became the emperor 太宗 T'ai-tsung, 627 to 649.



Religions and doctrines. Official cult... It continued, under the Sui, although the two emperors of that dynasty, and almost all their subjects were Buddhists. The official hymnal was recast, according to custom, by Niu-hung (*Sui-shu*, Chaps. 13 to 15). — **Confucism...** About 580, Yen Chih-t'ui wrote for his friends his moral instructions *Yen-shih chia-hsün*. This small work portrays the epoch. A Confucist, the author does not disdain to employ to prove his theses, Buddhist anecdotes; he uses, to maintain his health, Taoist formulas; etc. See further on (prose) some fragments of this singular eclecticism, quite different from the fierce intolerance of the Scholars of former times.

Buddhism. — Under the Sui there was born the first Chinese Buddhist school, the school of 天台 T'ien-t'ai, founded by the Chinese monk

智顗 Chih-k'ai, who died in 597. An ingenious syncretism, which was to bring the whole world into harmony. The true *hīnayāna* fideist Buddhism, the false *mahāyāna* idealist Buddhism, and the phenomenist lucubrations of *Nāgarjuna* and others, all was accepted by that school as the word of Buddha, preached to three degrees of listeners... the *hīnayāna* to the vulgar souls, the *mahāyāna* to the enlightened souls; the phenomenism, the true esoteric doctrine of Buddha according to Chih-k'ai, to the illuminated. Since, as a result of this theory, the *T'ien-t'ai* admitted Buddhist writings of every shade, they had vast libraries and copied much. — Chih-k'ai composed immense works, for example the *Ma-ha chih-kuan*, the philosophy of his system, in 594. Some of his writings are shorter and more practical (see his entry). He took much trouble to prove that Amidism also entered into his system, for that religion was then very flourishing and had numerous adepts. — Two other Chinese Buddhist monks wrote much under the Sui. They were Chi-tsang and Hui-yüan. They applied themselves especially, by order, to expose the *madhyamika* system, a didactic nihilism, of recent importation. Both wrote also on Amidism. — Finally, in 594, the monk Fa-ching published a good catalogue of Chinese Buddhist books, 2,257 works, of which more than 400 have since been lost. The title is *Sui chung-ching mu-lu*. — See H.B.O. L. 64.



Astronomy, calendar, mathematics. — The first calendar of the Sui was made in 584, by the Taoist monk Chang-pin (who must not be confounded with a homonym of the fourth century). — Then, a struggle between two calculators, one empiricist and one periodicist. To accommodate them, the emperor convoked, in 600, a congress of 天下歷算之士 all the mathematicians of the empire. Labour lost. Each retained his opinion and made his calendar. Liu-ch'ao the empiricist made that of 604, which has been preserved to us; Chang Chou-hsüan the periodicist made the calendar of 608. See the *Sui-shu*, Chaps 16 to 18.

The Bibliography of the Sui (*Sui Ching-chi-chih*, Chap. 34 fol. 10), has preserved to us the following important notes: 婆羅門天文經二十一卷 婆羅門捨伽人所說 Brahmanic astronomy, 21 books, by the Brahman Shè (a Chinesified name). — 婆羅門竭伽仙人天文說三十卷 thirty books of astronomical dissertations by the Brahman Chieh-chia. — 婆羅門天文一卷 Brahmanic astronomy, a single book; a résumé probably. — Indian astronomy was thus well known in China before the year 600. — As much must be said regarding Indian mathematics in general, for the same catalogue enumerates the following works: 婆羅門算法 methods of Brahmanic calculation, three books. — 婆羅門陰陽算歷 Brahmanic method of calculating times, one book. — 婆羅門算經 Brahmanic treatise on mathematics, three books. — When were these books lost?.. About 1610, the catalogue of Chiao-hung (see *Ming Chiao-hung Ching-chi chih*) still cites them. But precisely Chiao-hung has been reproached with having omitted, in his catalogue, to erase those defunct.

Astrology, divination, prognostication. — These branches were not neglected under the Sui, Chaps. 19 to 23 of the *Sui-shu* prove it. — Further, about 610, there is the treatise on prognostication *Wu-hsing ta-i* by Hsiao-chi.

History and geography. — The Sui did not produce any history. But the *Sui-shu*, Chaps. 29 to 31, contain a good geography of the China of that time. Chaps. 81 to 84 include important historical and geographical documents on the neighbouring peoples of China, especially on those of Tarim. The works of the explorer 裴矩 P'ei-chü, director of foreign commerce in 607, were probably used in drawing them up.

Government, administration, code. — The emperor Wên of the Sui was a good administrator. In 589, he simplified and modified the penal code. That code, punishments, redemptions, etc., has been preserved to us in Chap. 25 of the *Sui-shu*, preceded by a good history of the Chinese codes under the preceding dynasties. The work of Niu-hung and Li Tê-lin probably. See the entry *Sui hsing-fa-chih*. — In the *Sui-shu*, Chaps. 6 to 12, long dissertations on the rites; and, Chaps. 26 to 28, on the offices and prerogatives of the functionaries. — Chapter 24 is devoted to political economy. A very interesting treatise, full of matter, preceded by a good résumé of the material under the preceding dynasties.

Bibliography. — The Sui have bequeathed to us a precious Catalogue of the literature existing in their time, the first which has survived since the Catalogue of the Han of the year 6 B.C. It was finished about 610. Chaps. 32 to 35 of the *Sui-shu*. See the entry *Su Ching-chi-chih*.

Philology. — From the Sui dates also the first dictionary of rhymes, which served as the base of all which came after. The work of Lu Fa-yen, after 580. See the entry *Ch'ieh-yün*.

Medicine. — Only two or three names to be mentioned. — Hu Chih-ts'ang made predictions according to the pulse, in the ancient fashion. — Mu Chün-hsi cured the emperor of excessive heat caused by a philtre, by enveloping him in ice. — Ch'ao Yüan-fang, a court doctor, wrote a treatise on etiology. See the entries.

Music. — The emperor Wên had a mania for music. He desired absolutely that the gamut should have eight notes, instead of seven. Hence (after 589) the long musical theory inserted in the *Sui-shu*, Chaps. 13 to 15.

Painting. — A note informs us that among the court painters, there were at least two Hindus. The art of the Sui was especially Buddhist. Decoration of temples, painting of statues modelled in earth or sculptured in wood, painting of religious scenes, apotheoses. Few names of note: Chan Tzū-ch'ien, Tung Pai-jên, Chêng Fa-shih, Sun Chang-tzū... that is nearly all.



Poetry. — Little that was original. Many remade verses. — Niu-hung recast the hymnal of the dynasty, a fairly pretty production. — Lu Ssü-tao, Hsüeh Tao-hêng, Hsin Tê-yüan, made or remade the official chants, which however are poor. — Li Tê-lin and Yang-so made some readable verses, but very few.

Here are two specimens of Sui hymns.

In verses of four characters, to Heaven :

The violet palace (quadrilateral of the Great Bear) shines.
There resides, invisible and mysterious, the Supreme One,
Who turns his looks down toward the earth.

O noble and elevated Supreme Heaven,
here laid in a line are the stones (lapis-lazuli) that we offer you,
here are the victims immolated for you.

See all these ministers,
the music and the banners.
Look down upon the stones of your colour.

Let the smoke of the sacrifice rise toward you.
Give us happiness,
for these evidences of veneration.

In verses of three characters, to the celestial and terrestrial Genii:

With moved heart,
let us fix the space,
in sincere hope,
with respectful sentiments.

Coming out of the mysterious,
the Genii descend invisible.
With veneration, the emperor
and his ministers raise their eyes toward them.

We have done all that can be done
to open the way to the Genii,
to cause these transcendent intelligences to come,
to regale them with respect,
after having evoked them in the azure heights,
and in the dark depths.

By 李德林 Li Tê-lin. The cypress.

Provided that its root lives, it matters little that its top dies.
It reflects itself always in the lotus-pond.
The winter cold does not alter its verdure.
With years, at the very most it will lose some branches.

The rain of heaven moistens it in vain.
 The winds of space shake it in vain.
 It loves the hoar-frost and snow.
 A constant heart never changes. 咏松樹.

By 楊素 Yang-so, to a friend whom a mission has just taken far away.

Full of emotion, I cannot sleep.
 I think on the capital I have left.
 I sit and place my cither on my knees.
 I pour myself out some wine and think of my friend.

I thought of him when the spring spread its perfumes,
 I think of him now that the autumn wind blows.
 Every day I see the flowers fall.
 Each night I see the changing moon.

From viewing the moon, there remains the memory of its light;
 From the sight of flowers, there remains the souvenir of their perfume.
 For us both, for our relations of former times,
 there remains only to think one of the other. 贈薛內史.

Death-chant of the officer 鄭頴 Chêng-t'ing who had become a monk, and who had been condemned to death on that account as a deserter.

After the dream of life, here comes the dream of death.
 The worst illusion, is to believe that one exists.
 Why should I desire to be reborn a man with a new body,
 since there are in reality neither men nor bodies. 臨終詩.

Death-chant of a woman of the harem of the emperor Yang (he had several thousands of them), before her suicide.

Day by day, I have awaited the morrow.
 It is now eight years that I sigh for the hour of favour.
 What a solitary and sad life is mine,
 the day among strangers, the night alone.

I was chosen for the harem, because I was beautiful.
 Why has destiny willed that I remain unknown by the emperor?
 To live thus a recluse, I was taken away from my family.
 Ah! if only I had wings to fly over the walls!

Without doubt existence is a precious thing;
 but to live thus, no, that is impossible.
 Everything in me revolts. I must make an end of it.
 It is better to descend to the dark abode. 自傷.

Prose. — The Sui dynasty not having lasted for twenty years, but few writers properly belong to it. Some, who ended under the Sui, belong to the preceding epoch. Others, who began under the Sui, belong to the following epoch. Here are the names of those who are counted as Sui: Lu Ssü-tao and Hsin Tè-yüan, about 585, ordinary style. — Li Tè-jin, died in 590, legist, sober and precise style. — Wei-tan and Wang-shao, about 290, ordinary. — Hsüeh Tao-hêng and P'an-hui, about 595, ordinary. — Hsü Shan-hsin, in 600, erudite, bibliographer. — Yang-so, died in 606, good style. — Yü Shih-chi, died in 618, ordinary. — See the entries.

[The prince imperial Yang-kuang considered that his father was living too long. He had his image carved, tied his hands, pierced his heart, and then buried him (casting a spell). In 604, the emperor fell sick. Sighing he bid his officers farewell. His favourite wife Ch'ên Hsüan-hua served him affectionately. The prince imperial took up his residence at the palace, to await events. One morning, the dame Hsüan-hua who had watched throughout the night, on returning to her apartment to arrange her toilet, met the prince who said some improper words to her, and had to escape from his hands. She re-entered the death chamber, still quite affected. What is the matter with you? the emperor asked her... She told him what had just happened... Indignant, Yang-chien struck the side of his bed and said: I have brought up a brute... Then he ordered Yang-yung (the former prince imperial whom he had degraded) to be brought in. Yang-kuang stopped the messenger, made everybody go out, and charged a certain Chang-hêng to wait upon his father (to finish him). The moment after that man entered his chamber, Yang-chien expired... Before the evening of that day, Yang-kuang had a small casket sent to the dame Hsüan-hua. She thought at first it was the poison with which she would have to commit suicide. When she had opened it, she found in it a declaration of love. She was about to protest, when her servants adjured her not to destroy them with herself. She accordingly accepted and was espoused that same night... On the following day, official announcement of the decease, and accession of Yang-kuang. Immediately, on an order supposed to have emanated from his deceased father, the new emperor commanded his brother Yang-yung to commit suicide. — Several years later, Chang-hêng went mad. He cried out without ceasing: Although I did it for another, what I did deserves death... The emperor had him decapitated.] 隋書 Chap. 2.

[The emperor had a new palace built for himself at Lo-yang. They raised, for this work, more than two million men. Then he drew to his new capital all the great merchants of the empire. He also had a collection made of the rare materials, all the curious objects, for the ornamentation of his palace and his park. This park was two hundred *li* (120 kilometers) in circumference. It contained an artificial lake of ten *li*, from which emerged the three Isles of the Immortals a hundred feet in height, covered with magnificent pavilions. All along the river which fed the lake, the emperor had sixteen villas built for his favoured wives. All that could be imagined in the way of luxury, was lavished on those dwellings and the gardens which surrounded them. In autumn, when the leaves were falling, they garnished the trees and the shrubs, with leaves and flowers of cloth and

paper. The lake was also ornamented with artificial lotuses, which were changed when their colour faded. The emperor's pleasure was to navigate the lake, or run in the park, by moonlight, with a band of several thousands of girls, making verses and singing songs.

The emperor caused to be constructed a fleet of dragon-boats, and thousands of transport junks. The river ways which the imperial cortège had to follow were lined with a tow-path. Forty palaces were built at equal distances along the route from Lo-yang to Chiang-tu, to serve as resting-places for the court. Eleven hundred thousand men were requisitioned for these works. Almost half died from the exertion. — In 605, the first voyage of the emperor to the Blue River. He went on a dragon-boat with four decks, 45 feet in height, and 200 feet long. On the upper deck, were the throne hall and the emperor's apartments. Underneath there were 120 luxuriously ornamented rooms (the harem). The lower decks were set aside for the attendants. The empress went on a similar boat. Thousands of junks carried the princes and princesses of the blood, the great officers, the eunuchs and the serving women, some bonzes and *tao-shih*, and finally the ambassadors or residents from foreign nations. This fleet was hauled by 80 thousand men, clothed in coloured uniforms. The imperial guard had also its junks. A row of horsemen marched, on both sides of the water, at the height of the boats. In all, the imperial procession covered, on the river, a length of 200 *li*. Within a radius of 500 *li*, on both banks, the mandarins had to bring the necessary victuals. The voyage lasted two months. To enjoy his leisure time, the emperor occupied himself with the costumes of the court, and conceived how to ornament the dresses of his ladies with feathers. The return took place at the beginning of the year 606. Triumphant entry into Lo-yang, and amnesty for the whole empire. Following up his exploits as dressmaker, the emperor had all his high officials dressed in violet, the lower ones in red, the petty officers in green, the people in white, the merchants in black, the soldiers in yellow.] 隋書 Chap. 3.

In 617, when the news that Li-yüan had declared that the emperor Yang had forfeited the throne reached Chiang-tu, Yü-wên chih-chi said to Ssü-ma tê-k'an: Seeing the turn which things are taking, Heaven has rejected the Sui. It is the moment to carry on our own affairs... They spoke about it to Yü-wên hua-chi, chih-chi's brother. The latter first broke out into a profuse perspiration, and then allowed himself to be nominated general-in-chief. These officers won over others. Soon the whole of the emperor's suite was on their side. One night they gathered their men together. At dawn, Ssü-ma tê-k'an presented himself at the entrance to the palace. The officer on guard was killed at his post, and the conspirators then invaded the interior. The emperor had disguised and hidden himself in an isolated pavilion. A woman of the harem betrayed him. Sword in hand, Hu hsing-ta drew him from his hiding-place, and presented him to Ssü-ma tê-k'an... Was it worth while to bring me this animal alive? said the latter... What crime have I committed? asked the emperor... You have ruined the empire, been slack, self-indulgent, governed badly, and put your subjects to death, cried Ma wên-chü, an ex-chief of brigands, and you ask what crime you have committed?.. I have ill-treated the people, I admit, said the emperor; but you others, I have always treated very well. Who is your chief?.. There is no chief, said the conspirators; we are the

empire... During that scene, the beloved child of the emperor had clung to his father weeping. P'ei ch'ien-t'ung cut off his head. The child's blood spurted on to his father's robe. P'ei ch'ien-t'ung was about to strike the emperor, when the latter said: Allow me to poison myself... No, said the conspirators; and they had him strangled by Hu hsing-ta. They then massacred all his relatives, except Yang-hao, whom they nominated emperor, for form's sake. In 618, Yü-wên hua-chi assassinated him. — At Lo-yang, the general Wang shih-ch'ung had made prince Yang-t'ung emperor. He poisoned him in 619. — Thus the Yang of Sui became extinct.]
 隋書 Chaps. 4 and 5.

Fragments of the 顏氏家訓 *Yen-shih chia-hsün*, about 580... [That the divinatory processes, the tortoise and the milfoil, are efficacious, is indubitable; but they are only efficacious in the hands of Sages. The diviners of our day are generally not worth much. The majority are ignorant of their art. Sometimes they divine correctly, but that is by chance. Good diviners have always been scarce. Among the historical diviners, there have been only three or four who have been generally recognized as such; and further it is singular that they lived unhappily and ended tragically. Good and bad fortune are real things, but the art of the diviner is very complicated. The diviners by profession, whom the common people consult, do not understand anything about it.

What they relate about the Genii, and about the possibility of attaining to immortality, cannot be absolute invention, but does not invalidate our maxim «that Heaven is the master of life.» Many men curtail their life, by the way in which they live; so much the worse for them. But to try to prolong life by alchemical processes, is very difficult and too costly. Then, after all, it is best to maintain one's vital spirit, by temperance and peace. There are also substances and formulae, which, if they do not confer immortality, at least prolong life. Thus one of my friends, who daily ate some sophora seeds, read the smallest writing without spectacles and had black hair at 70 years of age. I myself was healed of an inveterate toothache by snapping my jaws together three hundred times every morning as Pao-p'u-tzū (a Taoist) advises. These are insignificant advantages, you will say. Yes, but without danger; whereas the drug of immortality badly prepared, has poisoned and killed many people.

People discuss much, and each school has its theses. After all, what is of use, is to have a conviction, no manner in what way obtained. More things are known now, than in the time of Yao, Shun, Chou-kung, and Confucius. After sorting out what is serious and what not, there remains at the bottom a truth common to the various schools. The precepts of the Buddhists and those of Confucius are identical in diverse enunciations. Everybody is agreed as to what is good or bad, although the demonstrations vary according to the sects. As to sanction, retribution after death, the Buddhists are very precise, but the Confucianists dare not affirm anything. One cannot know, say these latter. But does one know what is higher than the clouds? does one know what is in the depths whence the rivers spring? What a number of things one does not know! The Buddhist doctrine which explains every-

thing which happens in this world, by debts contracted in previous existences, is not proved, but is very specious. Some well-established stories seem to confirm it. Thus, under the Liang, the man who coated his hair with white of egg to give it a lustre, and who, at his death, began to cackle, a sign that he was being reborn as a chicken... And quite recently that Liu of Chiang-ling, the fisher of eels, to whom a son was born having an eel's head... And that Wang-k'o of Yung-chia, who having bought a lamb, ordered it to be killed. The lamb prostrated itself before him, and then hid itself under his robe. He had it killed nevertheless, and was about to eat it. At the first mouthful, he was seized with terrible pains, bleated lamentably and died... And there are numerous stories of the same kind.]

顏之推

The 唐 T'ang dynasty, 620 to 906.

Summary of events. — Three words sum up the dynasty: luxury, frivolity, libertinage. These vices drew upon it immense misfortunes. — 李世民 Li Shih-mín who had become the emperor 太宗 T'ai-tsung, 627 to 649, first made parade of Confucian principles, which caused the Scholars to pardon the way in which he had obtained the power. He succeeded in making himself extremely popular, and remained so down to the present day. Ch'ang-an again became the capital. Renewal of the constitution of the Han. Simplification and mitigation of the Code. Complete edition, with commentaries, of the Confucian Canonicals. Relations with Annam and Cochinchina, with Corea and Japan, with the peoples of Tarim and Tibet, with India, with the Turks, Persians, and Arabs. Importation and implantation into China, of Mazdeism, Nestorianism, and Islamism. The emperor who was acquainted with so many cults, who patronized all to please the peoples, did not practise any. He was sentimental, superstitious, ate, drank, and had many wives; loved the splendour which the concourse of foreigners at his court gave to his reign. There is no glorious or simply notable deed to be quoted. The campaign of the year 645 against Corea, was a fiasco. The emperor died of dysentery, in 649, at the age of 53 years. A son aged 22 years who succeeded him, became the emperor 高宗 Kao-tsung, 650 to 683.

The salient fact of this reign, is the fortune of the famous 武后 empress Wu, so decried by the historians. Firstly concubine of the emperor T'ai-tsung, she then became the wife of his son Kao-tsung. Her diabolical intrigues began in 654. For love of her, the emperor transferred the capital to Lo-yang. In 656, her eldest son was nominated heir presumptive. This young man having taken the part of his father against his mother, the latter poisoned him herself in 675, and replaced him by her second son. — A certain number of military expeditions were made in all directions, unconnected and without results. They delivered China from myriads of scoundrels whom nobody regretted, and brought to the generals loot and honours. — The emperor had headaches, vertigo and syncope, from the year 660. The historians insinuate that the empress slowly poisoned him. In 683 he died.

The second son of the empress Wu, 中宗 Chung-tsung having ascended the throne, was almost immediately dethroned and shut up by his mother, who for form's sake replaced him by her third son 睿宗 Jui-tsung. She ruled alone. Her object was to snatch the empire from the T'ang, to give it to her own family Wu. She put Wu's in all the high offices. Numerous princes of the blood of the T'ang, were executed by her order, on diverse pretexts. In 690, she took the title of *emperor*, and then gave herself over to arrant follies, ritual and other. — In 694, Manicheism, brought from Persia, was implanted in China. — However the empress aged. In 704, being ill, she had to take to her bed, served and watched by two favourite eunuchs. In 705, the officers of the guard freed Chung-tsung and set him on the throne. He forced his mother to abdicate, and then shut her up as she had shut him up. She died of ennui a few months after, aged 82 years.

The emperor Chung-tsung appears to have been an absolute nonentity. Having only just escaped from the clutches of his mother, he fell into those of his wife, the ambitious empress 韋 Wei, who aspired to imitate her mother-in-law. Moreover she behaved badly. Fearing to be punished for her misdeeds, in 710, in the sixth month, she prepared for her husband a cake from which he died. She then wished to place on the throne her sixteen year old son. — However the emperor Jui-tsung, younger brother of Chung-tsung, was still alive. He had a son named 李隆基 Li Lung-chi, a brave and determined man, who resolved not to allow the empress Wei time to become a second Wu-hou. One fine night he harangued the palace guard, won them over, penetrated into the empress's apartments, killed her, had her corpse thrown out on the market-place, massacred all her family, and then put his father Jui-tsung back on the throne. As much a nonentity as Chung-tsung, in 712 Jui-tsung abdicated in favour of his son Li Lung-chi, who became the emperor 玄宗 Hsüan-tsung, 713 to 755.

Imbecility always follows licentiousness. If this truth still needed proof, the history of the T'ang would be enough to demonstrate it. — Brave and enterprising in his youth, at first with fairly good connexions, in 734 the emperor Hsüan put his confidence in 李林甫 Li Lin-fu, a cunning and perverse politician. During more than twenty years, this wicked man gratified all his evil propensities, and stifled all his good inclinations. He ruled the emperor, says the history, through the palace eunuchs and the women of the harem. In 736, the court was moved back to Ch'ang-an. In 737, the minister succeeded, through his calumnies, in getting three of the emperor's sons condemned to death and then the prince-imperial who embarrassed him. — In 741, the emperor became a Taoist. That farniente religion ended by annulling him. — I have said above, that the emperor Kao-tsung had married one of his father's concubines. In 745, Hsüan-tsung married the concubine of one of his sons, who became the famous 楊貴妃 Yang Kueifei. Li Lin-fu having died in 752, 楊國忠 Yang Kuo-chung, the favourite's brother, replaced him as Mayor of the palace. — In 755, the rebellion of 安祿山 An-lu-shan, the governor of the North-East provinces, of Turkish origin. Reduced to flight, the emperor took refuge at 成都 Ch'êng-tu, after having practically abdicated in favour of his designated heir the prince 亨 Hêng, whom the history calls 肅宗 the emperor Su from the year 756 on. Having retired to the North-West, the emperor Su awaited the armies of the allied Barbarians. — However An-lu-shan had taken and pillaged the two capitals Lo-yang and Ch'ang-an. Fortunately for the T'ang, he was assassinated in 757, and replaced by an incapable son. When the allied troops had arrived, the emperor Su with them recaptured the two capitals. The emperor Hsüan having come back, formally abdicated. A good many years still were required to reconquer the provinces seized by An-lu-shan; and there resulted for China, from its rescue by the Barbarians, a very onerous bondage. The history states that this war, the starting-point of China's decadence, cost the empire 36 million men, almost three-quarters of its population. — In 762, the two emperors Hsüan and Su died of sickness. A son of the emperor Su ascended the throne, and was the emperor 代宗 Tai-tsung, 763 to 779.

This reign was entirely consumed in exterminating the remainder of the rebels, and in keeping back the Barbarians. Bled white, the empire was at such a

pass that, in 763, a band of Tanguts pillaged the capital, Ch'ang-an, with impunity. In 765, the Ouigours, although related to the imperial family, were about to do the same, when kind words appeased them. Broken-hearted with so many misfortunes, the emperor Tai sought consolation in Buddhism, and made himself the patron of the celebrated Indian monk 不空 Amogha, a Tantrist (HBO. L. 63). The Ouigour nation having become officially manichean, the emperor was compelled to permit his dear allies to build numerous temples of that sect in China. — The real saviour of the T'ang dynasty, under the two reigns of the emperors Su and Tai, was the brave and upright general 郭子儀 Kuo Tzū-i. The emperor Tai when dying nominated him tutor to his son, who was 德宗 the emperor Tê, 780 to 804.

Under this reign, incessant revolts of governors anxious for the throne. The emperor had to flee in 783, and again in 784. The empire only owed its safety to the fact that the rebels destroyed each other. The son of the emperor Tê, a nervous wreck, only reigned a few months, and yielded the throne to his son 憲宗 the emperor Hsien, 806 to 820. The revolts of the governors began again and worse than before. It was under this reign that the famous scholar 韓愈 Hau-yü composed his speeches against Buddhism. The emperor died, poisoned by a drug from which he hoped for immortality. His son 穆宗 the emperor Mu, 821 to 824, had the same fate. 敬宗 the emperor Ching, a debauchee, was assassinated. Under 文宗 the emperor Wên, 827 to 840, the eunuchs ruled. In 842, the Kirghis put an end to the power of the Ouigours, who had protected and molested the T'ang for so long. — To the emperor Wên succeeded his brother 武宗 the emperor Wu, 841 to 846. The latter, a fervent Taoist, began, in 843, by proscribing Manicheism, formerly propagated in China by the Ouigours. In 845, he gave Buddhism the most terrible blow it had ever had in China. The same blow exterminated Mazdeism and Nestorianism. In 846 the emperor died from a drug which was to bring him immortality. A son of the emperor Hsien, 宣宗 the emperor Hsüan who succeeded him, 847 to 859, hastened to restore life and liberty to Buddhism. Then he also having become a Taoist, tried the drug and died from it. His son aged 17 years became 懿宗 the emperor I, 860 to 873. The latter was a Buddhist, and so pious that he had no time to govern. In 873 he sent to fetch the famous relic of Buddha, formerly venerated by his grandfather the emperor Hsien. When I have seen it, he said, I will willingly die. They brought it to him. He died two months later. The historians sneer at him. — A child of 12 years succeeded him, and became the poor 僖宗 emperor Hsi, 874 to 888. The eunuchs ruled. Revolts everywhere. In 876, first appearance of the terrible brigand 黃巢 Huang-ch'ao. He first ravaged the Southern provinces, took Canton, then a great international port, where 120 thousand Musulmans, Jews, Christians and Mazdeans, perished. Then, from the year 880, he systematically ransacked the Northern provinces. As before the emperor Hsüan had done, the emperor Hsi had to flee to Ch'êng-tu. Huang-ch'ao took the two capitals Lo-yang and Ch'ang-an, and massacred all the princes of the imperial family he could capture. In 882, 朱溫 Chu-wên, a common brigand, a petty chief in Huang-ch'ao's bands, abandoned him and passed over to the T'ang. A Turkish officer 李克用 Li K'o-yung organized a body of foreign cavalry for the T'ang. He defeated Huang-ch'ao in 884. Chu-wên

who scented in him a competitor, tried to assassinate him. Huang-ch'ao's brigands gorged with booty having dispersed to enjoy it, Huang-ch'ao was assassinated by one of his own nephews. The downfall of the T'ang having followed his rebellion closely, an exact estimate of what it cost China in blood was never made. But the historians are unanimous in calculating that the bloodshed was greater than that of An-lu-shan, which caused 36 million men to perish, as I have said above. The emperor returned to Ch'ang-an in 885. Li K'o-yung asked his permission to revenge himself on Chu-wên. The emperor having refused, Li K'o-yung sacked the capital. The emperor had to flee again. Poor man! he lived as a nomad. Having returned to Ch'ang-an in 888, he died there, at the age of 27 years. A brother aged 23 years succeeded him, and became 昭宗 the emperor Chao, who reigned nominally from 889 to 904.

In 893, war broke out between Chu-wên and Li K'o-yung. In 900, the palace eunuchs sequestered the emperor and ruled. Chu-wên liberated him, massacred the eunuchs, reduced the emperor to servitude, had him massacred in 904, put an infant on the throne to give himself time to prepare a coup d'état, had all the princes of the blood strangled after a feast, had all persons still devoted to the T'ang executed in one night, finally enthroned himself in 906, as the first emperor of an ephemeral dynasty which he called Liang, and which the history names 後梁 Hou-Liang, the second Liang dynasty, to distinguish it from the homonymous dynasty which reigned from 502 to 556.

Thus sadly ended the sad dynasty of the 唐 Tang, 21 emperors, 289 years. Drunken, debauched, superstitious princes. — After its downfall, the provincial governors tempted fortune, all thinking they were as good as Chu-wên. From this armed competition of provinces which had become principalities, there resulted the 五代 Wu-tai, Five Dynasties, 907 to 960. These *dynasties* recognized by the history, were not always the most powerful principality, nor the most national one, for there were Turks among those sovereigns, as formerly at the time of the great crumbling. What has caused them to be recognized as *imperial*, is simply the fact that the 梁 Liang destroyed the T'ang, then other Tang the Liang, then the 晉 Chin the T'ang, the 漢 Han the Chin, the 周 Chou the Han. Successive extermination, that was the bond and order, the sword transmitting the dignity with the power. Around the ephemeral imperial dynasty, the disconnected principalities fought with each other. Finally the 宋 Sung having destroyed the Chou, conquered all the others. That conquest, which lasted twenty years, unified the country and reconstituted the empire.



Religions and doctrines.

The ancient Chinese **Theism** was official under the T'ang, as under all the dynasties. The hymnal of the dynasty has been preserved to us (*Chiu Tang-shu*, Chaps 30 and 31).

Buddhism. — The foundation of the liberal syncretist school *T'ien-t'ai* by Chih-k'ai in the sixth century, provoked, among the Chinese Buddhists, a reaction

in the direction of fideism and observance. The flag-bearer of these 戒律宗 ritualists or disciplinarians, was the monk 道宣 Tao-hsüan, who died in 668. I estimate that the works of this man (see his entry), above all the numerous small works on monachal discipline, had an extensive and favourable influence on the morality of the Buddhist monks, and by extension on the morality of the Chinese people. (HBO. L. 63). — The Chinese monk Huai-su, who died in 682, continued the work of Tao-hsüan. His treatises on discipline, of the *dharmagupta* school are excellent, both in depth and form (see his entry). — The two monks P'u-kuang and Shên-t'ai had also a favourable influence on the morals, through their works for the *sarvāstivāda* school, the ancient realist Buddhism. — Several important Buddhist compilations were made under the T'ang. First the two Summaries, the one doctrinal, the other moral, of the monk Tao-shih, between 656 and 668 (see his entry). Then the two important Catalogues of Chinese Buddhist literature, *Ta-T'ang nei-tien-lu* in 664, and *K'ai-yüan Shih-kiao-lu* in 730. — The vogue of *T'ien-t'ai* syncretism continued among the intellectuals; see Hui-hsiang. — The idealists 法相 Fa-hsiang (see K'uei-hsi and Chih-chou), and the realists 華嚴 Hua-yen (see Fa-tsang and Tsung-mi), were very active, but with little success.

Tantrism propagated on a large scale under the T'ang, was for a short while the official fashion. See I-hsing and Pu-k'ung (Amogha). Some of his practices became popular, especially the custom of burning paper money for the dead, which was vulgarized in 738 by Wang-yü. But that fetishism did not succeed in prevailing against Amidism (HBO. L. 63 F).

Amidism. — Under the T'ang, the reign over the hearts of this mild and pious religion, was already firmly established. It was under that dynasty, that the monk Shan-tao (see his entry) published his three very popular liturgical treatises, and won for Amidism the whole capital. He died in 680.

The literature of **controversy**, especially against the Taoists, was abundant under the T'ang. First the anonymous history of those controversies, the *Chi ku-chin Fo-Tao lun-hêng*. Then the treatises by Fa-lin about 630, by Fu-li about 681, by Hsüan-i about 750. See those names.

It remains for me to cite the small eclectic collection of Buddhist anecdotes and legends, the *Ming-pao-chi*, the first example of that type, by the lay adept T'ang-lin. Very pious but not strong. He had however some vogue and did some good.

The **Taoists** saw their best days under the T'ang. In the seventh century they were pampered, for motives chiefly political. They remained in favour until the eighth century. In 745, the Taoist books were for the first time united in a collection, the foundation of the future Canon. In the ninth century, the Taoists were very powerful. Chao kuei-chên indoctrinated the emperors 敬 Ching and 武 Wu. Li hsüan-pai mystified the emperor 宣 Hsüan. — Two important Taoist treatises saw the light under the T'ang. They were the *Kuan-yin-tz'ü* in 742, and the

Kung-kuo-ko about the year 800. The author of this last, Lü Tung-pin, was the father of practical popular Taoism. See HBO. L. 66 and 67, and the entries. — For the titles of learned Taoist works of that epoch, see the entries of the following authors; Chang Chiu-kai and Mei-piao, two alchemists... Chang-hu and Li ch'üan, two moralists... Ssü-ma Tzū-wei, a mystic... Tu Kuang-l'ing, who was engaged chiefly in liturgy. — Noteworthy are the Sivaic collection *Ching-ming-tsung-chiao-lun*; and the *T'ai-shang tung-hsüan ling-pao shih-hao kung-tê yin-yüan miao-ching* of Nestorian inspiration. — In the matter of **folk-lore**, popular superstition derived chiefly from Taoism, I note the *Yu-yang tsa-tsu*, about 850.

Under the T'ang, **Mazdeism, Manicheism, Nestorianism, and Islamism** were well known in China. I have spoken of them at length in my TH., and HBO. L. 63... The famous Nestorian tablet of 西安府 Hsi-an Fu, which still exists, was erected in 781.

Canonicals. — The following facts are to be noted, for the T'ang dynasty. — About 640, by imperial order, K'ung Ying-ta added to the text of the Canonicals commentated on by Ch'êng-hsüan in the third century, a gloss expressing the mentality of the Confucists of the seventh century. The comparison of the text with this commentary and with this gloss, allows one to follow the evolution of Confucism, from fideism toward rationalism. The work is important on that account. It has been preserved. Republished in 1747. See *Shih-san Ching chu-shu*, and HBO. L. 65. — In 837, deep engraving in stone, of the text of the nine Canonicals. This allows Scholars to take rubbings of the text. See *Shih-pi chiu-ching*. — To understand the importance of this fact, it must be remembered that xylography did not yet exist, all the books being manuscripts, and consequently rare, costly and faulty. — In 737, a new programme for the official examinations. Compositions made on texts taken from the Canonicals, from that time constituted their basis, for more than twelve centuries.



Astronomy, calendar, mathematics. — Under the T'ang was published the first catalogue of constellations and stars. An ancient work revised, probably. Tradition dates it back to the Ch'ien-Han. See Hsing-ching. — About 626, the Taoist Fu Jên-chün codified the scattered ancient astronomical observations, placing them within the reach of calculators. — In 664, Li Ch'un-fêng, a mathematician of worth, reckoned the calendar *Lin-tê-li*. He had drawn up, about 646, for the *Chün-shu*, the treatise on *t'ien-wên* (Chaps. 11 to 13), a history of Chinese astronomy from the beginning up to the T'ang. It is claimed that the *t'ien-wên* of the *Sui-shu* (Chaps. 19 to 21), is also by him. He was the first to affirm, they say, that the celestial bodies are not independent, but that their movements are connected with each other. — In 718 there were brought to the capital, from Tarim, several new Indian treatises on astronomy and calculation. See *Chiu-chih-li*. They were given to the bonze I-hsing. — In 721, this Tantrist bonze was entrusted with recalculating the calendar. His work, the *Ta-yen-li*,

appeared in 724. He calculated at the same time and had constructed in wood a concentric sphere, uranorama, reproducing the movement of all the celestial bodies in relation to the ecliptic, not to the equator as formerly. A water-motor caused it to turn day and night. After trial, it was executed in bronze by Liang Ling-tsan. — In the matter of mathematical works, there remains to us from the T'ang a treatise on the measurement of solids, the *Ch'i-ku suan-ching*, by Wang Hsiao-t'ung.

Divination, astrology, geomancy. — Tantrism being in the ascendant, treatises on these branches multiplied under the T'ang. I will only cite the principal ones: *Ta-T'ang k'ai-yüan chan-ching* by the Indian Gotama Siddha after 718. — *Hsing-tsung* the astrology of the Taoist Chang-kuo about 723. — *Mêng-shu*, an ancient treatise on the interpretation of dreams, recast under the T'ang. — About 800, the treatise on the calculation of human destiny, by means of the cycle, by Li Hu-chung. — The treatises *Han-lung-ching* and *I-lung-ching* by Yang Chiu-p'in; probably of Indian origin. — The two popular treatises on practical geomancy, *Yang-yün-sung shih-êrh chang-fa* about 880, and the *Liao-yü shih-liu tsang-fa* later probably. — Finally there is attributed to the T'ang dynasty the famous treatise on political divination *T'ui-peï-t'u*, composed, says the legend, by Li Ch'un-fêng and Yüan T'ien-kang (627) seated back to back, the one *seeing* the enigmatical images, the other *seeing* the apocalyptic text which accompanies them. It is not proved that this small work goes back to the T'ang. But, what is certain, is that, having been strictly prohibited under successive dynasties, it spread all the more among the people, and played a considerable part in several revolutions, notably in the Boxer insurrection in 1900.



History. — At the beginning of the T'ang dynasty, from 629 to 646, there were made, on the already existing ancient documents, extremely important historical compilations. — The *Sui-shu*, the history of the Sui dynasty by Wei-chêng, after 629. — The *Liang-shu*, the history of the Liang dynasty, by Yao-chien, completed in 636. — The *Pei-Ch'i-shu*, the history of the Northern Ch'i, by Li Pai-yao, completed in 636. — The *Chou-shu*, the history of the Northern Chou, by Ling-hu Tê-fên, completed in 636. — *Nan-shu*, the history of the Southern dynasties during the period of secession, by Li Yen-shou, after 629. — The *Pei-shu*, the history of the Northern kingdoms, during the same period, by the same author. — Finally the *Chin-shu*, the important history of the Chin dynasty (265 to 419), long delayed, the portion written by Shên-yüeh in 465 having been lost in part. The book, such as we have it, was published under the direction of Fang Hsüan-ling, from 644 to 646. In 676, the prince Li-hsien added to the *Hou-Han-shu* some important commentaries.

Geography. — There remain to us, from the T'ang, fragments of a geography drawn up after 636, the *K'uo-ti-chih*. See its entry. — In the *Tung-tien*, before 812, the good précis of geography 州郡 China, and 邊防 bordering countries, chaps. 171 to 200, which sums up the knowledge of the epoch. —

Further, two extremely precious documents, namely: the *Hsi-yu-chi*, a narrative of a voyage to India of the monk Hsüan-tsang, from 629 to 645... and the *Ta-T'ang Hsi-yü ch'iu-fu kao-sêng-ch'uan*, voyages of more than 50 monks imitators of Hsüan-tsang, up to about the year 695, related by I-ching who was one of them. See the entries.

Government. Administration. Code. — The T'ang dynasty has bequeathed to us a work of the highest value on government and administration. This is the *Tung-tien*, the work of Tu-yu, who died in 812. A codified summary of documents relating to political economy, from the beginning up to the T'ang. See its entry. — Another collection of administrative documents, the *T'ang-hui-yao*, the work of Wang-p'ü about 950, has also been preserved to us.

The Codes anterior to the T'ang, the Chin dynasty, the Nan-Pei period, even the code of the Sui of 583, have not come down to us as they were and in their entirety; but it would be unreasonable to worry about them. In fundamentals, from the beginning to the end of the empire, the Code did not change in anything essential. Each new dynasty touched it up here and there, the downfall of the preceding dynasty having rendered it inauspicious; just as was done for the ritual, hymnal, and the rest. More or fewer blows of the bamboo, more or fewer cases punished, more or fewer relations involved, that is all the difference between the various codes. No right properly so-called ever existed in China, where, in spite of the emperor and his code, the arbitrariness of the functionaries always reigned as master. — When the T'ang had occupied the throne, the Sui laws were first modified by them in 637, the usual trick to win over the people. Then it was drawn up anew, according to custom, by a commission... shall I say of jurists?.. under the direction of Fang Hsüan-ling and Chang-sun Wu-chi, and published in 654 with some commentaries. This commentated *Code of the Tang*, the *T'ang-lu shu-i*, spread greatly in the countries adjacent to China, Japan, Corea, Annam. It has come down to us as it was. — The *Tung-tien*, Chaps. 164 to 170, contains an excellent summary of Chinese jurisprudence, history principles and application, from the beginning up to the T'ang. — See also Chap. 50 of the *Chiu T'ang-shu*.

Military art. — I cite for record the treatises *Wu-ch'i-ching* and *Tai-pai yin-ching*, drawn up under the T'ang, worthy of the oblivion into which they have fallen. See the entries. — The work of Li-ching, who died in 649, the *Ta-T'ang Wei-kung Li-ching ping-fa*, has been preserved to us, in part at least, in the *Tung-tien*. The chaps. 148 to 163 of the *Tung-tien*, are an excellent summary of Chinese military art, history, procedure, etc. — It should be noted that the institution of Chinese *regulars*, dates from the year 722, under the T'ang. Before that time, expeditionary armies and frontier garrisons, were all composed, either of condemned criminals, or of young peasants snatched from their fields, and who were disbanded after the campaign. In times of peace, the satellites of the praetoria were the only existing public force. In 722, Chang-shuo advised and obtained the formation of a body of 130 thousand mercenaries, soldiers for life.

Bibliography. Philology. — There remains to us, from the T'ang, a literary Catalogue, the *T'ang I-wên-chih*, made in 721, remade in 744. See the entry. — Two important works on the tones and the rhymes, the *T'ang-yŭn*, and especially the *Kuang-yŭn*. — On the ancient characters, the *Lun-chuan* by Li Yang-ping, 763. — On Chinese calligraphy, the *Fa-shu yao-lu* by Chang Yen-yŭan... the *Shu-fa* by Ou-yang hsŭn, who died in 645... the *Shu-p'u* by Sun Ch'ien-li. — Finally the *Wu-shih-liu-chung shu-fa*, notes on the 56 Chinese and foreign scripts, unfortunately without facsimiles, by Wei-su.

Medicine. — This made some progress, under the T'ang. At the beginning of the dynasty, Hsü Yin-tsung strove energetically to accredit medicinal drugs, and his successes brought pharmaceuticals into fashion. — A man celebrated under the T'ang, was Sun Ssŭ-miao, who died in 682. A Taoist, a convinced pharmacologist, prudent and daring, he was successful, and assured the duration of his successes by his numerous writings. He left, among others, a vast collection of formulas, and a treatise on ophthalmology. See his entry. — About 683, Ch'in Ming-hao bled and scarified, to evacuate peccant humours, especially to give an outlet to certain interior winds, supposed to circulate in some imaginary canals, which began to play a great role at this epoch. — Li-hsŭan made a treatise on gout, a special interior wind. — About 708, Chang Wen-chung sanctioned this new doctrine, by nomenclaturing 124 風 winds and 80 氣 emanations. Since then the quacks had the wherewithal to discourse abundantly. — About 762, Wang-ping published his commentary on the *Huang-ti su-wen*, which became a classic. — Toward the end of the dynasty, Shen Ying-shan was torn from his calm life as a scholar, by some words heard in a dream: «The Sovereign on high calls you to save millions of lives.» He immediately became a doctor, condemned the ancient expectancy, urged interference, declared alchemy to be too costly and too uncertain, popularized by word and pen the use of pharmaceutical drugs.

Culinary art. — Epicureans, the T'ang had their Brillat-Savarin. There remains to us from them a treatise on the culinary art, the *Tsou-p'ing-kung shih-hsien-chang*, the work of Tuan Wên-ch'ang, who died in 835. This man had a hundred cooks kept busy with his table, says the tradition.

Music. — The principal document, chapters 28 to 31 of the *Chiu T'ang-shu*, which contain also the hymnal of the dynasty. Chapters 11 to 22 of the *Hsin T'ang-shu*, are diffuse, the rites preoccupying the author rather than the music. — Chapters 141 to 147 of the *T'ung-lien*, are an excellent piece of work on Chinese music, from the beginning up to the T'ang. — Besides these, two treatises: the *Yo-fu tsa-lu* on music in general; and the *Chieh-ku-lu* on drums, their origin, use, etc.

Painting. — The T'ang have left to us several writings on painting, which greatly flourished under that dynasty. — A treatise on the art, *Hua-hsiao pi-chüeh*, by Wang-wei, about 720. — An index and classification of Chinese paintings, the *Hsü-hua-p'in-lu*, by Li Ssŭ-chên, about 680. — The *Li-tai ming-*

hua-chi, history of Chinese painting, by Chang Yen-yüan. — Finally the two catalogues of existing celebrated paintings, the *Chêng-kuan kung-ssü hua-shih* up to 649, and its continuation to the end of the T'ang, the *T'ang-ch'ao ming-hua-lu*.

Painters were very numerous. I have inserted in the Biographical Index about 70 celebrated names. I will notice only some here. — Chang Hsiao-shih, about 630, painted infernal scenes, after his own visions. — Hsüeh-chi, about 700, painted flowers and birds. — Prince Li Ssü-hsün, about 710, and his son Li Chao-tao, about 730, cultivated landscape painting. — Wu Tao-tzū, about 740, religious painter, formed a school. — Han-kan, about 750, painted animals, especially horses; Wei Wu-t'ien lions; Tai-sung oxen. — Chang-hsüan painted persons, making a speciality of women and children. — Wang-wei, who died in 759, excelled in landscape painting. — Chou-fang, about 780, was celebrated as a painter of persons. Item Han-kuang, about 785. — About 800, Liu-shang painted trees. — After 800, Pien-luan excelled in the reproduction of flowers and birds. — About 825, Chao Kung-yu was a fertile religious painter. Item Sun-wei, about 880. — After the T'ang, original works grew fewer, and copyists multiplied.



Poetry. — There were, under the T'ang, many versifiers, few poets. And those poets owe their inspiration too much to alcohol and spleen, to that state of pagan mind without object and without hope, which diverted itself by drinking. — I have not found a single piece worth translating, in the voluminous works of Sung Chih-wên, Li-chiao, Chên Tzū-nang, Wang-wei, Wei Ying-wu, Liu Yü-hsi, Li Shang-yin, Lu Kuei-mêng, and others. A mass of ancient subjects made over, old verses remade. — Li-pai, Tu-fu and Pai Chü-i were the three great poets of the dynasty. — Li-pai was drowned, being drunk, when he tried to fish the moon out of a pond. — Tu-fu, more serious, more resolute style. He died from indigestion. — Pai Chü-i was soberer; and his poetry also is more wholesome. He often recalls Horace. — Han-yü, the unrivalled prose-writer, also made verses, but was no poet. — Specimens:

By 盧象 Lu-hsiang, after 713.

When Chieh Chih-t'ui retired from the world,
they lit the forests to force him out; and he was burnt to death.
In expiation, on that day, everybody eats cold things,
since so many years, for the loss of a single man.

Without doubt he had been wronged,
but injustice has taken place in all ages.
And then, is not life a breath
destined to re-enter into the soul of the universe?

On his account elms and willows blazed,
dragons and snakes perished in the fire.
It is regrettable that Duke Wên,
did not treat this faithful servant better. 塞食.

By 劉長卿 Liú Ch'ang-ch'ing to a disgraced friend, in 733.

The old well is situated near the old wall.

It is in perfect condition and full of water.

At the bottom of this abyss of a hundred fathoms,
one sees the stars shine at all times.

But since a long while the bucket no longer descends
into its pure icy water.

Why does one no longer go to draw water?..

Friend, whence came your disgrace? 舊井.

By 孟浩然 Mèng Hao-jan, who died in 740.

The wood-cutter penetrates into the mountains.

The valley is deep, the trees are thick.

The foot-bridge is broken, he crosses by the ford.

He slides on the slopes while holding to the creepers.

Then when the light fades in the solitude,
when the evening wind begins to penetrate his clothing,
he shoulders his fagot and descends to the plain,
looking for the smoke of his village. 采樵

李白 Li-pai (died in 762) drinks to his shadow.

Among the flowers, with a jug of wine,

I must drink alone, without friends.

I raise my glass toward the brilliant moon,

I toast my shadow, my companion.

It seems to me that the moon answers me,
and the gayer I become, the more my shadow dances.
That lasts as long as any reason remains to me.

With complete intoxication, the festival ceases. 月下獨酌.

By Li-pai.

Each day the sun emerges in the east,

as if it were coming out of the bowels of the earth.

It yearly covers the same stages.

It has been so from all time.

The primordial spirit makes everything move.

Man wanders under its influence during his life.

It is it which, in spring, causes things to hatch out and grow.

It is it which, in autumn, causes them to dry up and die.

Like a leader armed with a whip,

he makes all beings march to their end.

What we call prosperity or decadence,

is its unique and natural action.

Therefore what use is it to calculate destiny?
 Of what use to set oneself up against it?
 We are part of the great Mass,
 We evolve with the great All. 日出入.

By Li-pai.

Formerly when the First Emperor of the Ch'in swept the world,
 how terrible and glorious he was!
 When he brandished his sword and entered on a campaign,
 all the princes rushed to follow him.

He put an end to the Chou and awarded himself their spoils.
 He conquered their empire, and beyond, as far as the sea.
 Seven hundred thousand convicts had to work at his future tomb,
 when he always hoped to obtain the elixir of eternal life.

He deputed envoys, to request it of the Immortals..
 From the top of the cliffs of Lang-yeh, he anxiously watched for
 their return..
 And the result was, in a bronze sarcophagus,
 a handful of inert and cold ashes. 古風.

By 杜甫 Tu-fu, who died in 770.

On the cliff side, under a stunted pine,
 a bird was protecting its small brood.
 But now a snake has reached the nest,
 and swallowed the whole lot.

The male was far away seeking food,
 the female uttered her plaintive cries in vain.
 She was incapable of defending her progeny,
 and remained desolate near the empty nest.

When the father had returned and seen the disaster,
 he swore «I will be reborn a vulture,
 to persecute the scaled tribe,
 to break the serpents and devour them!»

The loss of his little ones was a matter of an instant.
 His vengeance will last for centuries.
 This law of past debts rules the world,
 and alone renders account of present things.

The wood-cutter who was witness of this scene,
 concluded: Man lives but a few days,
 and the task he accomplishes during his short life,
 is a function of the past, like that of the vulture. 義鶻.

By Tu-fu.

One night when I slept at the inn at Shih-ho,
all of a sudden some satellites broke into a house.
The old man had time to jump over the back wall,
the old woman presented herself to the invaders.

Of her three sons, the elder having been requisitioned had disappeared.
The second had just perished in a battle.
They demanded from her the last one, the only survivor,
who had fled to save his life.

His young wife was there, suckling a nursling.
The old woman talked and wept in vain.
They pointed out to her that both would have to give an account, at
the magistracy,
after having cooked the satellites' soup.

During the rest of the night, after heart-rending weeping,
I heard only fainter and fainter sobs.
In the morning when I resumed my journey,
the old man was alone in front of his empty house. 石壕史.

By Tu-fu... At the Northern frontier.

I descend from my horse on an ancient battle-field.
In all directions, nothing but wild grass.
The wind moans, the clouds fly,
the yellow leaves fall around me.
The scattered bones crumble through the work of the ants,
the skulls are engarlanded by the creeping plants.
I walked a long while sighing,
contemplating this spectacle of the frontiers.

Worse than that of the dead is the lot of the captives.
Chinese reduced to slavery by the Northern Barbarians.
From the mountain heights they look toward the South,
but without any well-grounded hope of ever returning.

Ah! cursed be wars and battles,
the terror of the young and the old;
which lay to sleep in the same dust,
the generals of the empire and their armies.

They say: In due time, revenge will come...
we will wash ourselves of our shame...
They say so, to old men covered with skins and dying of hunger,
wandering destitute in the deserted fields. 遺興.

By 白居易 Pai Chū-i, who died in 846.

It rises, the sun, as red as fire,
to the height of its course, then to descend.
When it comes out, it is the day; when it goes in, it is night;
thus it turns in a circle, without ever stopping.

Yes, without ever stopping, alas!..
Friend to whom I drink and for whom I sing,
formerly we were young, now we are old.
Time which does not rest, has passed for us both.

Days have succeeded days, and years years..
Formerly we were strong, fresh and ruddy.
Now we are worn out and wrinkled,
and our hair is all white.

Come, let us give fate a good reception!
Empty our glasses and laugh just the same!
Since it is fate, let us drink and sing.
After youth, old age. 短歌行.

By Pai Chū-i.

The birds sleep, the fishes do not jump any more.
The rays of the moon penetrate the water of the lake.
Around me, is perfect peace.
On the boat I have nothing but my cither.

Its seven strings are my friends.
My two ears drink in their harmonies.
When the heart is peaceful, the sounds are pure.
In my ecstasy, the past and the future have disappeared. 船夜援琴.

By Pai Chū-i.

My horse has climbed a mound.
Has it not gone out of its way, in this wild country?
The wind blows, the flowers fall,
the birds hush their song.

It is an old tomb. Of what dynasty?
Who was this man whose name even is forgotten?
Each year the grass grows green again on his tomb.
He lived formerly, I live now. 續古.

By Pai Chü-i.

In the capital there are, they say, a number of inauspicious houses.
which have brought misfortune to their inhabitants.
Some were disgraced, others put to death.
No one wishes any longer to live in them.

Does misfortune really inhere in wood or stones?
I don't believe in it at all, and have made these verses, to undeceive you.
These nobles perished for their ill deeds, or through their perfidious rivalries.
There are men vowed to their destruction; there are no inauspicious houses. 凶宅.

By Pai Chü-i.

A man dreamt that he had become a Genie,
that he was being raised right up to the Great Purity,
mounted on a white crane,
which beat its wings to time.

Soon he only saw this dusty earth dimly,
the country and the towns became almost invisible,
the seas appeared to him to be white spots,
and the great mountains quite small points.

He reached the court of the Pure August,
who said to him: Well; come again after fifteen years!.
Having awakened in his bed, he at once set to work,
on a Taoist diet and living as a hermit.

He awaited, not fifteen, but even thirty years,
his white crane which never came.
His teeth fell out, his hair grew white,
his sight and his hearing gradually weakened.

One day he died like everybody else,
and his body returned to the common dust.
Poor man! whose dream of living for ever,
Caused him to lose the good years of his real life. 夢仙.



Prose. — It was decadent. A result of the decadence of morals. How could an age which believed in nothing, and only sought to amuse itself, strike emotional, convinced, or simply serious accents? A great display of scepticism; short pretty, almost roguish compositions; that is all. Han-yü alone wrote some vibrating pages; but still that was only when his anger against the Buddhists seized.

him; he only had that one string; the rest of his work is dull. — I have said that the distorted style, surcharged with particles, began under the Liang. Under the T'ang it became complicated by absence of meaning. Then they devised the non-sensical musicalities called 文章 *wên-chang*. Men did not write any longer, except to say nothing, to produce what Chuang-chou called the hum of a mosquito, and candidates who showed any ideas were refused at the official examinations. That began already under the T'ang. Li-pai, Tu-fu, Han-yü, were too witty to be understood by their contemporaries. — I have inserted a number of the T'ang prose writers in the Biographical Index. Here I will confine myself to the names of the best known. — Wang-chi, about 620, fertile letter-writer. — Wei-chêng, 629, author of the *Sui-shu*, simple but not cadenced style. — Li Yen-shou, 629, author of the *Nan-shih* and the *Pei-shih*, sober style of a chronicler. — Yao-chien, 633, author of the *Liang-shu* and the *Ch'ên-shu*, style imitating the antique. — Li Pai-yao, 636, author of the *Pei-Ch'î-shu*, uncadenced style, wanting in clarity. — Ling-hu Tê-fên, 636, author of the *Pei-Chou-shu*, no cadence, not clear. — Fang Hsüan-ling, 644, author of the *Chin-shu*, fine style of the antique type. — Li-hsien, 676, commentator of the *Hou-Han-shu*, sober and clear. — Wang-p'o, 676, drunkard, was quoted. — Lo Pin-wang, about 681, good style, soulless. — Ch'ên Tzû-nang, died in 698, ordinary. — Chang-shuo, about 720, Taoist tint. — Yao Yüan-ch'ung, about 730, a small moral treatise, simple style. — Liu Ch'ang-ch'ing, died in 733, copious, dull. — Chang Chiu-ling, died in 740, letter-writer. — Yüan-chieh, about 750, healthy ideas, clear style. — Wang-wei, about 750, very fertile, thready. — Liu-mien, about 800, very fertile, style imitated from the antique. — K'uan Tê-yü, died in 818, erudite, too many citations. — Liu Tsung-yüan, died in 819, ordinary ideas, insipid style. — Li-hua, about 820, moralist, phrase-maker. — Li-ao, about 820, copious narrator. — Han-yü, died in 824, the prince of T'ang prose-writers, when his anger inflamed him. — P'ei-tu, about 825, antique type. — Liu-k'o, about 830, prolific, flowing. — Yüan-chên, died in 831, verbiage. — Tu-mu, about 840, productive, colourless. — Liu Yü-hai, died in 842, rhythmized, harmonious, sophist. — Niu Sêng-ju, died in 847, thready. — Li Tê-yü, died in 849, prolific, poor in ideas. — Ssü-k'ung T'u, about 860, ordinary. — P'i Jih-hsiu, died in 880, verbiage. — Lo-yin, died in 909, very prolific. — Here are some specimens:

[In 736, the famous An-lu-shan, who nearly ruined the dynasty, appeared on the scene... Born in Liao-tung of a K'i-tan father and a Turkish mother, captured or sold, he became the slave of a Chinese officer, who incorporated him in his troops and started him on the road to fortune. Having in his turn become an officer, in 736 he was defeated by the K'i-tan. The emperor spared his life. In 751 he was defeated a second time, and lost sixty thousand men. He was again pardoned. — An-lu-shan was very thick-set and so obese, that his stomach hung down to his knees. The emperor was enamoured of this man, who concealed a base malice under an ingenuous appearance. He said one day, in pointing to his paunch: What a lot of things there are in the stomach of that Hu!.. There is nothing in my stomach, said An-lu-shan, but a heart entirely devoted to your Majesty... The emperor having presented the prince imperial to him, saying: He

will succeed me... Ah! said An-lu-shan, I can only picture to myself You on the throne. — The emperor was so captivated by An-lu-shan, that he gave him, a thing unheard of, free access to his harem. The Turk was present at the private feasts of the emperor with the lady Yang, and was adopted by the latter, according to the Chinese custom. One day the favourite had him put in swaddling-clothes, and then promenaded by his followers in a small carriage decorated with ribbons. The emperor having heard the noise this caused in the harem, asked what was the cause. They told him that the favourite was washing her baby (the rite on the third day after birth). The emperor laughed till he wept, and sent her the gift which is made to those in child-bed on those occasions.

In 755, suddenly, An-lu-shan, governor of the North-East provinces, revolted against the empire. Taken unawares, the emperor had to flee. He left the palace, with the minister Yang Kuo-chung, the minister's favourite sister, his children and some eunuchs, and took the road to Ssü-ch'uan, with a small military escort, without baggage or victuals. When he had left, the personnel of the palace dispersed, the women of the harem escaped. Seized with panic, the inhabitants of the capital had An-lu-shan informed that they were disposed to capitulate. — When the imperial cortege arrived at Hsien-yang about noon, none of the fugitives, not even the emperor, had yet taken any nourishment. Some poor people brought some beanpaste, which the emperor's children ate with their hands. — At midnight, they reached Chin-ch'eng. All the inhabitants had fled. They could not even find a lantern. Each crouched on the straw and slept as best he could. — On the following day, in the waste land of Ma-wei, the soldiers of the escort mutinied, massacred the minister Yang Kuo-chung, and then demanded that his sister the favourite be given over to them. The emperor resisted. He had to yield. A eunuch strangled the lady Yang, and then gave them the corpse. Then the mob demanded that the prince imperial remain, to defend the empire. The voice of the people is the voice of Heaven, said the emperor. He divided his escort with his son, and said to him: All the Hu of the North-West were greatly attached to me. Solicit their help... He then continued his voyage toward Ch'eng-tu. Too much occupied with pillaging the two capitals and devastating the country, An-lu-shan pursued neither the emperor, nor the prince imperial.

The latter took the title of the emperor Su. Carrying out his father's plan, he sent deputies to the nations of the North-West, to the Ouigours, beyond the Pamir, as far as the Arabian Khorassan, promising rich rewards to those who would come to his aid. These invitations were well received. It was a good wind-fall, for the plunderous peoples of Central Asia. If the T'ang recovered the supremacy, they would be well recompensed. If the T'ang were worsted, they would ransack China. The Ouigours arrived first. The Tarim people followed. The king of Kotan led his men in person. Those of Ferghana and the Arabs arrived in the autumn. When all the contingents were united, the emperor Su entrusted the army, 150-thousand men strong, to the general Kuo Tzū-i, who marched on Ch'ang-an. — An-lu-shan had been assassinated by a eunuch. His son had succeeded him. — A great battle took place before Ch'ang-an. While the Chinese infantry charged in line, the light cavalry of the Ouigours got round the rebels and charged them from the rear. The massacre lasted from noon until evening. Sixty thousand re-

bels were decapitated. The rest fled in disorder. Then the confederate army marched on Lo-yang. Another battle, in which the Ouigour cavalry had again a great victory. Lo-yang was taken. Well paid, the foreign auxiliaries returned. From that time the emperor of China furnished the Ouigours with twenty thousand pieces of fine silk per annum. The emperor Hsüan returned from Ch'êng-tu, but it was his son the emperor Su who reigned. Both died in 712.] 舊唐書 Chap. 200.

By Lo Pin-wang, before 684... [When one walks at Ho-li (near mount T'ai-shan) where so many great men are buried, one sees nothing but cypresses. Alas! between this world and the other, between the light and the darkness, separation was always complete. The human intellect knows nothing of the beyond, and science tells us nothing about it. When one thinks of the ancients who have disappeared, one is moved, one weeps, and that is all. All that has been advanced on these matters beyond the tomb, is no more in equilibrium than a boat on the water. What is certain, is that life lasts but a short while, that death and mourning terminate it. The world is full of sites of ancient cities, to-day overrun by weeds, of which one now knows nothing but the names. Alas! the cranes of the Immortals come very rarely. The vulgar console themselves by drinking wine, the superior man bears his trouble in his heart. The wind varies, the moon changes. One day the spirit departs, a corpse remains. From the world in which we live, we go afar. All men groan because nothing endures. What more can I say?] 駱賓王

By Chang-shuo, about 720... [It was only late that, having read the writings of Chuang-chou, I took the Universe for my dwelling, and made the Principle my all. Shut up within their narrow barriers, the others (Confucians) teach something about filial piety and humanity, and that is all. Since the Chin, the science of the negation of all things has gradually progressed. One returns from that to seek reality in the origin, which Lao-tzŭ formerly defined as *silent peace*. To find in his mind the first Principle of all mutations, is not that the supreme act of the human intellect? It stops then before two impenetrable mysteries. How has the Principle become I? How does it act in me?.. These two questions have been stated since the researches of Chuang-chou. They remain stated. Who will solve them?] 張說.

By Yao Yüan-ch'ung, about 730... [Jade is of an immaculate whiteness, ice is of a perfect transparency; it should be thus with morals. The square and the circle are regular figures; thus it should be with conduct. Now, alas, many love pleasure and money. What happens to them is what happens to the fish which pounces on the bait and which the hook pierces. Purity and mediocrity are worth more than libertinage and opulence. Still more meritorious is it, to bequeath these virtues to one's descendants.] 姚元崇.

By Yüan-chieh, about 750... [A friend having returned to the country, Yüan-chieh asked him: You who have been so many years at the capital, what did you

see? — I saw, said the friend, many people arriving from their villages. At first no one paid any attention to them. They began, quite on a small scale, by the most humble services. At the end of some years, people noticed them. After a few years more, they succeed. Still a few more years, and they are in office. Then all of a sudden, they are degraded, ruined; their goods are confiscated, they are tortured and executed. As to old friends, who can prove that he has never known disgrace? — Yes, said Yüan-chieh, the most honest do not get off. Friend, you have returned from the capital not only with all your bones, but even with your flesh intact. I congratulate you on your rare good fortune.

Yüan-chieh having drunk well, began to sing: How happy I am! Our clouds, our mountains, our waters! Our noses, our eyes, our mouths, our ears! — His friend asked him: How can these things which are common to all, cause you to be so happy? — Yüan-chieh poured him out a full cup. When he had drunk it: now only, he said to him, you can understand me... Communism is the source of peace. Every particularism engenders cares. To see like everybody, to speak like everybody, to act like everybody, to breathe the same air as everybody... I have succeeded in making myself like that. How happy I am!] 元結.

By Liu-mien, about the year 800... [The idea born in the heart, clothes itself with words, takes the moral tint of its author; and thus true literature is engendered. Artificial letters, works of art and not of nature, began with Ch'iu-yüan and Sung-yü. — The eccentric tastes of the emperor Wu of the Ch'ien-Hau, caused Ssü-ma Hsiang-ju and others to create disordered prose; these frenzies pleased his imagination. The result was unfortunate. In order to please, many writers wrote solely for the sake of writing; not things, but words; all for form, nothing for meaning. — The ancient prose died with Tung Chung-shu (140 B.C.). As to the present writers, this is how they act. Descending from their carriage, they regard the country for an instant, and then write something, according as they feel, never mind what. It follows naturally that their productions do not resemble those of the ancients, who only wrote when they had thought over some matter. For men of the present time, the ancients are inimitable. I quite believe it. They would have to have the mind of the ancients, to be able to write like them.] 柳冕.

By Liu Tsung-yüan, who died in 819... [In letters, you say, few reach notoriety. That is true. Since the days of Confucius, how many men have set their ideas in writing! And out of all that large number, scarcely some dozens of names have been preserved. Again, for some, notoriety only comes after they are dead, their glory is entirely posthumous; such as Yang-hsiung and Ssü-ma Ch'ien. Many writers certainly do not deserve to survive in the memory of Scholars. Others who deserve to, do not have the good fortune to. As you say, few writers attain to notoriety. 柳宗元.]

By Liu Tsung-yüan... [Many believe that the *Sayings of Confucius* were drawn up by the audience of the Master. That is an error. Of all the audience of Confucius, Tsêng-shên was 46 years younger than Confucius. He died at a very advanced age. Now the *Sayings of Confucius* relate his death. The book is therefore posterior to that date. It was drawn up a long time after the death of Confucius. When Tsêng-shên had become old, all the disciples of Confucius had disappeared. The last depository of the direct tradition, Tsêng-shên told and repeated to his pupils his personal recollections of the Master. After the death of Tsêng-shên, his pupils drew up his Lessons. That is the history of the *Sayings of Confucius*.]

By Liu Tsung-yüan... [A huntsman having killed a hind, took its young doe alive and carried it to his lodging. As soon as they saw it, his dogs put out their tongues, wagged their tails, and prepared to devour it. The huntsman scolded them, beat them, and the dogs accepted his decision. Afterwards, each day, carrying the doe in his arms, he shewed it to the dogs, caressed it before them and let them smell it. At length the dogs understood that the doe belonged to the house. It could go about among them without danger. When it was a little larger, it became bold enough even to butt the dogs, which allowed themselves to be rolled over by it. All went well, when one fine day, the doe escaped into the street through the half-open door. There it saw a number of dogs, and, according to its custom, dashed at them with lowered head. In an instant, it was choked and devoured. — Alas! its master had forgotten to teach it that there are dogs and dogs.]

In the country of Ch'ien, there are no asses. One day a man who had returned from another country, brought one with him. He tied it up to a post in front of his house. — A tiger crouching in a neighbouring wood, saw it and was greatly perplexed. When the ass started braying for the first time, the tiger nearly took to its heels through fright. However, having observed the ass for some days and seeing it always quiet, the tiger grew bold and approached it. When the ass saw it, it turned round and kicked... Ah! said the tiger to himself, that is all that it can do... He turned round, seized it and strangled it. — Appearance without reality, does not protect for long.

A man who firmly believed that rats are somewhat transcendent, never dared to have in his house either cat or dog, and forbade his children and servants to molest those rodents. The rats told each other of it. They abounded throughout the neighbourhood. The result was that, in the house, there was no longer any garment, any object intact. The inhabitants ate the remains of the rats. The latter circulated in the rooms in the daytime, and made night such a hubbub that it was impossible to sleep. — One day the proprietor of the house went elsewhere, and another person occupied the property. The latter did not believe in the transcendence of rats. Dirty beasts, he said; excrements of the *yin* principle; wait a little!.. He borrowed some cats from all the neighbours, and shut them up in the house during the night. In the morning, he paid some urchins to pour water into the rat-holes. Soon there was in the courtyard a heap of their corpses. The others removed themselves. — Poor things! They believed that good fortune would last for ever.]

By Liu Tsung-yüan... Han-yü said to Kiu Tsung-yüan: I will tell you what I think of this universe. The heaven is above, the earth below; man is born between the two, of the median corrupt air, like the scorpions and glow-worms born from rotten wood. Every composition is from a decomposition. Man aggravates his position, by clearing the land, by raising ramparts and digging ditches, by boring wells and mines, all things contrary to nature. Do not all his misfortunes come from that?.. He appeals to Heaven!.. Do you think he has any help to expect from that quarter?

It is almost that, said Liu Tsung-yüan. Here is my own theory... The blue thing on high, the vulgar call the sky. The yellow thing below, the vulgar call the earth. That which is between, is the original common matter. Warm and cold, the vulgar call *yin* and *yang*, and attach to them ideas of causality. In reality, the phenomena which take place in this great universe, are exactly the same as those which take place in a pumpkin. As regards moral sanctions, I think that they are simply the consequences of acts. He who acts in a propitious manner, obtains a propitious result. He who behaves in an inauspicious manner, draws to himself inauspicious consequences. If after that he complains of his misfortune to Heaven, who will hear him?.. Heaven and the earth are an immense pumpkin. In the central pulp, each one is what he has made himself.]

By Han-yü, died in 824. . [At the age of sixteen years, not yet knowing anything of the things of this world, I became enamoured with the writings of the Ancients and absorbed in their study, studying in order to study. When I had reached the age of twenty, my parents being too poor to feed me, I learnt that besides the pleasure, I must draw from study my subsistence as well. I came to the capital. I saw that everyone admired those who succeeded at the examinations. Whilst gaining my livelihood, I studied passionately the subjects for competition, and the successful compositions. But I presented myself in vain, I was not accepted. Why? In the end I found it out. Because the present examinations, are a matter of form, not of substance. If Mencius had presented himself in our time, he would have been refused. My knowledge is a precious stone, but not polished according to the present taste, which consequently the examiners do not appreciate. I will be satisfied therefore, in the meantime, to be an officer without a literary degree.] 韓愈.

Petition of Han-yü to the emperor Hsien, in 820... [Buddhism is a barbarous religion, which antiquity had no knowledge of. It was introduced under the Hou-Han, in an epoch of decadence. — When the emperor Kao-tsu founded the T'ang dynasty, he deliberated whether he should exterminate Buddhism. Alas! the ministers who were around him, narrow minds little conversant with the doctrine of the Ancients, counselled him not to do it. I get enraged when I think that this salutary project was thus abandoned. -- And you Sire, perspicacious, wise, scholarly, good; a prince the like of whom has not been seen for a long while; when you had ascended the throne, you prohibited the erection of new temples and the admission of Buddhist novices. I then said to myself: Now the project of emperor Kao-tsu is at last going to be realized! Alas! your orders were not executed. And

now what do I hear? Is it possible that you have ordered that a bone of the Buddha be fetched in state?.. Although I am the stupidest of men, I think nevertheless that you have done that, without believing in it, to make a show for the people. But alas! the people are so narrow-minded that they will think you believe in Buddha. The rustics will all say to each other: See the Son of Heaven, how he honours Buddha; and we his people, shall we not honour it?!. They will all burn moxas on their heads, and scorch their fingers in offering incense. From morning to evening, the devotees will crowd to the monasteries, carrying thither their goods to redeem themselves from sin and preserve themselves from imaginary dangers... Ah woe! these things ruin our morals, and make us look ridiculous in the eyes of strangers. For after all, it is a Barbarian whom we are honouring in this manner; a man who could not speak our language, who did not dress like us, who knew nothing of the teachings of our Sages, who disregarded his duties of son and subject. And you allow to be presented to your Majesty a dry bone of that man, a dirty piece of his corpse!.. Confucius said: Keep at a distance from transcendent beings... The Ancients took precautions against evil influences, each time they approached a dead body... And you have brought to you this infected bone, you approach it without any apprehension! And the censors, the officers, do not warn you! I blush for them!... Ah! I beg you have this bone sent to the executioner; that he may throw it into the water or the fire, to have done for ever with this root of misfortune; to preserve your people from seduction and error. And if the Buddha learns of it and can do anything, well, let him revenge himself on me Han-yü, who will bear the full responsibility of your act.]

By P'ei-tu, in 825... (The Ancients invented letters, to allow men to express their sentiments, what they felt, nothing else. The artifices of style since invented, elevation and vulgarity, development and concision, were unknown to them. — But, they say, that is imitation of models. — Of what use are models? The Ancients did not have them. They said what they felt. And the difference of individual styles at that epoch, came simply from the difference of minds and hearts, each bringing himself out in his words. Never would the idea have come to the Ancients, to spread out their thought as on a clothes-horsé, to worry it, to dismember it, to retail it in periods and in phrases. The heart of man is pure or coarse. His ideas are what his heart is. If he writes, let him produce them as they are, without bedizening them, without disguising them. Otherwise literature would be nothing else than deceit.) 裴度.

By Liu Yü-hsi, who died in 842... [You say that the fact that the sea supports certain ships and engulfs others, can only be explained by a will which determines this difference. No, say I, that is explained by the destiny inherent in beings; the destiny of the one being to float, the destiny of the other being to sink. — Then what does Heaven do?.. The material heaven is the author of beings. It also is subject to fate and to the revolution of numbers. — And the immaterial Heaven?.. The immaterial Heaven, what is it? It is not the median space, which is full of tenuous matter, which is therefore material... That is not

the model on which all is made, for beings being material, that form itself is also necessarily material.. It is not a special being, existing but invisible, for that being is inconceivable by the intellect. All that we know, we know, either by the senses, or by the intellect... The heaven is material, and subject to fate. If the ancients sometimes called it immaterial, they meant by that that it is distinct from its coarser material effects, the diverse beings.) 劉禹錫. This last assertion is false.

By Lai-ku... [Burn an old piece of silk, and, in the house, noticing the smell, each will ask himself with anxiety, who has burnt his clothes?... Throw away a little damaged grain, and, seeing it, they will ask themselves, who is guilty of this waste?.. Because everyone knows by instinct, that food and clothes are precious things, which must be carefully economized... Very well!. But then, why do you allow the people of your household to live in idleness? why do you preserve old animals no longer of any use? Is not that also waste?.. Every man has to gain his livelihood, every worn-out animal ought to be destroyed.

An old man said: Let us protect our rice-fields; the wild boars are making too many ravages among them, they ought to be destroyed. — Someone said to him: When you have destroyed the wild boars, the tiger not finding his usual prey, will perhaps devour one of your family... That is true, said the old man; so let us be resigned. — A passer-by said: Resign yourself also to the ordinary extortions of the magistrate's satellites. If you try to stop them, worse will happen to you.) 來鵠.

Period of the 五代 *Wu-tai. Five Dynasties.*

後梁 Second Liang dynasty, Chinese 朱 Chu, 907 to 923.

後唐 Second T'ang dynasty, Turks 李 Li, 923 to 936.

後晉 Second Chin dynasty, Turks 石 Shih, 936 to 946.

後漢 Fourth Han dynasty, Chinese 劉 Liu, 947 to 950.

後周 Second Chou dynasty, Chinese 郭 Kuo, 951 to 960.

Summary of events...

後梁 **Hou-liang**, 907 to 923. — 朱溫 Chu-wên established himself at 汴梁 Pien-liang, the present 開封府 K'ai-fêng-fu. His rival, the Turk 李克用 Li K'o-yung, made himself king of 晉 Chin, and died in 908, bequeathing his ambition to his son 李存勗 Li Ts'un-hsü. In 912, Chu-wên was assassinated by one of his sons. Another of his sons killed the parricide, and succeeded his father. — The Turkish king of Chin conquered the plains of the North. In 717, his progress was stayed by an incursion of the 契丹 Ch'i-tan, the new masters of the steppe. In 921, the imperial seal of the T'ang, formerly lost, fell into his hands. He defeated the imperialists and drove back the Ch'i-tan. In 923, by reason of the recovered seal, he proclaimed himself the emperor 唐 T'ang at 大名府 Ta-ming-fu, then crossed the Yellow River and marched on the capital Pien-liang. In despair, the son of Chu-wên first massacred his whole family, and then had himself decapitated by a devoted officer. The Turk Li Ts'un-hsü became 莊宗 the emperor Chuang, and inaugurated the second T'ang dynasty.

後唐 **Hou-t'ang**, 923 to 933. — An almost incredible thing, as soon as he was seated on the throne, the brave and determined Li Ts'un-hsü gave himself up to every vice. The Turks were soon tired of being governed by an effeminate man and by eunuchs. He was killed and burnt in his palace by some rioters. Then 李嗣源 Li Ssü-yüan, a Turk by race, but of another lineage, massacred all the descendants of Li K'o-yung, exterminated the eunuchs, and seated himself on the throne. This was 明宗 the emperor Ming, 926 to 933. The Chinese historians speak well of this foreigner. «Li Ssü-yüan was a sincere and brave man. He was more than sixty years, when he ascended the throne. Every evening he gathered the inhabitants of the palace together, burnt incense and prayed in these terms: I the Turk Li Ssü-yüan, was placed on the throne by rebels. Be gracious enough soon to send a Sage, to take care of your people!.. Throughout the time he occupied the throne, the harvests each year were of extraordinary abundance, and peace was almost continuous. Of the whole period of the Five Dynasties, the seven years of his reign were the only ones during which the empire was at rest.» The reason of this sympathy perhaps lies in the following fact. It was under this Turkish emperor, in 932, that the engraving of the blocks of the first edition of the Canonicals, a work which lasted until 953, was decided upon and begun. — The son of Li Ssü-yüan was assassinated by a rival, who sent against the Ch'i-tan the general 石敬瑭 Shih Ching-t'ang. The latter treated with the Ch'i-tan, ceded the North to them, made them concede the South to him, and then marched on

the capital. The last Turkish emperor Li shut himself up in a tower, with the empress, his son, and the seal of the empire, set fire to the tower and perished in the flames. The Turk Shih Ching-t'ang inaugurated the second Chin dynasty.

後晉 Hou chin, 936 to 946. — Shih Ching-t'ang was practically the vassal of the Ch'i-tan to whom he owed the throne. A nephew succeeded him. Urged by a minister, a myopic patriot, the emperor provoked the Ch'i-tan. The result was soon apparent. Incursions one after the other, in 944, 945, 946. At the third, the Ch'i-tan took the capital without striking a blow. The firebrand minister committed suicide. The emperor having surrendered at discretion, was deported to the country of Mukden, and died there in misery. The death of the king of the Ch'i-tan produced an interval of calm, of which the Chinese general 劉志遠 Liu Chih-yüan profited to make himself emperor.

後漢 Hou-Han, 947 to 950. — The emperor died at the end of a year. His son, aged 18, succeeded him, under the tutelage of four Regents. He killed three of them, and then sent a hired assassin, with the mission to assassinate in his camp the fourth, the brave and popular general 郭威 Kuo-wei, then occupied in keeping the Ch'i-tan in awe. The assassin having been discovered, the indignant soldiers of Kuo-wei acclaimed him emperor, and marched on the capital which opened its doors to them. Kuo-wei seated himself on the throne.

後周 Hou-Chou, 951 to 960. — The Scholars who wrote the official Chinese history, had an evident weakness for Kuo-wei, doubtless on account of the two following facts: When he passed in 952 before the tomb of Confucius, he prostrated himself in honour of the Sage... The first printed edition of the *Canonicals*, begun in 932, was completed in 953, under his reign. — A heart trouble soon reduced him to impotency. Before dying, he said to his adopted son who had been designated his successor: «I formerly saw, with my own eyes, all the tombs of the T'ang emperors violated, because precious objects had been buried with their corpses. I order that after my death I be clothed in paper garments, that my coffin be of baked earth and surrounded with bricks of so common a quality, that it would not be worth while to disinter them. If anyone reproaches you with having spent so little, answer simply: My father wished it thus, and I could not but obey him!... Kuo-wei died in 954. His adopted son died in 960, leaving the throne to a child of seven years. In the circumstances of that time, it was not what ought to have been done. Imitating the coup of the year 950, the army of general 趙匡胤 Chao K'uang-yin acclaimed him emperor. He seated himself on the throne, and inaugurated the 宋 Sung dynasty, which lasted for more than three centuries, 960 to 1279. It ought to be called the second Sung, but Chinese custom does not allow it, without doubt because of the importance of that dynasty. The dynasty which reigned from 420 to 478 is therefore called 前宋 Ch'ien-Sung, the First Sung; or 劉宋 Liu-Sung; and that which reigned from 960 to 1279, 宋 Sung simply. — The period of the *Five Dynasties*, which thus came to an end, saw in all thirteen emperors of eight different families, and lasted 54 years.



It is not astonishing that, during the Wu-tai period, so short, so agitated, during which life was so precarious, intellectual production was very feeble. There was neither poetry nor prose worth the trouble of quoting. **Belles-lettres** were non-existent.

Religions and doctrines. — General toleration favoured the diffusion of **Amidism**, the consoling religion. HBO. L. 68. — **Confucism** profited by the improvement of xylography. The engraving on wood of the Canonicals (932-953), greatly multiplied the copies of those books, and rendered them less faulty.

Astronomy. Calendar. Mathematics. — The calendar 欽天歷 *Ch'in-t'ien-li* of Wang-p'o in 976, did not mark any progress. — Chapters 32 to 36 of the *Chiu Tang-shu* by Liu-hsü, give a good summary of the history of Chinese astronomy and mathematics up to 945, without adding anything new.

History and geography. — Under the Hou-Chin Turks there appeared, in 945, the history of the T'ang dynasty, the work of Liu-hsü, called *Chiu Tang-shu*, the ancient history of the T'ang, because a new one was made under the Sung. It is the old one which is the good one. They made a new one, through jingoism, Liu-hsü having served as a prisoner the Turks and then the Ch'i-tan. For that reason, they wished to efface his name from the list of the dynastic historians. The excellence of his history, and the inferiority of that of Ou-yang Hsiu, frustrated that desire. The *Chiu Tang-shu* remained. — In the matter of geography, Chapters 10 and 11 of the *Chiu Tang-shu* are without particular interest.

Painting. — If they thought little under the Wu-tai, on the other hand they painted much, and as a result of circumstances, the types multiplied. I have inserted more than 50 names of the painters of that age, in the Biographical Index. — Religious painting, Amidist, Buddhist, Taoist, dominated. Chu-yu, 910; Chang-t'u, 920; Li-chêng, 920; Tu i-kuei, 920; the visionary bonze Kuan-hsiu, 920; Lu-huang, 955; Wang Ch'i-han, 970, distinguished themselves in this line. — Chao-yen, 910, was an original painter of persons. — Ching-hao, 910; Kuan-t'ung, 920; cultivated landscape. — Li Kuei-chên, 920; Chang Chi-chih, 960; painted animals. — T'êng Cl'ang-yu, 920; Mei Hsing-ssü, 970; Kuo Ch'ien-hui and Kuo Ch'ien-yu, 970; Chung-yin, 975; Huang-ch'üan, 981; painted flowers and birds. — Yüan-i, 930, and the bonze Ch'uan-ku, 940 (speciality in dragons), excelled in their aquatic subjects. — Let us note new specialities which spread greatly. Shih-lin, 955, and Li-p'o, bamboos. Hsü-hsi, 955, peonies. Ting-ch'ien, 975, lotuses. Tang-kai, 960, vegetables. — Fang Ch'ung-chên, 920; the naturalized Ch'i-tans Hu-kuei, Hu-ch'ien, and Li Tsan-hua; the Chinese Wang Jên-shou, who had been a prisoner of the Ch'i-tan; painted, about 940, horses and cavaliers, and scenes of nomad life.

Fifth Period

Senile China.

Sixteenth Lesson.

The 宋 Sung dynasty, 960 to 1279.

Having become the emperor 太祖 T'ai-tsu (960 to 976), 趙匡胤 Chao Kuang-yin definitively fixed the capital at 開封府 K'ai-feng-fu. He made a show of Confucism, perhaps sincere. The history relates how he put an end to the competitions of the officers, the cause of the misfortunes of those sad times. «The emperor feared that the officers who had made his fortune, retaining their military commands, might one day get rid of him just as they had set him up. He invited them all to a banquet, and, when the wine had put them in a good humour, having sent the servants out, he said to them: I do not sleep peacefully!.. Why so? asked Shih Shou-hsin, the chief of the officers... For quite a simple reason, answered the emperor. Who is there who has not got his eyes on my place?.. The officers understood, saluted and said: Do not speak thus! Heaven chose you! Who dreams of supplanting you?.. I believe in your affection, said the emperor; but, if one fine day your officers were to dress one among them in yellow robe, as you did me, he would perhaps consider himself obliged to overthrow me, just as I had to overthrow the Chou, with reluctance... None of us is talented enough for such a thing to happen, protested the officers; besides, say what you wish and we will do it!.. The life of man is short, said the emperor. Happiness consists in enjoying, and then in leaving something for one's children to enjoy. Renounce your commands voluntarily, disperse into the provinces, choose the best properties, give yourselves over to all pleasures until you die of old age, and then leave your goods to your descendants. We will ally ourselves by marriage, so that you may have all possible guarantees. Would not that be better for you, that running risks and hazards?.. For life, for death, said Shih Shou-hsin in the name of them all... On the morrow, they all sent in their resignations, on account of imaginary illnesses. The emperor accepted. All the armies were disbanded. Then the emperor made them all governors, and endowed them with the greatest liberality.» — Two Tungus peoples then making their first appearance, who caused themselves to be much talked about later, offered to ally themselves with the emperor against the Ch'i-tan, their brothers by race; namely, the 女真 Ju-chên (Djurchên), established on the Amur river, and the 鞑靼 Ta-tan (Tatars), from the Yin-shan mountains. Unfortunately for him, the empire being then too weakened, could not respond to those advances. The emperor died in 976. In conformity with the wish of their deceased mother, his younger brother 趙光義 Chao Kuang-i succeeded him, and was 太宗 the emperor T'ai, 976 to 997. — In 979, the emperor in person commanded an expedition against the Ch'i-tan. He was so thoroughly defeated, that he had to flee for his life. The whole body of his army was captured by

the Ch'i-tan. The loss was enormous. — In 936, second discomfiture, almost as serious. The incursions of the Ch'i-tan thenceforth devastated the Northern provinces. The impotency of the Sung being evident, the Ju-chên, Tatars, and Coreans, went over to the Ch'i-tan, who became a great power. — To assure the throne to his own son, the emperor T'ai successively caused to be destroyed his own younger brother, and his elder brother's two sons. These assassinations procured for China one of the worst sovereigns that it has submitted to, 眞宗 the emperor Chên, 998 to 1022.

In 1004, the emperor Chên had to consent to pay to the Ch'i-tan an annual tribute of one hundred thousand ounces of silver, and two hundred thousand pieces of silk. In 1007, the Ch'i-tan, nomads until then, constructed an enceinte serving as a capital, near the sources of the river 遼 Liào, in the present Manchuria. They complacently called themselves the *Kingdom of Liào*, since their convention with Shih Ching-t'ang, in 936. — The prestige of the emperor being absolutely ruined, a revolution was feared. In 1008, the politician 王欽若 Wang Ch'in-jo counselled the emperor to consolidate through superstition his dynasty shaken by war. I have related in my HBO. L. 69, the visions, revelations, and other follies, which were the result of that counsel. Theistic Taoism dates from this reign (1012). — The historians have branded Chên-tsung as a vile imposter. After all, Wang Ch'in-jo had calculated well. Superstition has always been all-powerful in China. Chên-tsung dishonoured himself, but obtained the result he desired. He died in 1022, leaving the throne to a son of thirteen years, who was 仁宗 the emperor Jên, 1023 to 1063.

This lengthy reign saw the beginning of the long quarrel between the party of the *conservative* politicians and that of the *innovating* politicians. I refer the reader on this question to my T.H... and HBO. L. 71, contenting myself with summing it up here in a few words. China was giving way under the pressure of the Barbarians. How was she to be saved?.. By modifying our superannuated institutions, by arming and fighting, said the Innovators... By maintaining our ancient institutions, by negotiating and yielding said the Conservatives, depositaries of the old leaven of the old-time politicians... After a century of disputes, the Innovators were got under; first because their chiefs never succeeded in formulating a perfectly clear programme; and then because they asked that one should put oneself to trouble, which is hardly Chinese. The Conservatives gained the day, because, letting the wheel turn, is a simple and easy formula. It is to the Conservatives of the Sung that China owes her having remained entangled in its archaic form. It was they who gave her this motto «above all no progress,» a rule of which their disciples superintended the application, until the end of the empire. Doubtless, old things are better than anarchy; but there are medium states between these two extremes. — The Conservatives were supported by the Neo-Confucianist philosophers, a system originated at this epoch, and which culminated in the materialism of 朱熹 Chu-hsi (HBO. L. 71 and 73). They handed over the schools to these masters, who poisoned the empire until 1905. Moreover neither party produced a man of determination. The petitions, memoirs, pamphlets of their leaders, encumbered the collections of literary documents. Except some rare pages, nothing could be more void. — The first conflict of the two parties took place in

1036. Some innovating ministers replaced some conservative ministers. In 1043, a conservative minister replaced the innovating minister.

The emperor Jên died in 1063. A cousin, 英宗 the emperor Ying, who succeeded him, died without having done anything, leaving the throne to his son aged 20 years, who was 神宗 the emperor Shên, 1063 to 1086. An Innovator, the famous 王安石 Wang An-shih, at once captivated the mind of this young man. Hence an innovating ministry. Institution of a *commission of reforms*. New Penal Code. Regulations, in favour of agriculturists. Organization of a double defence, internal against traitors, external against the Ch'i-tan. Two boys are left to each family; all the others, beginning with the third, are soldiers, by law. Suppression of the literary examinations, which produced only imbeciles (sic), says the text; and practical administrative training of candidates for office... The Scholars who wrote the history, claim that none of these reforms gave any good results. They omit to say, that it was the deaf opposition of their friends the Conservatives who sterilized them.

The emperor Shên having died, had for successor a child of ten years, 哲宗 the emperor Chê (1086 to 1100), under the tutelage of the dowager empress, entirely devoted to the Conservatives. Change of minister. Suppression of all the 新法 new laws. The examinations again became exclusively literary. — The dowager having died in 1093, and the arrogance of the Conservatives having wounded the emperor, in 1094 the Innovator 蔡京 Ts'ai-ching became minister. Vigorous restoration of the new laws. New decree affirming that literature leads to idiocy (sic).

The emperor Chê being dead, had for successor his brother 徽宗 the emperor Hui (1101 to 1125), who retained Ts'ai-ching as minister. In 1104, complete suppression of the examinations and institution of a system of selection of functionaries and officers independent of the schools, the prefects sending up the subjects of their district who seemed to them apt and deserving. — In 1113, Ts'ai-ching made the emperor Hui a visionary Taoist, like the emperor Chên in 1008, and for the same reason. Unanimous in affirming that the emperor Chên was a conscious impostor, the historians are divided on the case of the emperor Hui, whom several consider as having been the dupe of good faith (HBO L. 69). — Made too late, the reforms of the Innovators could not save the empire. With the suddenness of lightning, as is usual with nomad horse-riding peoples, the khan of the Tongus Ju-chên, the famous A-ku-ta, in 1123 destroyed the Tongus Ch'i-tan, and called his horde Altchouk, which the Chinese translated 金 Kin (chin), gold. A-ku-ta died in his triumph. — It was the moment to be prudent. Quite on the contrary, the Chinese thought well to provoke the Kin. In a single raid the latter captured all the Northern provinces. The emperor abdicated in favour of his son. Too late!.. The Kin cavalry crossed the Yellow River on the ice, and took the capital K'ai-fêng-fu. The two emperors, father and son, all the imperial family, all the ministers, all the personel of the court, more than three thousand persons, were deported as captives to Kirin in the present Manchuria, whence none returned alive. A Sung prince became 高宗 the emperor Kao, and installed himself on the south of the Blue River, at 杭州 Hang-chou. The history calls 北宋 Northern Sung, the emperors who reigned at K'ai-fêng-fu, from 960 to

1126; and 南宋 Southern Sung, those who reigned at Hang-chou, from 1127 to 1278.

The emperor Kao reigned from 1127 to 1162. The Kin forced him to keep moving. When their approach was signalled, the imperial army disbanded, and the emperor took to flight. They crossed and re-crossed the Blue River. In 1129, sack of Nan-king. In 1130, sack of Hang-chou. Then some dissensions in their royal family, hampered the Kin for a time. The Sung reorganized themselves. Tired of fighting, the emperor appointed as minister a certain 秦檜 Ch'in-kuei, a partisan of peace at any price. Formerly this theme was an integral part of the programme of the Conservatives. They fought against it since the taking of the emperors Hui and Ch'in, by virtue of the Confucianist principle, that the son ought to avenge the injury done to his father. A brave officer, 岳飛 Yao-fei, inciting to war, Ch'in-kuei had him put to death. These two men have become, in modern China, types, the one of baseness, the other of patriotism. — In 1161, the Kin set themselves up at K'ai-fêng-fu, the former capital of the Sung, which they fortified. There they became Chinese, to their misfortune. — Weary of reigning, in 1162 the emperor Kao abdicated in favour of his son, who was 孝宗 the emperor Hsiao, 1163 to 1189. Although a Confucianist, this emperor was cold to the philosopher 朱熹 Chu-hsi, who made his debut under his reign (HBO. L. 71). The fact was that the traditional, true Confucianists, had ended in perceiving that Chuhsianism was a heresy, and treated it accordingly. The two parties reciprocally called each other *dogs* and *pigs*... Weary of seeing these follies, in 1189 the emperor Hsiao himself also abdicated in favour of a son, who was 光宗 the emperor Kuang, 1190 to 1194. The latter was forced to abdicate, for having been lacking in filial piety, and was replaced by his son 寧子 the emperor Ning, 1195 to 1224. Continuation of the intrigues for and against Chu-hsi, who was stigmatized by edict in 1197 and 1198, and died watched by the police in 1200. In 1201 first, in 1208 second conflagration of the capital Hang-chou. It was Heaven who lit these fires, cry the Scholars, to avenge Chu-hsi.

In 1210, a thunder-clap. Gengis-khan (Tchinghiz-khan) who had made himself emperor of the Mongols, a Tungus horde, in his camp at the Onon, in 1206, pounced upon the Kin. In 1215, the Mongols were masters of all the country north of the Yellow River. Judging that the remainder would be easy to take in time, Gengis-khan undertook his known tour, through Central Asia, as far as the mouths of the Danube, returning through Persia and India in 1225. He died in 1227, aged 66 years, leaving to his son Ogdai the plan for the destruction of the Kin and the Sung. — The emperor Ning had died in 1224, and a collateral aged 22 years had become 理宗 the emperor Li. This poor man was smitten with philosophy. It was just what the empire needed, in those critical circumstances. In 1232, Ogdai crossed the Yellow River. The whole Kin nation, about seven million men, had taken refuge, after the manner of the nomads, in K'ai-fêng-fu, which had become a huge intrenched camp. Ogdai entrusted Subutai, the ravager of Russia, with the reduction of the place. An incredible thing, the Sung lent the Mongols the infantry in which they were lacking. The city was taken in 1233. In 1234, the end of the Kin, after the taking of 蔡州 Ts'ai-chou. A few days afterwards, in a fit of blind arrogance, the Chinese provoked the Mongols. In reply, Ogdai wrote to the emperor Li these few words, the death warrant of the Sung: «Why have you broken our

alliance?.. I give you my word that henceforth you will not have a single day of happiness!..)

The exploits of the Mongols in Europe (Moscow, Kief, Sandomir, battle of Liegnitz, Varadin), and the death of Ogdoi in 1241, somewhat delayed the execution of the sentence. The Sung profited by this respite to examine closely the philosophy of Chu-hsi. In 1251, the Mongols acclaimed Mangu as khan, who at once entrusted his younger brother Kublai to take up arms against the Sung. Kublai conquered all the provinces of the West and South-West. Mangu went in person to help. He was killed, in 1259, at the siege of 合州 Ho-chou (Ssü-ch'uan). Kublai became the Grand Khan of the Mongols. Abandoning Karakorum, in 1263 Kublai established himself at 燕 Yen (Peking). — The emperor Li having died in 1264, had for successor his son 度宗 the emperor Tu (1265 to 1274), a foolish scholar. In 1267, Kublai declared himself the pretender to the empire, and began war against the Sung. In 1268, the general Atchu laid siege to 襄陽 Hsiang-yang, the celebrated fortress, key to the valley of the 漢 Han. Let us speak the word, it was some Chinese Scholars who did the work and ensured the success of the Mongols. Hsiangyang capitulated in 1273, after four years of siege. In 1275, 恭帝 Kung-ti, a child of five years, succeeded the deceased emperor Tu. Helped by Atchu, the famous Bayan succeeded in burning the Sung war fleet, which was defending the crossing of the Blue River. Then, one by one, all the great cities situated on the River, were taken. At the beginning of the year 1276, Bayan appeared before 杭州 Hang-chou, the Sung capital, which capitulated. Bayan sent to Kublai, the young emperor, the Regent, all the members of the imperial family he could capture, and the imperial seal.

However some officers desperately faithful, had carried away to the southern provinces two brothers of the child who had been made prisoner. The elder of the two, aged eight years, became 端宗 the emperor Tuan, 1276 to 1278. The Mongol cavalry overrunning all the provinces, the faithful 張世傑 Chang Shih-chieh took him by sea, from port to port. Having fallen sick after a shipwreck, the imperial child died in 1278. Many of the officers were of a mind to stop there and surrender. No, said 陸秀夫 Lu Hsiu-fu, there still remains a Sung prince of the blood... and he nominated as emperor the poor baby whom the history calls 帝昺 Ti-ping. In 1279, the Chinese general 張弘範 Chang Hung-fan, commanding the Mongol army, destroyed, in a naval battle, the fleet, the last refuge of the Sung. The sea cast up a hundred thousand corpses, among them that of the imperial baby. — Thus ended this dynasty, after having lasted 320 years. They were not the *Great Sung*, as they have been called occasionally, but wrongly. They were petty people, narrow-minded, short-sighted.



Religions and doctrines. — Successively Taoist and Neo-Confucianist, the Sung nevertheless sang, on official days, the ritual hymns of the ancient **Theism**. Pure custom; we know this phenomenon. One feels moreover, from the tone of these hymns, that the heart is not in them. They are to be found in the *Sung-shih*, Chaps. 32 to 38. See HBO. L. 72.

Philosophy was the strong point of the Sung. Ch'ên-tuan borrowed from the Hindus the atheist and material conception of the world. Chou Tun-i and Shao-yung elaborated this notion. Chang-tsai developed it in the pantheistic sense. The two brothers Ch'êng-hao and Ch'êng-i vulgarized this pantheism. Chu-hsi lowered it to a kind of dynamic materialism. I have explained this evolution at length in HBO. L. 71. For the works of these men, as we now possess them, see the following bibliographical entries: *Chou-tzû t'ung-shu*. — *Shao-yung: Huang-chi ching-shih-shu*. — Chang-tsai; *Chang-tzû ch'üan-shu*, — Ch'êng-hao and Ch'êng-i: *Erh-Ch'êng ch'üan-shu*. — Chu-hsi: *Chu-tzû yü-lei*, the original collection, in the spoken language; and *Chu-tzû ch'üan-shu*, a collection amended and polished later. — See also the works of Lu Chiu-yüan, the adversary of Chu-hsi: *Hsiang-shan yü-lu*.

Canonicals. — The following commentaries are noteworthy. — *Shu-ching*: The limpid mediaeval commentary *Shang-shu ch'üan-chieh*, by Lin Chih-ch'i... The Chuhsiist commentary *Shu-Sung Ts'ai-shên chi-ch'uan*, the work of Ts'ai-shên, a pupil of Chu-hsi. — *Shih-ching*: The *Mao-shih chi-chieh*, a good compilation of ancient and mediaeval commentaries. See the entry. — *Rituals*: The *Chou-li ting-i*, a good compilation of the ancient commentaries on the Ritual of the Chou... The *Li-chi chi-shuo*, a vast summary of ancient and mediaeval commentaries on the *Li-chi*... The *San-li-t'u*, plates for the understanding of the three rituals, costumes, utensils, etc. A precious work. — *Ch'un-ch'iu*: The detailed commentary *Ch'un-ch'iu chi-chieh* by Lü Tsu-ch'ien... The dissertations and discussions *Ch'un-ch'iu ch'üan*, by Liu-ch'ang.

Confuciiist Ethics. — Two treatises. The *Chin-ssü-lu*, by Lü Tsou-ch'ien, in which Chu-hsi collaborated, is less important. — But the *Ta-hsüeh yen-i* by Chên Tê-hsiu, extended the Confuciiist ethics as high as it could be extended. A precious work, from that point of view. It was continued since; see *Ta-hsüeh yen-i pu*.

Taoism. — Very much in favour under the Sung, the Taoists produced numerous writings, which developed their doctrines, without innovating or modifying. Here are the principal ones (see the entries):

Alchemical dietetic Taoism: Dualistic alchemy *Ta-tan-chi*. — The first attempt at a concordance, between the diagrams of the Mutations dear to the Neo-Confuciiists, and the Taoist alchemical formulas, *Chou-i ts'an-t'ung-ch'i*, by the celebrated Wei Pai-yang, regarding whose life we have no precise data. — A new attempt at a concordance, by the no less celebrated Chang P'ing-shu. This treatise, the *Wu-chên-p'ien*, had numerous commentaries. — The treatise on monist alchemy *Lung-hu huan-tan-chüeh*. — The treatise on cabalistic alchemy *Huan-chin-shu*.

Mystic Taoism: *Yüan-shih shuo hsien-t'ien tao-tê-ching*, a philosophical treatise in the style of the epoch, deeply thoughtful, often commented on since. — The vast ritual of the sect *Ling-pao ling-chiao chi-tu chin-shu*. — These works summarize the others.

General treatises: The *Tao-shu*, a kind of complete Summary of the Taoist doctrines. — *Tao-chiao I-shu*, a good summary of the same doctrines. — Especially the *Yüan-chi ch'i-ch'ien*, an extremely precious collection of Taoist texts, the originals from which they were drawn having since perished.

Treatises on discipline: A manual for novices, *Ch'üan-chên ch'ing-kuei*. — A ritual for receptions into the Order, *Ch'u-chia ch'uan-tu-i*. — Finally the treatise on the advancement of virtue, *San-lung hsui-tao-i*.

But the most important work produced by Taoism under the Sung, is the very small treatise on popular morality *Tai-shang Kan-ying-p'ien*, which is scattered in profusion throughout the whole of China and the neighbouring countries, and still found everywhere. More unctuous than the *Kung-kuo-ko*, it popularized the ethics of Lü-yan... The fear of hell is better than nothing at all. That these two small works have preserved many souls from sinking into vice and crime, appears to me undeniable.

I add to these notes on Taoism, the *Tai-p'ing kuang-chi*, a collection of legends, folk-lore, etc., which is not an exclusively Taoist work. But the resultant of the histories of all shades which it contains, approaches nearer to Taoism than to any other doctrine, and was exploited exclusively by the Taoists.

Buddhism and Vedantism. — The fashion being for philosophical speculations and historical researches, the Chinese monks also occupied themselves in these directions, and produced very remarkable original works, of which I will cite the principal ones. See the entries.

Buddhism. — Two treatises on apologetics and on controversy, the *Fu-chiao-pien* and the *Hu-fa-lün*. — A good chronicle of Chinese Buddhism up to 960, the *Shih-shih t'ung-chien*. — The sequel to the biographies of celebrated monks, up to 988, *Sung Kao-sêng-ch'uan*. — The great history of Chinese Buddhism up to 1265, *Fo-tsu t'ung-chi*. — An excellent Sanscrit-Chinese lexicon of Buddhist technical terms, the *Fan-i ming-chi*.

Vedantism 禪 *Ch'an*. — Since the Sung, many Scholars embraced this sect, and placed their spirit and their writing-brush at its service. Hence a voluminous Vedantist literature, mostly often fastidious through its prolixity and obscurity. — A history of Chinese Vedantism up to 1006, *Ching-tê ch'uan-têng-lu*. — Another history, with documents and dissertations, the *Lung-hsing pien-nien t'ung-lun*, which stops at the year 1163. — The *Tsung-ching-lu*, in a hundred books, is an exposition of the Vedantist doctrine, by Yen-shou, very learned and no less prolix. — The *Liao-têng hui-yao* is a summary of the same doctrine, in thirty books. — The *Ch'an-yüan mêng-ch'iu yao-lin*, is an interesting collection of Vedantist anecdotes.

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Astronomy. Calendar. Instruments. Mathematics. — The first calendar of the Sung, the work of Wang Ch'u-no, appeared in 962. A 司天監 *bureau in charge of the sky* trained professional observers and calculators. Their works culminated, in 1065, under the direction of Chou-ts'ung, in the calendar *Ming-t'ien-li*, a masterly work, inserted in the *Sung-shih*, Chap. 74. Here

according to this document, are the nine men who caused Chinese astronomy to progress: Liu-hung, 196; Chiang-chi, 384; Ho Ch'êng-t'ien, 443; Tsu Ch'ung-chih, 462; Chang Tzû-hsin, 576; Liu-ch'ô, 608; Li Ch'uu-fêng, 665; Hsü-ang, 822; Chou-ts'ung, 1065. — Driven to the south of the Blue River, the Sung resumed calculating, and produced, in 1191 and 1271, two new corrected calendars. — Eclipses and other celestial phenomena continuing to arrive at days and hours which were not those which the astronomers had predicted. Ts'ai Yüan-ting the friend of Chu-hsi, who died in 1198, gave this explanation: Heaven is animated and free, turns around and stretches itself out as it pleases. Astronomy ought to ascertain these movements, but ought not to want to predict them. An exact calendar will never be made in advance. The good calendar is that which is made when the year is ended. It was Chu-hsi who preserved to us this *effatum* of his friend, which he approved of. — The Liao (Ch'i-tan) made theirs the ancient Chinese calendar 大明歷 of the year 462. After having destroyed them, the Kin (Ju-chên) retained their calendar.

The Sung constructed numerous and costly machines. In 725, the T'ang had constructed a celestial sphere moved by water power. In 979, Chang Ssü-hsün replaced it by a magnificent machine, moved by a mercury motor. Other instruments were constructed successively by Han Hsien-fu in 1010, by Chên-k'uo in 1074, by Hsü-sung and Han Kung-lien in 1092, by Wang-fu in 1124. All these fine objects were taken by the Kin in 1126, and transported to Peking, where they were demolished by the falling-in of the observatory, in 1195. — To the Blue River, Li Chi-tsung, Shao-no and others, reconstructed, from 1132 to 1162, a new imperial observatory.

The Sung have bequeathed to us some important mathematical works. — First the astronomical treatise *Hsin i-hsiang fa-yao*, published in 1192. — Then the *Shu-shu chiu-chang*, in 1147, a treatise on arithmetic and algebra, the first which explained at length the Chinese algebraic method called 天元 *t'ien-yüan*. — Finally the *Yang-hui suan-fa liu-chang*, 1261 and 1275, a treatise on the art of calculating. — A vast treatise on the calculation of time, in the *Sung-shih*, Chaps. 68 to 84.

Divination. — This flourished under the Sung, the Neo-Confucians being strongly infected with diagrams and numbers. A scientific system, which pretended to grasp the ways of nature, exposed in several treatises. See the entries *Ch'ieh-hsü* and *Lao-lu-tzû fu-chu*. — A vast collection of documents on prognostications and probabilities, in the *Sung-shu*, Chaps. 48 to 67.



History. — In this division, works of great importance were produced under the Sung.

In 973, Hsüeh Chü-chêng completed the history of the Five small Dynasties called *Wu-tai*. It was called *Chiu Wu-tai-shih*, ancient history, because Ouyang Hsiu felt the need of giving another of his own making, the *Hsin Wu-tai-*

shih, in 1072. — The same also recast the history of the T'ang, *Hsin Tang-shih*, 1060. — His new histories, tinged with Neo-Confucianists, have not the same value as the old ones, which are genuine contemporary documents.

About 1250, appeared the history of the Tongus Ch'i-tan (Liao), and the history of the Tongus Ju-chên (Kin), the *Ta-kin kuo-shih*; the two by the same author, Yeh Lung-li, probably.

The prehistory *Lu-shih*, by Lo-pi, is a tissue of fables, without value. — The history of origins *Wai-chi*, by Liu-shu, relates ancient traditions, which the Ch'ien-pien by Chin Li-hsiang, better done, fixed definitively, about 1330.

The first connected history of China, was completed in 1084 by Ssü-ma Kuang. It is the *Tzû-chih Tung-chien*. His object was to teach functionaries the philosophy of history, what should be done and what avoided. A masterpiece of the conservative Confucianist school, this work is very precious, because it openly exposes the principles of the sect. From it I have drawn my TH. It was first prefaced by Liu-shu's *Wai-chi*, a summary of the prehistory. — Arranged by Chu-hsi, commented, completed, several times declared official, the *Tzû-chih Tung-chien kang-mu* (see the entry) had a decisive influence on the crystallization of the mentality of the Scholars. — About 1170, Yüan-shu issued his *Tung-chien chi-shih pên-mo*, a history a little more descriptive, more spun-out, more in the European manner (oh! how little!). The Chinese preferring division into paragraphs, to sustained recitation, which fatigues them, it had little success.

About 1100, there appeared the excellent study by Hu An-kuo on the feudal principalities of the ancient *Ch'un-ch'iu* period, the *Ch'un-ch'iu chu-kuo hsing-fei shuo*. It became the basis of all subsequent works on the subject. — In 1134, Têng Ming-shih issued his *Ku-chin hsing-shih shu-pien-chêng*, researches on the origin and history of the clans and families of the Chinese nation, which have also remained a fundamental work.

Geography. — The *Tai-p'ing huan-yü-chi*, general geography of the empire, quite at the beginning of the dynasty, about 980; by Yao-shih. — The *Wei-liao*, written by Kao Ssü-sun, about 1190, contains important geographical notes. — The *Sung shih*, Chaps. 85 to 98, geography of the empire; Chaps. 485 to 496, geography of foreign countries.



Administration. — The collection of documents *Wu-tai hui-yao*, about 950. It covers the period of the Five small Dynasties. — The vast repertory *Ts'ê-fu yüan-kuei*, completed in 1013. — The so precious compilations *Tung-chih* by Chêng-ch'iao, about 1159, and *Wên-hsien Tung-k'ao*, by Ma Tuan-lin, after 1280. See these entries. — Numerous documents in the *Sung-shih*, 143 to 172, 98 to 125.

Jurisprudence. — The *Hsing-tung-lu*, a rhythmized summary of a provisional code of the year 963. — The *Sung lü-wên*, code of the year 1029. — The *Hsi-yüan-lu*, interesting small treatise on forensic medicine, in 1247. — Two collections of celebrated cases, the *T'ang-yin pi-shih*, of the year 1211, and the *Chê-yü kuei-chien*. — In the *Sung-shih*, 199 to 201.

Economics. — The chapters 173 to 186 of the *Sung-shih*. — A *Nung-shu*, 1149, treatise on agriculture, rearing, sericulture. — The *Pei-shan chiu-ching*, treatise on fermented liquors, materials and processes, about 1120. — The *Mo-ching*, treatise on the fabrication of Chinese ink.

Military art. — No noteworthy progress. The history of military art *Li-tai ping-chih*, by Ch'ên Fu-liang, is of some interest, as far as it is history. But I say nothing of the *Liu-t'ao* and *Huang-shih-kung su-shu*. — Many documents on the military affairs of the time, in the *Sung-shih*, Chaps. 187 to 198.

Bibliography. — The Sung have left us an important literary Catalogue, which continues those of the Han, the Sui and the Tang, the *Sung I-wên-chih*, in the *Sung-shih*, Chaps. 202 to 209. It was retouched in 1345.

Philology. — Works on the sounds, tones, and rhymes continued. Dissection on the Indian method, into initials and finals, was perfected. The principal works to be cited, are the *Chi-yün*, about 1020, the *Wu-yin chi-yün* about 1200, and the *Ch'ieh-yün chih chang-t'u*, about 1050. See these entries.

There must be classified, as a **Pedagogic** work, the small *Pai-chi-hsiang*, an index of the most usual family names, which dates from this epoch, and which from that time was learnt by heart by all Chinese school children.

A good many works on the **Characters**. — The *Lei-p'ien*, dictionary under 544 keys, by Ssü-ma Kuang, about 1050. — The *Han-chien* and the *Hsüeh-chih chung-ting k'uan-chih*, epigraphical studies of mediocre value. — On the other hand the etymological dictionary *Liu-shu-ku*, by Tai-t'ung, about 1250, is a remarkable work.

Calligraphy, which was always a Chinese passion, became a frenzy under the Sung. We note the following works: *Mo-ch'ih-pien*, precepts of the ancients on the art of writing, colligated under the Sung. — *Hsüan-ho shu-p'u*, a collection of specimens, published by imperial order, about 1120. — *Fu-hsüan yeh-lu*, a good treatise full of matter, about 1190. — *Huang-sung shu-lu*, notes on the calligraphy of the Sung dynasty, about 1212. See these entries.

Medicine. — Under the Sung, the Taoist or Tantrist practices were more popular than the medical processes. There were many healing monks, consulted and honoured even by the emperors. Few physicians properly so called. Consequently, no scientific progress. — In 1034, Hsü-hsi diagnosed according to the principles of Pien-ch'iao, and needled in the same way. — Ts'ao Chü-pai considered hysterics as possessions, and treated them by acupuncture, pursuing with his needle the evil-working goblins, into their deepest lairs. — Ch'ien-i disserted on the viscera, after the ancient fashion. — P'ang An-shih wrote a treatise on inflammatory maladies, without advancing theory a single peg. — Yang Ta-chün knew all of the *Su-wên* by heart, and diagnosed accordingly. — About 1120, Wang K'oming employed drugs, but what drugs! He treated gastritis with an electuary made of ginger and olibanum ground together. — In 1237, Ch'ên Tzü-ming publi-

shed a treatise on female pathology. — Lin-i commented on the *Su-wên*, and composed a collection of formulas, the *Chi-chiu hsien-fang*, of Taoist tint.

The Liao (Ch'i-tan) cultivated especially acupuncture and the moxas. When a warrior was sick, drums beat the charge around him, to reawaken his supposed torpid vital instinct. The rest in conformity. They used hardly any medicaments.

The Kin (Ju-chên) appear to have consulted especially Taoist quacks. — Chang Ts'ung-chêng disserted on sweat and phlegms. — Liu Wan-su wrote much without result.

Music. — The documents relating to music, under the Sung dynasty, are found collected together in the *Sung-shih*, Chaps. 126 to 142. The hymnal of the dynasty occupies Chaps. 132 to 138. — There remains to us also, from the Sung, a method for the cither, the *Ch'in-shih*.

Fine arts. — Wang-fu has left to us, in his *Po-ku-t'u*, written about 1120, an interesting nomenclature of the products of ancient Chinese art, vases, mirrors, etc.

Painting. — First the writings which have come down to us. — The *T'u-hua chien-wên-chih*, a continuation of the *Li-tai ming-hua-chi* of the T'ang, an index of painters and inventory of paintings. — The *Hsüan-ho hua-p'u*, a magnificent official inventory of Chinese paintings in the year 1120, continued by the *Hua-chi* to the end of the dynasty. — The *Hua-shih*, treatise on painting, by the celebrated Mi-fei, who died in 1107. — The *Shan-shui ch'un ch'üan-chi*, a treatise on landscape, by Han-cho, 1121.

Painters were numerous under the Sung (more than a hundred names in my Biographical Index), and cultivated all styles. I will cite here only those of most note.

Landscapists: Li-ch'êng, who only painted when in a state of drunkenness. — Tung-yüan. — Kuo Chung-shu, another drunkard, who never finished his paintings; and Wang Shih-yüan, his pupil, who trained himself by finishing them. — Hsü Tao-ning was very productive. — Fan-k'uan excelled in landscapes from nature. — Sung-ti produced much.

The celebrated Mi-fei painted persons and landscapes. He formed a school. — Shih-k'o, T'ang Tzû-shêng, Chên-hui, Yang Jih-yen, and others, were portrait-painters.

Huang Chü-ts'ai executed numerous mural paintings in temples. — Sun Mêng-ch'ing was also a religious painter. — Kao-i, a Ch'i-tan naturalized as Chinese, excelled in the same style. — Sun Chih-wei was a mystic. — Hao-têng was fertile and appreciated. — Li Tê-jou painted Taoist fairies.

Tung-yü specialized in aquatic subjects, fish and dragons. Wang Tao-chên cultivated the same type. — Liu-ts'ai excelled in the reproduction of fish.

Chao-ch'ang painted flowers and birds. — Ts'ui-pai specialized in the same type and formed a school.

Hsü Ch'ung-sü and Hsü Ch'ung-chü painted plants and animals. — Wu Yüan-yü, very original, formed a school. — Chu-hsi and Chu-ying painted oxen. I Yüan-chi excelled in the reproduction of monkeys, whose gambols he observed in the forests. — Ho Tsun-shih painted cats. — Li Yen-chih and Kuo Yüan-fang drew insects. — Yen Shih-an and Wên-t'ung painted bamboos. — Li Kung-lin, very productive, cultivated all types.

Compilations and collections. — This type of works multiplied under the Sung. Often ill-digested, they are nevertheless of great interest, for a number of books which they cite have since perished, and the extracts preserved in these compilations and collections, are all that remains of them. — Two immense compilations are especially celebrated, the *T'ai-p'ing yü-lan* finished in 983, and the *Yü-hai*, about 1276. — The class of collection of notes, began under the Sung, and continued since. The studious Scholars noted, with or without order, what interested them, fragments of readings made, anecdotes heard. After their death, certain of these personal collections were published by the family or some friends. Such are the *Mêng-hsi pi-t'an*. — *Mo-chuang man-lu*. — *Yeh-k'o ts'ung-shu*. — the *Wei-liao*, etc... The greater part of the collections of notes are valueless, and encumber the catalogues and the libraries.

Poetry. — A trait characterizes the poetical productions of this metaphysical epoch; they had no inspiration. The Sung poets or rather versifiers, sometimes reached a delicate style of composition imitated from the T'ang; but in idea they were inferior. — Wang Yü-ch'êng was accurate, limpid, went into ecstasies over peonies, and that was about all. — Han-ch'i and Su Shun-ch'in wrote fluent verse, but had few ideas. — Mo Yao-ch'ên and Tai-ping made some good strophes. — Wang An-shih, Ou-yang Hsiu, Su-shih alias Su Tung-p'o, were as verbose in poetry as in prose. — Shih-chieh raved in both styles. — Wên-t'ung and Chang-lei at times had sentiment or some energy. The latter who trained himself on the model of Pai Chü-i, succeeded in imitating his manner so perfectly, that the verses of the two are difficult to distinguish. — Fan Ch'êng-ta, very copious, had few ideas. — The others are not worth mentioning. — Here are some specimens. They represent the skim of about four volumes in-folio.

By Wang Yü-ch'êng. The famine...

Food is wanting everywhere.

No smoke rises from the chimneys.

The sun has pitied the poor people,

and slightly warmed the air.

On the road a band of beggars passes.
 It is a family, an old man with his old sick wife.
 Three children led by a man, follow weeping.
 A litre of grain for provisions, and not a hundred copper coins for
 travelling money.

They left Ch'ang-an last year, driven by the famine.
 The mother of the children died on the way, and they buried her in
 a foreign soil.

They are now trying to get to the garden which will enable them to
 live.

Wan, emaciated, without strength, without support.

I much fear that one rainy or snowy day, their corpses will lie in
 some valley.

On seeing this poverty, my fate of degraded mandarin seems more
 tolerable.

I also am poor, but not so poor as that.

At least I have a home and friendly neighbours. 感流亡.

By Fan Ch'êng-ta. The Genie of the hearth.

It is an old tradition, that on the twenty-fourth of the twelfth moon,
 the Genie of the hearth goes to take up his residence in heaven and
 make his report.

Before he leaves, born on the wind and clouds,
 the family where he has dwelt one year, gives him a rich feast.

There is well roasted pork and nicely fried fish,
 sugar, pastry, and sweets.

The boys wait upon him, while the girls modestly attend.

They pour him out some wine, they burn him some paper-money,
 and the good Genie is satisfied.

He forgets the squabbles of the women of the house.

He forgets that the dogs and the cats have been wanting in respect
 for him.

He departs satiated, drunk, in a good humour.

Everything is for the best. It remains to install another. 祭竈詞.

By Tai-ping...

This life runs down little by little...

Never mind! let us drink and sing!

Of what use is it to distress oneself about old age?

The flowers fall without grieving.
 The grass and the orchids alike become dried up.
 When the plum-tree fades, the apricot-tree blooms.
 Let us ascend to the upper floor, to see the unchangeable mountains,
 and the waves of the sea always the same. 此生。

By the same...

It wants two months before my baby will be one year old,
 and already he can stand upright and walk a few steps.
 He must be taught to walk with care,
 in this world so full of dangers. 喜小兒學步。

By Mo Yao-ch'ên...

Heaven having already taken my wife,
 now it comes and steals my only child.
 My two eyes are full of tears.
 I only think of dying.

The fallen rain descends into the earth.
 Pearls repose on the bed of the ocean.
 One can recover the water, one can recover the pearls,
 but deceased human beings one cannot recover.

A dead person, alas! is no longer anybody.
 He no longer perceives. He has no longer a name.
 He appears at the most, a vaporous silhouette,
 in the mirror of the necromancer. 書哀。

By the same...

During the day, the snow has covered the earth.
 The night cold has congealed it into a mass.
 A lamp lights my old room.
 The stove warms it without smoking too much.

With a bottle of good wine,
 I entertain a passing guest.
 It is little as a gift, but the heart is there.
 I would do better if I could.

Friend, this short pleasure will pass,
 as this year's flowers have passed.
 To-morrow there will be again the snowy plain,
 where your horse's footsteps will be quickly effaced. 雪夜留宮飲

By the same.

On a fresh tomb, a young girl weeps.
They have just buried her old father.
She had only him and remains alone.
So what desolation!

Mandarins and satellites do not trouble themselves about her.
She has no hope but in the charity of the neighbours.
But they are too poor. So she must wander.
begging her subsistence from day to day.

One day they will find a small corpse,
sunken in the mud or frozen in the water.
In order not to have to bury it, they will throw it into the river.
O Heaven! why do you cause girls to be born? 汝墳貧女.

By Ou-yang Hsiu...

I made a beginning as a poor Scholar.
As an old man I am still studying.
My tired sight grows weaker,
but my love for letters is still as keen.

There are true doctrines and false ones,
opinions fight each other as do armies.
Battles without drums or flags.
but hardly less passionate.

I love this struggle, the study implacable.
In it I forget to drink and eat.
Poverty and discomfort matter little!
I read at night by the light of the fire.

When I shall have found the truth,
then only will I destroy paper and pencil.
In the meantime, fatigue matters not!
I am using my life worthily.

Study distracts me from the spectacle of the world,
causes me to forget things which I was compelled to see,
suffices for me both in favour and adversity,
is for me a constant and unmixed happiness. 讀書.

By Shih-chieh... The frogs.

The summer rains have raised the level of the waters several feet,

Lakes, ponds and pools, everything is full.
 What a fine time for the frogs.
 So they croak day and night.

In a few days they have got fat enough to burst.
 Their round stomach resembles a jar.
 They have only to open their large mouth,
 to swallow their food which is abundant.

Vile animals good for nothing,
 whose cries disturb everybody.
 After the wet season you will dry up,
 and people will be freed from your presence. 蝦蟆.

By Su Tung-p'o. The mirage at Têng-chou.

The Orient is cloudless, the sea is calm.
 In the void, the Genii appear.
 They float in space and light,
 going and coming, in large numbers.

They issue from the depths where the pearls sleep,
 from their palaces at the bottom of the seas.
 What I see, is it reality or appearance?
 My eyes and my ears know nothing of it.

This is not the season of mirages, they tell me.
 I asked the Genie of the sea for the favour of an interview.
 He granted me it. I thank him for it...
 And now the East wind puts an end to the scene. 海市.

By Chang-lei...

My grandson is called A-chi...
 His eyes sparkle with intelligence.
 Every day he comes near my desk,
 to listen for hours while I read my books.

He also wishes to become a Scholar.
 I told him there are other careers
 more lucrative. He smiled and said:
 Small clouds do not shed great waters.

Grandfather, you have lived in poverty and discomfort.
 How could I, myself, wish to live rich and honoured?
 You have, for your whole possessions, a cupboard of books.
 How should I, myself, become anything but a Scholar? 阿几.

By the same...

The pale autumn sun lights up the ruined city.
The West wind blows, raising the dust.
I go out for a stroll, without an object,
across the wormwood and the wild grass.

There are everywhere only destroyed houses.
Just a few fowls and some dogs.
The plots of the kitchen gardens are empty.
All is abandoned, sterile and desolate.

The daylight fades, some ducks return,
and seek a resting-place for the night.
I also return, melancholy.

There is only one thing to do, drink a cup. 秋日曬古城

By the same...

At the age of fifteen years, I did a fine exploit.
It was in Kuan-hsi, at Hua-chou.
There was there an indomitable horse,
which ten men had not succeeded in mastering.

I decided that I would mount him nevertheless.
He defended himself in vain, and stood upright.
My will was stronger than his.
I saddled him and jumped on his back.

What a charge! the whole length of the main street!
The people threw themselves to the side so as not to be crushed!
I flew, glorious, indomitable,
carried away by a hurricane.

Having reached the bridge crossing the city moat,
the horse bounded and leapt into space.
Luckily the mud was deep.
How did I get out of it? I cannot tell.

Since then I have mounted other horses,
but that one alone appears to me in my dreams.
For that was the first exploit of my youth,
which, as an old man, I still remember with emotion. 再和馬圖

By Wên-t'ung... Weaving.

Through casting the shuttle, both my hands are tired.
Through pressing on the cross-bar, both my feet are benumbed.

It has taken me three days of uninterrupted work to weave the piece,
which ought to be enough to pay the house tax.

I have woven for three days, without air and light.
All who examine the piece, consider it perfect.
Now when my father presented it to the tax collector,
the latter refused it, and soiled it with ink and grease.

My father returned stupified with grief.
All looked at each other, silent and in tears.
They sold their clothes to buy a thread,
which they attached to the loom the same night.

Scarcely was I dressed, than I began again to weave,
and already the tax collector is at the door,
demanding the tax immediately.
Ah! if he could see what I feel in my heart! 織婦怨.

By Wang-ling...

The dead are dead, that is irrevocable.
To regret them serves no purpose.
And yet the living cease not
to sigh in thinking of the dead.

They have always mourned thus on this earth,
and it will continue to be so.
The plaintive broken chord rises unceasingly,
the mournful chant continually repeats itself.

It is the eyes of man which weep,
but the tears spring from his heart.
He will perhaps stop them for a moment by force,
but will never succeed in drying up their deep source. 哭詩.

By the same...

From the East the spring breeze blows soft and lukewarm.
It caresses my face and insinuates itself into my clothes.
I do not know what it awakens in my heart.
I think of my family, of my children.

Before my door the flowers smile to each other lovingly;
bending in the breeze, they embrace each other closely.
In the forests, the birds seek each other and pair,
nests are built and filled with eggs.

Ah! do not sing too loudly of your happiness,
 for fear that the wicked will destroy it,
 empty your nests, shoot at you with arrows...
 As for me, I would not have the heart to do so. 春風.

By Fan-tsun...

Formerly there was a country,
 and in that country, the spring of madness.
 All the inhabitants drinking of its water,
 all were some madder than the others.

One day a citizen dug a well.
 drank of its water and became reasonable.
 The mad people were very much moved
 and found that being extraordinary.

He is possessed, said some; mad, exclaimed others...
 He must be treated, healed...
 Quickly, the needle, moxas, cauterization,
 for this dangerous case of madness.

The citizen said to himself: If it is so painful
 not to be mad like others,
 I would rather drink again of the water of madness...
 He drank of it and peace was made.

In this world of sick minds,
 do not bstride the hippogriff, do not fly too high.
 Accommodate yourself rather to the common madness. —
 That is what they say. I will do nothing of the sort. 狂泉.

By Han-ch'i,..

One must take care in little things,
 as one is careful to guard against wasp stings.
 Once one is stung, pain is inevitable.
 and to be angry with the insect is of no use.

To avenge oneself on it, may even provoke the others,
 and attract to oneself all the wasps of a nest.
 Better to have cultivated prudence and patience,
 than so many venomous stings.

It happens the same among men.
 Better to resign oneself to a small evil,

to sacrifice a member to save the body,
to yield when the struggle offers no chance of success. 蜂 蠆.

By Hsü Shun-ch'in...

In a corner of the city wall,
an old fox had dug his den,
well hidden by brushwood and grass,
as well covered in winter as in summer.

For drink he had the water of the moat.
At night he went to search for chicken in the city.
I know not if he was endowed with magical power.
In any case he lived peacefully for quite a long while.

But see how the passion for hunting
seized the youth of the city.
They trained dogs, chased the hare,
and declared war on furred and feathered game.

The old fox dug himself a labyrinth of galleries.
Protected himself with earthworks and only went out after taking
precautions.

But one day the pack surprised and cornered him.
He sprang over the dogs like a flash of yellow lightning.

He ran as fast as he could, hotly pursued,
panting, slabbering, spitting blood and life.
Finally he was seized by the throat and strangled.
His skin covered a chair, his flesh made a stew. 獵 狐.



Prose. — I have already cited, in this Lesson, a number of specialist prose-writers. In this paragraph of belles-lettres, I will cite only those which were celebrated in their time for their literary talent. The kind dear to the Sung writers, was politico-moral considerations, the greater part more than somniferous, truly anaesthetic. Here are the names: Chang-yung, 980, letter-writer, verbose. — Ssü-ma Kuang, 1040, learned, clear and just ideas, concise and clear style. — Ou-yang Hsiu, 1040, superabundant, thready, empty. — Shih-chieh, died in 1041, the typical raver. — Su Shun-ch'in, died in 1048, sometimes interesting, not profound. — Fan Chung-yen, died in 1052, convinced positivist. — Liu-ch'ang, about 1060, fertile, nonsensical, empty of meaning. — Fu-pi, about 1060, sometimes had ideas. — Su-hsün, died in 1066, very voluminous, limpid and flowing style. — Wang An-shih, 1070, lengthy, diffuse, unprecise. — Ts'eng-kung, after 1070, diffuse. — Chang-tsai, died in 1076, heavy and obscure antique style. — Wang-ling, about 1080, graceful, emotional, sometimes touching. — Ch'eng-hao,

died in 1085; and Ch'êr-g-i, died in 1107; simple, fairly clear style. — Su-shih (Tung-p'o), died in 1101, fertile, verbose, without spirit. — Chang-lei, died in 1106, sometimes had nerve or passion. — Su-chê, died in 1112, fertile, phrase-maker. — Yang-shih, died in 1131, thready. — Yeh Mêng-tê, about 1160, good style. — Li-t'ung, died in 1163, doctrinaire. — Lû Tsu-ch'ien, died in 1181, good style. — Lu Chiu-yüan, died in 1192, hard, unformed, obscure style. — Chu-hsi, died in 1200, writings, partly in the very simple spoken language, partly in very alambic style. — Yang Wan-li, after 1200, wrote on laws. — Lu-yu, died in 1209, fertile, prolix, barren of ideas. — Yüan-hsieh, died in 1220, fertile, good style. — Under the Kin, about 1220: a Han-yü, who must not be confounded with the Han-yü of the T'ang. — Wang Jo-hu, shallow ethics. — Chao Ping-wên, historico-moral considerations. — Here are some specimens...

In 1208, beginning of the Mongol hostilities against the Sung... [The Mongol general Atchu, laid siege to Hsiang-yang, the celebrated fortress, key to the Han valley. Seated on the south bank of the river, the city was covered by an advanced fort named Fan, raised on the north bank. — In 1272, the third year of the siege, a Sung army which had come to the relief of the place, was defeated and dispersed. In 1273, the fourth year of the siege, the Ouïgour Alihaiya in command of the Mongol war machines, received such powerful ballistae, that they enabled him to breach the ramparts of the fort. Further, the Mongol firebrands destroyed the suspension bridge, which allowed of communication between the fort and the place. The Mongols delivered the assault, and Fan was taken. When he saw that all was over, the brave commander Fan Tien-shun cried: O Heaven! hear my prayer. Whilst alive I have served the Sung as a faithful officer; when dead I request that I may still fight the Mongols as a maleficent demon. That said, he hanged himself, at the place where he was commanding. — The position of Hsiang-yang was critical for a long time. The victuals were exhausted. The houses had been demolished, to burn their wood. When the governor Lu Wên-huan made his round on the rampart, he prostrated himself each time toward the South, imploring help which had not arrived for five years. — However the Mongols did not waste their time. They turned on Hsiang-yang the machines which had reduced Fan. Alihaiya shot so well, that one of his projectiles knocked down the watch-tower. The fright caused by this bombardment, to which the besieged had nothing to oppose, was such, that soon not only the soldiers but the officers deserted. Seeing which, Atchu sent the deserter Liu-chêng to speak to the besieged as follows: it is now five years that, abandoned by your government, you have heroically but vainly defended this city. That is fine no doubt, but you are lost. Is it necessary for so many men to perish? If you understand the good that we wish for you, not only will you not suffer any harm, but you will all be well treated... In despair, Lu Wên-huan capitulated. Kublai made him governor of the valley of the Han.

In 1279, in the second month, the Chinese Chang Hung-fan who commanded the Mongol fleet, went in search of the Sung fleet, commanded by Chang Shih-chieh, in his refuge at Yeh-shan. He attacked it from both sides at once. Soon the Sung were at the end of their strength. To crown the misfortune, the flag of one

of their junks having fallen by chance, the others thought that they were capitulating and surrendered. Seeing that all was over, Liu Hsiu-fu said to the imperial child: All is lost!.. you must die with the empire!.. and seizing him, he jumped into the sea with him... Seeing which, the ladies, the eunuchs, the remaining officers, also threw themselves into the sea. Seven days after the battle, they counted, on the strand, one hundred thousand corpses thrown up by the waves. They recovered the corpse of the young emperor, and, in his clothes, the seal which had been used to seal his last decrees. — Chang Shih-chieh had escaped, under cover of night, with sixteen sail. A typhoon overtook him in his flight. His officers begged him to run the ship aground. Of what use is that? he said... Then, having climbed into the top of the mainmast of his junk, raising a stick of smoking incense, he adjured Heaven in these terms: I Chang Shih-chieh have lived for the Sung. After the death of my first prince, I put his brother in his place. Now the latter is also dead, and I still live. If, in your purposes, there remains still any good fortune for the Sung, save me that I may serve them. If not, I have lived long enough!.. One moment after this prayer, a whirlwind overwhelmed the junk, and Chang Shih-chieh disappeared in the waves. } 宋史 Chap. 451.

By Shih-chieh, who died in 1041... [People commonly say three things, which I do not believe. I do not believe in the existence of the Genii. I do not believe in the philosopher's stone. I do not believe that a man can become a Buddha. The number of those who believe these things, who desire them, who kill themselves to obtain them, makes no impression on my mind. As for me, I do not believe them. — The First Emperor of the Ch'in wished to communicate with the Genii. The emperor Wu of the Ch'ien-Han had search made for the philosopher's stone. The emperor Wu of the Liang wished by all means to become a Buddha. One knows that all three failed... If these men who used all means, obtained absolutely nothing, who will ever succeed?.. I say then with confidence: No, there are no Genii. The philosopher's stone is a fable. It is impossible for a man to become a Buddha. } 石介.

By Ou-yang Hsiu to the emperor Jên, in 1042... [It is now a thousand years since Buddhism laid China waste. Its sectarians have been expelled; but they have come back more numerous. It has been persecuted; but it has taken deeper root. All that has been done to extinguish this fire, has had for result the greater activity of the flames. Therefore the procedure must be changed. When the doctors find themselves confronted with an obstinately rebellious diathesis, they do not attack the sickness; they try to strengthen the constitution. The constitution being strengthened, frequently the sickness disappears of itself. It is thus, it seems to me, that one should try to heal the empire of the Buddhist evil. Let us resort to teaching. Let us imbue with our national principles all the subjects of the empire, and Buddhism will not obtain access to the heart of any one of them. Since, after the destruction of ancient China by the Ch'in, these principles have been laboriously restored, no emperor ever had the courage to impose them officially as they were imposed on all in ancient China. And yet, it is there that action must be

taken. It is since the people are no longer obliged to work on the land, that there are unemployed, among whom the bonzes are recruited. It is since the rites have fallen into disuse, that the people allow themselves each to chose his religion. It is now a thousand years that the evil has lasted. It has penetrated to the marrow of our bones. And yet, all is not hopeless. Let us restore the classical doctrine to authority. Replace it in favour. It was thus that Mencius formerly triumphed over the evil doctrines of his time.] 歐陽修.

By Su Shun-ch'in in exile, to his friend, about 1050... I have just received your letter from the capital, informing me of the death of my elder sister. I am heart-broken on account of it. Alas! having no wings, I cannot fly to my family, and I must stifle my grief at a distance. From being temporary, our separation became definitive; and I never saw her again. Exiled, almost reduced to hiding myself, sometimes wanting the necessities of life, deprived of friendly relations, I lead a very sad life. Formerly Confucius wished to go and live in the Marches, in order to win over the Barbarians. I, educated and cultivated, even the faculty of gaining hearts has been taken away from me, because they have prejudiced the people around against me. A sad result of the doctrinal and political dissensions of this time.] 蘇舜欽.

By Fu-pi, about 1060... [The heart of the Sages is the heart of Heaven and the Earth. Heaven and the Earth cause man to be born, but cannot instruct him, cannot communicate with him. That care is devolved upon the Sages. At all degrees of the scale, princes or ministers, the Sages ought to cooperate, to attain this end. For them the trouble, for the empire the profit. The Sage studies and meditates, for others, not for himself. The offices are not for those who occupy them, but that those occupants should benefit the people. That is the meaning of the texts «for love of the people, Heaven has set over them a single man».. and again «Heaven causes the Sages to be born, not for their pleasure, but for the good of the people».. If these superiors acquit themselves well of their functions, to them the honour, to the people the prosperity.] 富弼.

By Shao-yung, who died in 1077, to his children and grandchildren... [Superior men are good without being instructed, medium men are good when instructed, inferior men do not profit even if instructed. Happiness is for the good, unhappiness for those who act wrongly. Therefore, children, neither see, hear, say, nor do anything irregular. Go nowhere where there is danger of ill-doing. Frequent no one who is not good. Appropriate nothing not justly acquired. Love the good, as the perfume of *faham*; avoid the wicked, as serpents or scorpions. For once started on the road to good, one mounts every day; once started on the road to evil, one descends every day. I have warned you. It is for you yourselves to decide which way you will follow.] 邵雍.

By the innovator Wang An-shih, who died in 1086 .. [No, the empire lacks neither resources nor men. But these resources and these men, people have not the intelligence, or do not take the trouble to utilize them. In antiquity, this was not so. The princes enquired, got information, turned to account the resources and men of their territory. I will cite only one example of the results this solicitude produced. For long Nan-yüeh owed its superiority to the care bestowed on making arrows with the best materials of the country, the points of selected metal, pennons of feathers of the best quality. Thus made, the arrows pierced a man at a thousand paces, which no other arrows did. — If, to make a piece of furniture, one uses any kind of wood, sound or rotten, the result will not be precious. One must choose with intelligence, if the result is to be good. Alas! those now in office usually content themselves with sighing and saying: We have not what is necessary, either in the matter of men or of raw materials. There you have doubtless a convenient superficial excuse; but you will not make me believe that it is true. No, I maintain on the contrary that we have, both the men and the raw materials; but that the rulers allow them to waste themselves without using them.] 王安石.

By Fan-chün, about 1140... [In the immense universe, man is quite small, as to his body. He is something however, as to his mind. It is the mind which makes the man, which distinguishes him from the animals. It is the mind which ought to direct the body. If misfortune happens to man, it is because his mind is wrongly guided. He is feeble, in fact, and influenced by many passions. The whole thing is to preserve it sound. But few go to the trouble, alas! Few keep a watch over their thoughts and conduct. With few men does the body always obey serene reason.]

[The Ancients said: Each day repent of the faults of the day before; at the end of the month repeat of the faults of the month. In fact, men are not all Yaos and Shuns. Who can say that he is exempt from all fault?.. Now, he who has been wanting, ought to repent, and then correct himself; thus he will efface his fault. All the great men trained themselves little by little, by repentance on the occasion, and by progressive amendment. Thus they lessened their faults, and ended by not erring again. But the repentance of which I speak, is not a repentance of the mouth only. Faults are born in the heart; it is the heart which ought to regret them; it is the heart which ought to improve itself. The worst of blindnesses is not to know or not to wish to regret one's faults.] 范浚.

By Chu-hsi, who died in 1200... [The Buddhists speak unceasingly of watching over the heart. Let us see what this amounts to... It is a fact that the heart of man governs his whole being. It is not only lodged in his body; it is its master. It commands, and no one commands it. It judges of external things and decides. Neutral, it can be influenced, either by the movements of inferior appetites, or by the touches of the celestial norm. That is why it is necessary to exercise constant vigilance, to suppress the former and conform to the later. But that is not to say that man should sit motionless and plunge into abstraction, as the Buddhists wish it

should be. Rectification of the internal sentiments, and correction in external actions, does not require that annihilating ecstasy. It is sufficient if the inferior inclinations do not hamper the inspirations of the celestial norm. True watchfulness over the heart reduces itself to that. Wrongly interpreting the text of the *Shu-ching* which speaks of the human heart and of the reasonable heart, some believe that man has two hearts, good coming from the one and evil from the other. It is an error. Man has only one heart, subject to two influences. To believe that the heart is entirely distinct from the body is another error. The heart which governs the body, is one with the body, but it is it which is the receiver of the influences, which discerns them, which rejects or accepts them, and consequently directs the body in all its relations with the external world. Watching over the heart as the Buddhists understand it, that is to say entire abstraction from the external world, total concentration on the interior, is contrary to nature and annihilates man.] 朱熹.

Testament of Han-yü, under the Kin, about 1220. To his children... [Now I am taking the road into the shades, full of courage and good-heartily. A strong and just spirit, like mine, cannot be annihilated. My children, do not be grieved. The world is topsyturvy, the times are hard. Be prudent, remain tranquil. Although the regions of the shades and of the light are separated, perhaps we will see each other again.] 韓玉.

Sixth Period.

China in tutelage.

Seventeenth Lesson.

Mongol dynasty 元 Yüan, 1280 to 1367.

Summary of events. — Kublai (Setsen-khan) reigned at Peking, from 1280 to 1294, as the emperor 世祖 Shih-tsu of the 元 Yüan dynasty. The Venetian Marco Polo who was in his confidence for seventeen years, admired him greatly. He was, he says, «the most powerful man there has ever been in the world, from the time of Adam our first father until to-day.» He has left us some interesting details of the Peking of that time, an entrenched camp rather than a capital, where Kublai camped in the midst of his foreign troops, and whence he governed China as a conquered country, the Scholars who had sold themselves to him serving as intermediaries between the two races, which remained in contact without fusion. I have summed up these documents in my TH. Here some entries only, suggestive enough. At Peking, thirty thousand Alans, a thousand of whom formed Kublai's bodyguard; ten thousand Russians; a body of Georgians; a body of Crimeans; twenty thousand prostitutes. — In 1281, an expedition against Japan. A hundred thousand men were massacred by the Japanese on the island of Tsushima. Kublai was never able to take his revenge. — In 1282, an expedition against Burma, almost up to the present Mandalay. Then expeditions to Annam, commanded by Togan, Kublai's own son, whom the Annamites defeated in 1283 and again in 1287. His father was never able to revenge him. — In 1292, an expedition, through Burma, to the kingdom of Ava; it also ended in discomfiture. Certainly the warm countries of the South were not propitious to the Northern horsemen. — In 1290, an official census fixed the population of China at 58 million souls. There had been more than 100 millions, formerly, in 1125. Effect of the Mongol wars; population diminished by half; in other countries it was worse. — There was at Peking, under Kublai, in 1280, a Nestorian archbishop Marcos Jabalaha. The first Catholic missionary, Jean de Monte-Corvino who arrived in 1293, was yet able to present to Kublai the letter of Pope Nicolas IV, of which he was the bearer. He became the first Catholic archbishop of Peking, in 1308. — Kublai died during the first days of the year 1294, aged 80 years. His body was carried back beyond the desert, to the country of his ancestors. The Yüan did not bury any of their princes in China. The Mongol hero Bayan died also in 1294. — Timour, a grandson of Kublai, succeeded him, and was 成宗 the emperor Ch'èng, 1295 to 1307. He did a good action. The Scholars sold to the Mongols, who filled all the civil offices, were, it seemed, no saints. It was necessary to purge them out in 1303. Eighteen thousand four hundred and seventy-three functionaries were degraded, and five thousand and seventy-six judgments were amended. — In 1307, a collateral succeeded to the empe-

ror Ch'êng, who had died childless, and became 武宗 the emperor Wu, 1308 to 1311. To seat himself more firmly on the throne which some relatives envied him, the latter honoured Confucius in order to win over the Scholars. He also flattered the Buddhists, who were numerous and powerful, from the same motive. — In 1311, his brother 仁宗 the emperor Jên succeeded him. The latter was also, taking him all in all, a fervent Confucianist and fervent Buddhist. — The son who succeeded him, 英宗 the emperor Ying, was assassinated. Then a collateral, Yesun-Timur, reigned four years, and left a son whom a relative Tob-Timur destroyed. The same Tob-Timur having also destroyed his elder brother, became 文宗 the emperor Wên, reigned two years, died childless, and left the throne to the thirteen-year old son of the brother he had assassinated. This young man became 順帝 Shun-ti, the last of the Yüan, 1333 to 1368... One can see why this dynasty did not last. The family tie is so slack, with the Mongols, that all cohesion being lacking, the race is incapable of anything whatever. — Shun-ti, a clever clock-maker, musician and choreographer, too much occupied to be able to govern, put this duty onto some incapable ministers. The latter did all they could, to render irremediable the cleavage between the two races, going so far as to forbid the Chinese, by edict, to learn the Mongol language. Other vexatious measures having brought dissaffection to a climax, about 1384 local insurrections started everywhere. In 1355, of two principal ministers, one assassinated the other; the assassin was executed. Utter anarchy. Entry on the scene of 朱元璋 Chu Yüan-chang, an unfrocked bonze, a lucky bandit, the future emperor. As always, instead of defending the government, everywhere the local militia took the side of the pretender. From 1368, the latter's affairs prospered. In 1368, his lieutenant 徐達 Hsü-ta appeared before Peking. The emperor escaped during the night. — Thus ended the Mongol dynasty Yüan, which had planted in China no root, not even the smallest rootlet. With it there disappeared from China, both the religions it had patronized, and the foreigners it had maintained. All these people had camped in China. When the camp was struck, no trace of them remained.

Religions and Doctrines. — Personally Buddhists or irreligious, tolerant of all cults, Taoism alone excepted, the Yüan emperors saw to it that the old **Theistic cult** was carefully continued, and that Confucius was honoured. The very fine hymnal of the dynasty has been preserved to us, *Yüan-shih*, Chap. 69. Chaps. 72 to 78 treat of the ceremonial of the cult. See HBO. L. 72.

That being so, the **Taoists** only produced a few works, naturally. I call attention to the *Shang-yang-tzû chin-tan ta-yao*, an important general work.

The **Buddhists** on the other hand spread themselves in the sun of favour, and produced some important works. — Above all, the Catalogue of Chinese Buddhist books of 1287, *Chih-yüan fa-pao k'an-t'ung tsung-lu*. — Then the *Shih-shih tzü-chien*, a continuation of the chronicle *Shih-shih t'ung-chien*, 1333. — The *Hsin-hsiu k'o-fên liu-hsüeh sêng-ch'uan*, a good collection of biographies

of celebrated monks, about 1340. — Few doctrinal treatises (see *Yün-fêng*). — A controversial treatise against the Taoists, the *Pien-wei-lu*.

Canonicals. — Given the spirit of the time, the rites and the *Ch'un-ch'iu* alone were cultivated. Again the works produced were compilations, not original studies. See the entries *I-li chi-shuo*. — *Ch'un-ch'iu p'ei-i*. — *Ch'un-ch'iu chi-chuan*. — *Ch'un-ch'iu chu-chuan hui-t'ung*.



Astronomy, calendar, instruments, mathematics. — The history informs us that Yeh-lu ch'u-ts'ai, who made the 庚午歷 calendar of 1210 for Genghis-khan, borrowed it from the Ouigours, who had learnt it from the Arabs. — Under Kublai, in 1286, appeared the calendar *Shou-shih-li*, a masterly work, of which Kuo Shou-ching was the principal author. It is inserted in the *Yüan-shih*, Chaps. 52 to 55.

Kuo Shou-ching, 1231 to 1316, was a clever man of multiple aptitudes. He began by making canals in the Peking country. Afterwards he distinguished himself as a mathematician and constructor of genius. His biography inserted in the *Yüan-shih*, Chap. 164, is an important document. — After him, among the official calculators, I call attention to the names of Wang-hsün and Hsü-hêng; and a foreigner, Ouigour or Arab, Cha-ma-lu-ting, who worked at Peking in 1267.

Two mathematicians of the Yüan dynasty have left us valuable works. — First Li-yeh, after 1248, author of the *Ch'ai-yüan hai-ching*, and of the *I-ku yen-tuan*, geometry, algebra, trigonometry, etc. — Then Chu Shih-chieh, author of the *Suan-hsüeh ch'i-meng* in 1299, and of the *Ssü-yüan yü-chien* in 1303, higher algebra, etc. — Ting-chü, in 1355, follows them at a distance.

Divination, prognostications. — A treatise on scientific divination by the diagrams, the *I-hsiang t'u-shuo* by Chang-li. — Chaps. 48 to 51 of the *Yüan-shih* treat of prognostications.



History. — From 1343 to 1345, an official commission presided over by the Mongol T'o-t'o, drew up the *Sung-shih* history of the Sung dynasty, *Liao-shih* history of the royal Liao dynasty of the Tungus Ch'i-tan, and *Kin-shih* history of the Kin, royal dynasty of the Tungus Ju-chên. All patched-up work, alas! — Hao-ching wrote the *Hsü Hou-Han-shu*, a complement of the official history of the Hou-Han dynasty.

Geography. — The national geographical documents left by the Yüan, are gathered together in Chaps. 58 to 63 of the *Yüan-shih*. — Chaps. 208 to 210 are devoted to adjacent countries. — Chaps. 64 to 66 treat of waterways, canals, etc.

Government, administration, jurisprudence. — Treated fundamentally in the *Yüan-shih*, Chaps. 78 to 92. — A collection of ordinances, the *Ta-Yüan shêng-chêng kuò-ch'ao tien-chang*, with two supplements, 1260, 1322, 1350. Precious documents. — Chaps. 102 to 105 of the *Yüan-shih* very interesting, are devoted to jurisprudence, penal code, administration of justice, etc. — Chaps. 93 to 97 treat of political economy.

Military art. — Chaps. 98 to 101 of the *Yüan-shih* give interesting information on the army under the Yüan, garrisons, pay, rations, etc.

Philology, etc. — About 1320, a dictionary by initials and finals, the *Yün-hui chü-yao*. — A treatise on calligraphy, the *Yen-chi*, by Chêng-yün.

Medicine. — Still the old routine. Hua-shou commentated on the ancient *Nan-ching*. — Li-kao sketched some theories, and needed fearlessly. — Chu Chên-hêng became celebrated through the theoretical explanations which he gave of rare pathological cases. — Hsiang-hsin, more of a sorcerer than a doctor, treated especially women. — Lo T'ien-i composed a treatise on dietetics and hygiene, the *Wei-shêng pao-chien*.

Production and consumption. — The Yüan encouraged all kinds of culture. Through their care [山] 西 Shan-si became an immense vineyard. There remain to us, from that dynasty, two good treatises on agriculture, horticulture, rearing, sericulture, etc... the *Nung-sang chü-yao* published by order of the emperor Kublai; and the *Nung-shu* by Wang-chêng — Chaps. 93 to 97 of the *Yüan-shih* contain interesting economic information.

Music. — This is treated, with the rites, in Chaps. 67 to 71 of the *Yüan-shih*. Complete, detailed ceremonial.

Painting. — There remain to us from the Yüan three writings relating to painting. — A nomenclature of Chinese painters, *Tu-hui pao-chien*. — Historical and critical notes, *Hua-chien*, 1328. — A treatise on the painting of bamboos, *Chu-pu hsiang-lu*, 1312. — Landscape painters were the most numerous. Four have been classified by Chinese critics: first Huang Kung-wang; second Wang-mêng; third Ni-tsan; fourth Wu-chên. Ch'ien-hsüan about 1270, only painted when in a state of drunkenness. Several foreigners painted at the court: Kao K'o-kung who came from Tarim about 1275... Hsiao P'êng-tuan a Ch'i-tan, and Ting Yeh-fu an Ouigour, about 1330. — The court painter Chou-lang deserves special mention. It was he who sketched, in 1342, the Frank ambassador 拂郎國進天馬 who had come to offer rare horses, says the history. This refers to the

solemn reception of Jean de Marignoli and his people, 32 persons, by Shün-ti. See TH.

Sphragistics. — A good treatise, by Wu Ch'iu-yên. It has since been continued and completed. See the entry *Hsiao-ku-pien*.

They were gay, under the Yüan Mongols, who laughed at the Confucian poses. Hence two new kinds, the romance and the comedy.

Romances. — Two works produced under the Yüan have not been surpassed since. These are, the *Hsi-yu-chi*, a parody on the journey of the monk Hsüan-tsang to India under the T'ang... and the *San-kuo-chih yen-i*, the famous romance of the Three Kingdoms, which now is still the most popular book in China. See the entries of these two works. — The Chinese romance has since always remained what it has been from the beginning; a long recitation, heavy, diffuse, without any plot properly so-called, but of incomparable richness as regards incidents, complications, etc. During centuries it served as a theme for the popular story-tellers, who recited chapters from it with comments, by the roadside, at the corners of streets, to the illiterate crowds, whom the exploits of the scoundrel Ts'ao-ts'ao, revived and spiced, transported with joy and admiration. HBO. L. 77.

Plays. — From high antiquity, China had pantomimes and satirical chants. From these two kinds welded together, there came later the facetious mimic 滑稽 *hua-chi*, with a single actor. The theatre piece 戲曲 *hsi-ch'ü*, played, partly recited, partly sung, appears to date from the T'ang. The Sung took a liking to it. The Mongol Yüan who destroyed both the Kin and the Sung, gave the theatre a prodigious vogue. It has since remained one of the greatest Chinese passions, but the level attained at one bound under the Yüan, has not since been surpassed. There remain to us from the Yüan 549 libretti, and the names of 80 and more dramatic authors. The most popular were: Ma Chih-yüan — Wang Shih-fu — Kuan Han-ch'ing — Yü Chi-fu — Kao Wên-hsiu — Chêng Tê-hui — Li Shou-ch'ing — Wu Han-ch'ên — Li Chih-fu — Wu Ch'ang-ling — Shih Chün-pao — Chêng Ting-yü — K'o Tan-ch'iu, etc. — Modern erudite Chinese still make laborious researches, to find in the ancient literature the sources of these libretti. — See the entry *Yüan-jên pai-chung-ch'ü*.



Poetry. — In the matter of poets, the Yüan dynasty scarcely produced more than some landscapists, travellers who after a laborious journey, enlivened their night halt by drinking and composing some strophes on the scenes observed during the day. Nothing beyond revived subjects and remade verses. I had to examine six folios, to find the following half-dozen presentable pieces:

By Hao-ching...

In the Spring everything buds again.
Small and great the vegetables grow.
Brought from the West, the vine
requires in this country special care.

They dig up the long thin vine-stocks,
and stretch them on a trellis.
Then they water them. Life is reborn.
The flowers attract the insects.

I will have grapes for the offerings.
Even if the summer is dry, it will not abort.
There will be clear yellow wine, the colour of amber,
which the Ouigours bring in their tribute. 葡萄.

By Fang-k'uei...

Doubtless nature has the right to make what it likes,
beasts of prey, diverse animals, insects.
But why has it made mosquitoes,
those wicked and venomous creatures?

Squatting in the foliage, they await the evening,
then disperse to all places for their sanguinary work.
They only live for themselves, to feed themselves,
and swell their stomach with the sucked blood.

No curtain stops them.
Sitting, reclining, one becomes their prey.
Fan yourself till you break your wrist,
they manage to sting your fingers.

By killing one or two, one does not diminish the breed.
Unless one smokes them out, no rest is possible.
From the beginning, it was always thus.
In this world, no rest, without some sorrow. 夜坐苦蚊.

By Tai Piao-yüan...

The chirping of the cicadas is diminishing,
that of the crickets grows in intensity.
Nature's law of continuity.
Uninterrupted succession.

My mirror tells me that it works on me also.
The periods of my life succeeded each other.

Now my hair whitens, I become melancholy.
 Winter comes, the time of dead leaves. 秋蟲歎.

By Tai Pu-hua...

Who rides this white horse,
 green bridle and bedizened saddle,
 double sword at the girdle,
 all clean and all glittering?

He came from Chin-hua and is going to Wu-fêng.
 The authorities have paid for this luxury for him.
 To-night he will drink with the chiefs,
 and the singing-girls will entertain him.

Then he will continue his career
 until his fortune comes to an end.
 Then he will disappear as the grass in autumn,
 without leaving even a memory. 白馬誰家子.

By Huang Fu-kuei...

In pairs the swallows fly.
 In pairs they rest.
 In pairs they chase and drink.
 In pairs they build their nest.

In pairs they came in the Spring.
 In pairs they will depart in the autumn.
 They can only live in pairs,
 and depend so much for that on their nest.

Their customs are not those of these people,
 who come together and separate so easily,
 the wife replacing before evening the husband lost in the morning,
 the husband replacing before morning the wife lost the day before.

雙燕吟.

By Chang-yü...

The hen walks out the ducklings it has hatched.
 These having descended into the stream, the hen cries with fright.
 She follows them, fluttering, sometimes on one bank, sometimes on
 the other,
 anxious, to protect them from kites and owls.

In her solicitude, she would let herself die of hunger,
 rather than leave, even for an instant, the little ones forlorn.
 The spectators of this scene laugh and call her a stupid little beast.
 They are wrong not to recognize in her the grand law of maternal
 love. 雖難行.

By the same...

Alas! my nephew had lived only twenty odd years,
 when, one night, a storm engulfed his small skiff.
 Without doubt, every man must die; but he died quite young,
 and I, an old man, remain alone and without support.

Moved I contemplate the play of the mists on the mountains.
 Broken-hearted I behold the phases of the sun and the moon.
 By night the wind has the notes of the flute and the cither.
 Everything in nature is for me a lament for my child. 哭姪.



Prose. — Nothing of worth. Occupied with the administration, the Scholars
 had not time to compose anything serious.

Chinese 明 Ming dynasty, 1368 to 1644.

Summary of events. — Having become the emperor 太祖 T'ai-tsu of the Ming dynasty, 1368-1398, the ex-bonze Chu Yüan-chang began by giving apanages to his captains, that is to say to the brigands who had resigned themselves to make his fortune, because they had not succeeded in making their own. He then promulgated a re-edition of the constitution of the 唐 T'ang, an alteration of that of the 漢 Han. The capital of the dynasty was first at Nauking. Since the Tsushima affair (1281), the relations between China and Japan had been the worst possible. T'ai-tsu strove to ameliorate them, without any great result, the pillage of the Chinese coasts being profitable to the Japanese. — Favourable to the Scholars as regards politics, the ex-bonze Chu Yüan-chang was kind to Buddhism as a religion. With age, his character became embittered. A usurper, he feared lest others might do as he had done, and pitylessly exterminated all those whom he suspected of evil intentions toward him. There followed a series of judicial massacres, which recall those of the Han. A single case, at Nauking, in 1393, cost the lives of fifteen thousand supposed conspirators. — T'ai-tsu died in 1398, at the age of 71 years. His hereditary prince having died before him, the son of the latter, a child, ascended the throne. An uncle, brother of the deceased prince, dethroned him, and became 成祖 the emperor Ch'êng-tsu, 1403 to 1424. The Scholars considering this accession irregular, the emperor persecuted them and coddled the bonzes. — Expeditions, to the South against Tongking and Annam, to the North against the Mongols; insignificant results. The Japanese pirates continued to pillage with impunity. — The emperor wished to transfer the capital to Peking but those piracies prevented him from following up his plan. Transported by sea, the rice from the south was carried off by the Japanese in proportion as it was sent. So the emperor formed the idea of establishing a means of interior communication, by connecting the existing rivers. That is the still-existing Grand canal, made of pieces and morsels, making tours and detours, always badly maintained, often impracticable. In 1421, Peking became the capital. This eccentric, distant capital, easy to surprise, remained the seat of government till 1928. — The son of the emperor Ch'êng-tsu rehabilitated his victims. His grandson abandoned his conquests. There follow reigns, of which I will say nothing, because there is nothing to be said. The eunuchs governed, as in the worst days of the Han and the T'ang. The ignoble category of favourites also reappeared on the scene. — From 1532, the Mongol kinglets systematically pillaged the Northern provinces, as the Japanese fleeced the maritime provinces. In 1557, the Portuguese established themselves at Macao. In 1600, Father Matthew Ricci, S.J. established himself at Peking. 神宗 the emperor Shên (period 萬曆 Wan-li) then occupied the throne (1573 to 1619). The Ming were rotten to the marrow. — In 1608, Noorhachu the khan of the Tongus Ju-chên, descendants of the Kin of former times, made himself king of the kingdom of the Manchus. In 1617, the Manchus invaded the whole of the North-East, outside the Great Wall. In 1620, they invaded Corea. At Peking the

eunuchs still governed. — In 1629, breaking through the Wall, the Manchus got as far as the environs of Peking, whose garrison fought to protect the gates. Demonstration of the impotency of the government being thus made, insurrections broke out everywhere throughout the interior. The rebels began by massacring the Ming princes of the blood, in their apanages. Having come out of 山西 Shan-si in 1644, the brigand 李自成 Li Tzū-ch'èng surprised Peking. The eunuchs fled. The emperor hanged himself. The imperial tombs of the Ming were destroyed. — Thus ended the Ming, the most inept of all the Chinese dynasties. The sequence of events belongs to the history of the 清 Ch'ing dynasty.



Religions and doctrines. — The old **Theistic cult** continued under the Ming. Their hymnal has this in particular, that the hymns followed exactly all the phases of the rites, all the gestures of the offering. The precision of the Buddhist ceremonies was perhaps the cause of this innovation. See HBO.

Neo-confucism (Chuhsism) — In 1416, an important event. Drawing-up, by imperial order, of the *Hsing-li ta-ch'üan-shu*, a collection of treatises by the Neo-Confucianist philosophers, which was ordered to be an obligatory text in the schools. I have given a copious analysis of this work, HBO. L. 73. — About 1470, Hsieh Ying-fang wrote his *Pien-huc-pien*, against the prevailing superstitions. — About 1450 appeared the *Tu-shu-lu*, which contains some fine moral thoughts. — Before 1495, the *Ta-hsüeh yen-i-pu*, Confucianist ethic sometimes of a high order. — About 1618, the *Shên-yin yü-hsüan*; about 1645, the *Tzū-Liu-tzū hsiao-yen*, politico-ethical treatises. — See these entries.

Intuitive confucism. — The principal event, for Confucism under the Ming, was the systematizing and propagation by Wang Shou-jên (Wang Yang-ming, in Japanese Oyomei), of ideas already ancient, but up till then little noticed (see HBO. L. 74). Besides being as materialistic as Chu-hsi, Wang Shou-jên found the processes adopted by the Neo-Confucianists to discover the *way of heaven* too laborious. He taught an absolute subjectivism. Denying the value of the judgments of the reason, he declared that an innate moral instinct reveals to man, in proportion to his needs, what is good or bad, what he ought to do or to omit. It matters little that others judge differently; the enlightened ought to do as he sees... This doctrine is set forth in the *Wang Yang-ming ch'üan-shu*. It stirred up intense polemics, was persecuted, spread greatly in Japan, and spreads itself now in China. — On Confucianist opinions and controversies, consult the *Sung ming ju-hsiao-an*, by Huang Tsung-hsi, before 1695.

Taoism. — It made, under the Ming, a supreme effort. The Taoist patrology *Tao-tsang*, an immense compilation, was engraved and printed between the years 1506 and 1521. The index *Ta-Ming tao-tsang mu-lu*, was prepared in 1626. See my *Canon taoiste*. — Of special works, I will cite only the *Tan-ch'ien tsung-lu*, in 1554; and the two compilations of commentaries, *Lao-tzū-i* and *Chuang-tzū-i*, by the celebrated scholar Chiao-hung, who died in 1620. — To Taoism belongs the collection of stories and legends *Pai-hai*. — See these entries.

The **Buddhists** produced the following writings. — A good index of Buddhist technical terms, *Ta-Ming san-tsang fa-shu*, after 1500. — An excellent practical index of the principal Buddhist books, the *Yüeh-tsang chih-chin*, by the very erudite monk Chih-hsü, who died in 1655. — A pleasant syncretic life of Buddha, *Shih-chia Ju-lai ying-hua-lu*, undated. — The continuation of the lives of celebrated monks, *Ta-Ming kao-sêng-ch'uan*, 1617. — A Buddhist chronicle, *Shih-shih chi-ku-lu*, up to 1627. — An interesting collection of anecdotes on the lay adepts of Buddhism in China (Confucius figures in it), the *Fo-fa chin-t'ang-pien*, completed about 1620.

Always active and copious, the **Vedantists** produced, among others, a good history of Chinese Vedantism, the *Chih-yüeh-lu*, continued until 1680. — Another less encumbering history, the *Wu-têng yen-tung*. — The continuation of the illustrious monks of the sect, *Hsü Ch'uan-têng-lu*.

Amidism. — An Amidist monk, Chu-hung, produced numerous and pious doctrinal and disciplinary small works.



Astronomy. Calendar. Instruments. Mathematics. — Under the Ming, the mathematical sciences made notable progress, in consequence of the arrival at Peking of the first Jesuit missionaries. I will therefore divide this number into two parts, before and after the arrival of the Jesuits.

Before the arrival of the Jesuits. — In 1370, at the time of the drawing-up of the *Yüan-shih*, in Chaps. 48 and 49, the history of Chinese astronomy was corrected by Sung-lien. — Again in 1370, the annual calendar being always at fault, the ancient bureau of heaven 司天監 *Sü-t'ien-chien* was reorganized under the name of 欽天監 *Ch'in-t'ien-chien*, which it has kept since till 1912. The bureau of Ouigour mathematicians calculating according to the Arabian method, was preserved. For the year 1370, two calendars appeared; the *Ta-tung-li*, the work of Chinese calculators, directed by Liu-chi; and the *Hui-hui-li*, the work of Ouigour calculators directed by Chêng A-li (see these entries). Both have been preserved to us (Ming-shih, Chaps. 32 to 39) — From 1380, the *Ch'in-t'ien-chien* had annually to issue the calendar of the following year, soon enough to enable the emperor, after having received it in state, to send it to all the mandarins of the empire, before the new year. — In 1438, the erection of an imperial observatory, at Peking. It was improved in 1483 and in 1501, but seems never to have been very rich. — In 1595, Chu Tsai-yü, Ming prince of the blood, produced the *Shêng-shou wan-nien-li*, a complete treatise on calculation of times, with a perpetual calendar, a masterpiece which has been preserved to us. It sums up in a masterly manner all the previous Chinese works on the subject, and must have been very useful to the Jesuits, on their arrival, to make them acquainted with what had been done. — In regard to mathematical works, I will be content to cite, during this period, the *Suan-fu tung-tsung*, on the abacus system; the *Hu-shih suan-shu*, a study of arcs, sinuses, etc.; the *Ch'ung-hsiu ko-hsiang hsin-shu*. See these entries.

After the arrival of the Jesuits. — Father Matthew Ricci (Li Matou) arrived in Peking in 1600, and died there in 1610. He trained pupils and wrote, but his presence was officially ignored, the emperor being sequestered by the eunuchs. — In 1613, three years after his death, Li Chih-tsao composed his posthumous eulogy and recommended his successors. He had no success. — In 1628, a movement in favour of the Arabian methods. — In 1629, the memoir of Hsü Kuang-ch'i, the pupil and protector of Father M. Ricci, who took up again the arguments of Li Chih-tsao, and protested against the infatuation for the obsolete methods of Kuo Shou-ching. The result was the foundation of an annex bureau, the 歷局 li-chü, where Fathers A. Schall and J. Rho worked at the calendar according to European methods. They had to reckon with the Ouigour bureau, which continued its Arabian calculations, and saw in them unpleasant competitors. It was in this situation that the Fathers Schall and Rho drew up, treatise by treatise, a great work on the methods of calculation of times, the fascicls of which Hsü Kuang-ch'i presented to the throne, that is to say to the palace eunuchs. — In 1633, Hsü Kuang-ch'i having died, was replaced by Li T'ien-ching, who was favourable to the Jesuits. — In 1634, the Fathers Schall and Rho produced the models of six large astronomical machines, provisionally constructed of wood. — In 1641, the Tribunal of Rites, peevish when it was not hostile, declared that the works of the Jesuits could only be considered as a co-operation by them to the making of the calendar, until their methods had been proved. — Then came the downfall of the Ming. — Works on mathematics, which appeared from the arrival of Father Ricci in 1600 until the end of the Ming, 1644 signed by the Jesuits or by their pupils: Ten treatises of the first years, collected under the title of *T'ien-hsüeh ch'u-han ch'i-pien*... the *Chien-p'ing-i-shuo* in 1611... The *T'ien-wên-liao* in 1614... The large treatise *Hsin-fa suan-shu*, completed in 1641. — The two treatises *Wu-hsing hsing-tu chieh*, and *Hsiao-an hsin-fa*, by Wang Hsi-shan, 1640-1643, are derived also from the Jesuits, for the European part, although the author has omitted to say so. See the entries.

Divination, prognostications. — Under the eunuchs who ruled this dynasty, all forms of divination were set afloat again. Many new treatises, sometimes very voluminous. — The *T'ai-wei-ching*, divination by the diagrams, is in twenty books. — Two treatises on geomancy, the *Liu-chi k'an-yü man-hsing*, and the *Fêng-shui wên-ta*. — The *Mêng-chan-i-chih*, interpretation of dreams, in seven books. — The *Ch'ing-hsiao yü-chien*, astrology derived from Indian sources. — The *Ming-shih*, Chaps. 25 to 30, contain a multitude of documents on prognostications and conjectures,



History and geography. — A commission presided over by Sung-lien, summarily patched up the official history of the Mongol Yüan dynasty, the *Yüan-shih*, in 1370. — Ch'ên Pang-chan composed the connected histories of the Sung and the Yüan, the *Sung-shih* and *Yüan-shih chi-shih pên-mo*. — Min Kuang-tê produced an excellent history of the principalities and persons of the ancient *Ch'un-ch'iu* period, the *Ch'un-ch'iu chu-hou hsing-fei i-ming k'ao*. — The

large geography of the Ming, *Ta-Ming i-t'ung-chih*, drawn up by imperial order, about 1450, under the direction of Li-chien. — Numerous geographical documents in the *Ming-shih*, Chaps. 40 to 46, 83 to 88, 310 to 332.

Government. Administration. Jurisprudence. Economics. Two writings which appeared under the Ming created an epoch. These are the Code of the Ming, *Ta-Ming-lü* of 1373, which profoundly influenced Korea and Japan... and the great repertory of chancery documents *Ta-Ming hui-tien*, begun in 1497, and successively augmented up to 1587. See these entries. — Numerous and important documents in the *Ming-shih*... administrative, Chaps. 64 to 76,... ritual, Chaps. 47 to 60,... economics, Chaps. 77 to 82... Chaps. 93-95 are devoted to the Code and to jurisprudence. — Add the continuation *Hsü* of the *Wên-hsien t'ung-kao* by Wang-ch'i, in 1586... and the enlarged re-edition of the *Ts'ê-fu yüan-kuei* in 1642.

Military matters. — See Chaps. 89 to 92 of the *Ming-shih*. — Several treatises on military art appeared under the Ming, without marking any progress. — The *Ts'ao-lu ching-lüeh*. — The *Chin-t'ang chieh-chu shih-êrh-ch'ou*, on defensive war, by Li-pan. — In 1568, the *Lien-pang shih-chi* and then the *Chi-hsiao hsin-shu*, by Ch'i-kuang, a brave officer who had fought against the Japanese. — *Shê-shu*, the method of shooting with the bow, by Ku-yü.

Bibliography. philology. pedagogy. — The Ming have left to us two important bibliographical Catalogues, namely: *Ming Chiao-hung ching-chi-chih*, the vast Catalogue by Chiao-hung, about 1610... and *Ming I-wên-chih*, the Catalogue inserted in the *Ming-shih*, Chaps. 96 to 99, retouched in 1742. — The dictionary explanatory of characters, *Liu-shu pên-i*, about 1380. — The treatises on calligraphy *shu-shih hui-yao*... *Shu-fa ya-yen*... *Fa-shu t'ung-shih*. Two small works, small but important, because they have been perused by all Chinese school-boys since that time: the *San-tzû ching*, rhythmized lessons on things; and the *Lung-wên pien ying*, a precis of biography.

Medicine. — It took, under the Ming, its definitive form, without progress however, through the publication of some large works which have since remained classics. The great Chinese materia medica *Pên-ts'ao kang-mu*, 1578, became the law. — The treatise on acupuncture *Tung-jên chên-chiu-ching*, which goes back probably to the eleventh century, has been since the Ming the code by which to kill men without it being a crime. — *I-tsung pi-tu*, a manual of traditional pathology. — *Hsien-ch'uan wai-k'o pi-fang*, a manual on surgery. — *Tsun-shêng pa-chien*, 1591, a treatise on hygiene. — In 1624, an essay on the systematization of medicine, the *Lei-ching*. — — In 1598, two treatises on the veterinary art... the *Niu-ching ta-ch'üan*, maladies of horned beasts... the *Liao-ma-chi*, maladies of horses and camels. — See the entries of these works.

What shall I say of the quacks of the epoch? They resemble their predecessors in everything. — K'o Ch'ien-chih, Tai Ssü-kung, Hsü-shu, felt the pulse and prognosticated according to the ancient method — Chou Han-ch'ing, Ch'eng Kung-li, Hu Wên-huan, were rather sorcerers than doctors. — There wrote much, without saying anything, namely: Chang Chieh-pin, Ma Yüan-t'ai and T'ao-hua.

Production and consumption. — A treatise on the production of foods and drinks, *Yin-shih' hsü-chih*, about 1370. — The great work on agriculture, irrigation, rearing, *Nung-chêng ch'üan-shu*, by the minister of state Hsü Kuang-ch'i, published seven years after his death, in 1640. A pupil of Father M. Ricci and the Jesuits, Hsü had learnt much from his masters, both in the matter of things and of method. Hence the merits of his book. — The historical and technical treatise on tea, *Ch'a-ching*, 1605. — The treatise *Mo-chih* on Chinese ink, fabrication, celebrated marks, etc., about 1637. — See the entries.

Music. — Texts and documents, in the *Ming-shih*, Chaps. 61 to 63. — The treatise *Yao-lu ch'üan-shu* by prince Chu Tsai-yü, the celebrated mathematician. — Method and repertory for the cither, *Ch'in-pu ta-ch'üan*, by Yang Piao-chêng, 1573.

Painting. — First the writings on the subject... The *Ming-hua-lu*, collection of notes on the painters of the dynasty. — The *Hua-yen* and the *Tu-hua-lu*, notes on Chinese painting in general. — The *Liu-ju chü-shih hua-pu*, a treatise on painting woven out of citations drawn from ancient works; an interesting compilation. — As to painting, it is decadent. They copied and recopied. Here are the names of the most celebrated painters... The first was Tai-chin. Glory came to him after his death. To tell the truth, his fellow citizens let him die of hunger. — Many painted stereotyped landscapes, mountains and valleys deprived of verisimilitude, clouds always the same. Shên-yü, Yao-shou, Shên-chou, Wang-o, T'ang-yin Wang-wên, Lu-chih, Wu-pin, Wang Yüan-yao, and others. — Fan Ch'uan-chuang specialized in geese. — Lü-chi painted flowers and birds. — Chang-ning, Wu-wei, Ku Chêng-i, painted trees. — Yao Kuang-hsiao, Ch'ü-yo, Shên Pai-hsi, painted bamboos. — Wang-ch'iao painted aquatic subjects. — Wu-t'ing painted religious subjects. — Kuo-hsü, Hou-yüeh, Ch'ên Hung-shou, painted persons.

Sphragistics. — Works; *Chi-ku yin-fan*, prints of ancient seals and stamps, 1607. — *Yin-chang chü-shuo*, studies of ancient seals and stamps, 1605. — *Chuan-hsüeh chih-nan*, a treatise on antique characters, for the use of seal-engravers. — *Yin-jên ch'uan*, notices on celebrated engravers, at the end of the Ming. — See these entries.

Hsüan-tê ling-i-p'u, list of art bronzes cast by the imperial foundry, 1426-1435

Trinkets, curiosities, monstrosities. Begun under the Sung, the so Chinese mania for these things, developed in an intense manner since the Ming, and gave birth to a whole literature. — *Ch'ing Pi-tsang*, notes on various trinkets. — On the culture of rare flowers in singular vessels, the *P'ing-shih* and the *P'ing-hua-pu*. — A treatise on the culture of monstrous cyprinidae, called telescope fish, *Chu-sha-yü pu*, 1605. Etc.

Compilations. — Under the Ming there was made, and completed in 1407, the immense repertory of complete tracts, or of notable parts of ancient works, the *Yung-lo-ta-tien*, in 22,877 books. What remained of it, seems to have been burnt in the year 1900. See the entry.

The collections of extracts of which the titles follow, present some interest. — *Shuo-fu*, composed in 1368, made over in 1530, enlarged in 1647, contains much precious information. — *Ku-chin shuo-hai*, 1544. — *Shan-t'ang ssü-k'ao*, composed in 1595, done over in 1691.

Romances and Plays. — No remarkable romance under the Ming. The drama also remained stationary. Two dramatic authors were popular... Kao-ming, author of 琵琶記 *P'i-pa-chi*; and Liang Ch'ên-yü, author of some good pieces.



Poetry. — Under the Ming, Fêng Wei-na did the good work of compiling a collection of ancient poetry, the 詩記 *Shih-chi* (which must not be confused with the 史記 *Shih-chi* of Ssü-ma Ch'ien). — Versifiers were numerous under the Ming, but of poets there were none. Inspiration was extinct. In literature as in art, the stereotyped dominated. They imitated, they made over, but they no longer created anything. — The misfortunes of the dynasty inspired Fang Hsiao-ju and Huang Ch'un-yao with some emotional strophes. — Kao-ch'i, Li Mêng-yang, Ch'ü-yu, Hsüeh-hui, made some readable pieces. — Wang Yang-ming put his philosophical ideas into verse. — The others are not worth naming... Specimens:

By Fang Hsiao-ju, against the usurper Ch'êng-tsu and his partisans, in 1402. See his entry. This piece cost him his life.

No, I am not of this time,
and his intrigues matter little to me.
If I suffer, it is because the empire is in jeopardy.
Who will take care of this great people?

The phoenix only flies in the sun and only perches on the great trees.
The owls satiated with carrion find it very assuming.
Of what use, say they, are high aspirations?
Is not the ideal to have the stomach well filled?

Small minds who have seen nothing!
 Earthworms who know only your holes!
 Transcendent dragons require celestial heights.
 I groan to see you so dull and vile. 閑居感懷.

By Huang Ch'un-yao. He hanged himself after having composed this piece.
 I a rustic deplore the decadence of the imperial power.
 The empire is overrun by rebels, like the porcupine with quills.
 They seize towns and ravage the fields.
 The officers are killed, the country is devastated.

I a rustic deplore the misfortunes of the people,
 the drought, the grasshoppers, the sterility.
 The government is full of good intentions,
 but no one moves a hand to execute them.

I a rustic deplore the absence of a saviour.
 The court is only a bunch of inept men.
 At a council, of ten consulted, nine keep silent.
 I protest, in order not to be accused of connivance. 野人.

By Kao-ch'i. A walk in the country.

Under the white poplar, which tomb is this?
 The grass all around is burnt, the monument is illegible.
 Two stone horses lie near by.
 It is, a passer-by tells me, the tomb of an old general.

Formerly when they buried him here,
 relations and friends flocked to his funeral ceremonies.
 Now the family is extinct, strangers have acquired the cemetery;
 they feed sheep there, and sow corn.

They have vanished, the dreams of this brave man.
 Brambles and thorns hide his tomb.
 Honours and riches, all is over.
 The song of the cither has gone out in a sigh. 野田行.

By Li Mêng-yang. An officer on watch, in the Tarim country.

The desert wind roars in the mountains.
 The waters foam, the moon shines.
 Fish and dragons awake,
 wolves and tigers come out of their lairs.

In my shelter I dream of the duties of my office.
 Waking, I think of the campaigns of past dynasties.
 I evoke myriads of brave men who went through these same stages.
 I dream, in the silence and solitude of the night. 野風.

By Ch'ü-yu. Praying to the Patron of the soil.

Ten days 'wind, then five days' continuous rain...
 It is time to request the Patron of the soil to intervene.
 Let us serve up to him a bowl of rich wine,
 a dish of fat mutton with condiments.

Let the flute play, the tambourine resound.
 Let the rustic chants make themselves heard.
 Let the old sorceresses compliment the Genie,
 adjure him and dance to move him to pity.

They will be given, for their trouble, the remainder of the victuals.
 When they are drunk, they will vociferate still louder.
 The little boys will have the rest of the cakes.
 The daughters will have the flowers which were used for the decorations. 春社詞.

By Hsüeh-hui...

At the first cockcrow, the sun puts the horses to his chariot;
 the moon salutes him, pales and sets.
 At the second cockcrow, the sun sets out on its way,
 from behind P'êng-lai and the Isles of the Genii (the East).
 At the third cockcrow, the sun rises into the heaven,
 the clouds disperse, the five colours are resplendent. 雞鳴篇.

By Wang Yang-ming, about 1500.

In the heart of each man there lives a Confucius.
 Many injure themselves in trying to discover him,
 without succeeding, because they do not employ the right means.
Innate knowledge alone reveals him, with absolute certainty.

Why reason all day long,
 why read, reflect, discuss so much?
 All the uncertainties and contradictions of the Masters,
heart intuition solves them in an instant.

From birth you have a compass in the heart,
 you have in the heart the reason of all.

Having all in your inner treasure-house,
why beg from door to door? 王陽明.



Prose. — Here are the names of the principal prose-writers of the epoch: Wu-hai, Confucianist prattle. — Liu-chi, died in 1375. — Sung-lien, the author of the *Yüan-shih*, died in 1381. — Hsü I-k'uei, before 1400, flowing style. — Wang Shu-ying, about 1400, ordinary. — Fang Hsiao-ju, died in 1402, fine character, limpid style, sound ideas. — Hsüed-hsüan, 1464, author of memoirs. — Shang-lu, died in 1486, mediocre style. — Li Mêng-yüan, 1493, 'dry, obscure. — Chu-hsia, about 1500, Confucianist, limpid. — Lo-lun, about 1500, ordinary. — Wang Shou-têng, after 1500, ordinary. — Ho Ching-ming, 1503, dry, obscure. — Wang T'ing-hsiang, 1503, prolix, diffuse. — Hsü-chieh, 1523, current topics, ordinary style. — T'ang-yin, died in 1523, diffuse, florid. — Wang Shou-jên, died in 1528, philosopher, good style, eloquent. — T'ang Shun-chih, 1529, easy, flowing, clear style. — Yang-shên, died in 1529, ordinary. — Mao-k'ou, about 1530, ordinary. — Tsung-ch'ên, 1553, ordinary. — Wên Chêng-ming, died in 1559, ordinary. — Chang Chü-chêng, 1582, political dissertations. — Wang Shih-chêng, died in 1593, ordinary. — Chiao-hung, died in 1620, erudite, arid style. — Kuei Yu-kuang, copious, flowing. — Shih K'o-fa, died in 1645, ordinary. — I will not quote specimens. They have no interest, either in form or depth. From this time on, is the colourless and insipid modern prose.

Manchu 清 *Ch'ing* dynasty, 1644 to 1912.

Summary of events. — When the brigand 李自成 *Li Tzū-ch'èng* took and pillaged Peking, the Chinese general 吳三桂 *Wu San-kuei*, encamped to the North-East of the city, did not budge. Why? A mystery! — When he had learnt of the death of the emperor, he invited the Manchus to come and avenge him. Did he hope for the throne for himself? who knows? — The Manchu cavalry arrived like an avalanche, drove *Li Tzū-ch'èng* back and took Peking. The chiefs put on the throne their own khan 福臨 *Fu-lin*, a young child who thus became 世祖 *Shih-tsu*, the first emperor of the Manchu 清 *Ch'ing* dynasty, period 順治 *Shun-chih*, 1664 to 1661. Then the Manchus in their task of conquering China set themselves against the 明 *Ming* princes who still held the Southern provinces, and against the chiefs of the bands still infesting the North. *Li Tzū-ch'èng* was killed in 1645. Nanking opened its gates to the Manchus the same year. Some Chinese from the North formed the infantry of the invaders, and the Chinese *Wu San-kuei* distinguished himself at the head of his troops. The Scholars sold themselves to the conquerors en masse, pacified and governed for them the conquered provinces. Driven from refuge to refuge, in 1660 the last Mings went over to Burma. The Burmese handed them over. *Wu San-kuei* had them strangled. — The emperor *Shih-tsu* (*Shun-chih*) was of no account. After the death of the Regent *Dorgun*, he fell into the hands of the eunuchs. He died in 1661, at the age of 24 years, from the grief which the death of his favourite caused him according to some, from smallpox say others. His third son, aged eight years, was placed on the throne, and became 聖祖 the emperor *Shêng-tsu*, period 康熙 *K'ang-hsi*, 1662 to 1722.

The Regents began by taking rigorous action against the eunuchs who had governed *Shih-tsu*; but this perverse race was full of life; it lasted as long as the dynasty. — In 1662, to facilitate the domestication of the Scholars, it was decided to stultify them. The Regents accordingly decreed that, in the choice of officials, thenceforth only the capacity of the candidates in the 文章 *wên-chang* style of literary composition, on Chuhsianistic themes, should be taken account of. This system which was in force until 1905, fully produced the result that was hoped for from it. — In 1673, at the head of the regular troops trained by him, *Wu San-kuei* proclaimed himself emperor and entered on a campaign against the Manchus. In 1675, he was master of the South and of the West. In 1676, the situation became critical for the Manchus. Fortunately for them, *Wu San-kuei* died of sickness, in 1678. Deprived of the clever chief who had started it, the reactionary movement wavered, and ended by being extinguished in 1682, with the massacres usual in similar cases. The Manchus treated the Southern provinces as conquered countries. — In 1685, first difficulties of China with Russia (the first contacts had taken place in 1653 and 1675). From 1690 to 1698, campaigns against the Khalkas and the Eleuths, to which, most opportunely, an end was put by the death of the brave khan *Galdan*. From 1701, peace reigning, the works of the emperor *Shêng-tsu* were mostly literary. He died in 1722. — The son who succeeded him, was 世宗 the emperor *Shih-tsung*, period 雍正 *Yung-chêng*, 1723 to 1735. This man exterminated his brothers and persecuted the Christians. He disappeared suddenly. The contemporary

historians decry him very strongly. The people believe and repeat, that he was stabbed by a young girl, whose father had been unjustly executed.

The son aged 25 years who succeeded him, was 高宗 the emperor Kao, period 乾隆 Ch'ien-lung, 1736 to 1795. — Fresh campaigns against the Eleuths. The Tarim became Chinese again. Expeditions to the Laos, Burma, Tibet, as far as Nepal, always in the Chinese fashion, sometimes through bravery, but especially through ambushes. Kao-tsung persecuted the Christians. — The son who succeeded him in 1796, was 仁宗 the emperor Jên, period 嘉慶 Chia-ch'ing, 1796 to 1820, a narrow xenophobe and barbarous persecutor. The anarchist secret society of the White Lotus or of Celestial Reason, which had started in 1793, became very powerful during this reign. In 1813 it went as far as attempting a surprise attack on the ill-guarded imperial palace. They fought hand to hand right into the inner apartments. One of the sons of the emperor saved his life, by killing with his own hand a brigand who was attacking him. This son succeeded him in 1821, and was 宣宗 the emperor Hsüan, period 道光 Tao-kuang, 1821 to 1850, who made martyrs like his father had done. In the Tarim, uprising of the Moham-medans under Jehangir, stifled in blood in 1828. In 1838, at Canton, the beginning of the Anglo-Chinese conflict, allegedly on account of the opium trade. In 1840, hostilities at Canton, edict of proscription against Christians suspected of communication with the foreigners. War in 1841 and 1842. Occupation of Hongkong and of several towns on the coast, entry of the English fleet into the Blue River, occupation of Shanghai, treaty of Nanking which the government ignored. In 1844, American and French treaties, which the government likewise ignored. The emperor died in 1850, just at the moment when the terrible revolution of the 太平 T'ai-p'ing began. His son succeeded him and became 文宗 the emperor Wên, period 咸豐 Hsien-fêng, 1851 to 1861.

Started by a certain 洪秀全 Hung Hsiu-ch'üan, in the extreme south of the empire, in the province of 廣西 Kuang-si, the T'ai-p'ing insurrection was master, in 1852, of all the provinces to the south of the Blue River. They established their capital at Nanking, and sent out adventurous outposts to the North almost as far as Tientsin, but were driven back, in 1855, to the south of the Yellow River, by the Manchu troops. Slowly and painfully, 曾國藩 Tsêng Kuo-fan and 李鴻章 Li Hung-chang raised troops and waged war for their dynasty. Such being the condition in the interior, it would seem that there was no occasion to attract external enemies. Nevertheless the xenophobe viceroy of Canton judged it proper to provoke the Europeans. In 1858, an Anglo-French fleet took Canton. The viceroy deported to Calcutta died there. The allied fleet forced the mouth of the Pei-ho. Tientsin was occupied. China negotiated, to gain time to arm. In 1859, when the allied diplomats wished to go up to Peking to ratify the treaties, they were met at Ta-ku with cannon-shots. These people had to be taught a lesson; they were. In 1860, an Anglo-French expedition; the battle of Pa-li-ch'iao; Peking capitulated. Treaties concluded with the government this time, which created a new order of things: foreign Ministers at Peking, open ports, foreign Concessions, tolerance of Christianity, a special ministry for international affairs, etc. The emperor who had gone *hunting* at Jehol in 1860, died there in 1861. His still very young son was put on the throne, under the tutelage of his mother the

diabolical 慈禧 Tz'ü-hsi, supported by the prince 恭 Kung.

Reign of 穆宗 the emperor Mu, period 同治 T'ung-chih, 1862 to 1874. Li Hung-chang became the man of the Situation. The two brothers Tsêng and he raised bodies of *Braves*, who were faithful when paid, but went over to the enemy when their wages were in arrears. Without foreign auxiliaries, the Manchu dynasty would not have been able to extricate itself. Fortunately for it, Europeans having seriously studied the T'ai-p'ings, were persuaded that they were brigands incapable of establishing anything. Therefore they supported the Manchus, who were very sick, but who could revive, it was then hoped. In 1864, Nanking was taken, and a hundred thousand men put to the sword. Thus ended the T'ai-p'ing, after having, for fifteen years, brought fire and bloodshed to sixteen provinces, and destroyed six hundred towns. It is estimated that, in the single province of Kiang-su, twenty million men perished. — From 1866 to 1868, the brigands called 長毛 Long Haired, ravaged the Northern provinces. — In 1868, the insurrection of the Mohammedans of Tarim and of Kan-su, under Yakub Beg. The Chinese only retook Kashgar after the death of this able chief, in 1877. They then massacred, in the most barbarous manner, the Mohammedans of Tarim, of Kan-su and of Yün-nan. — In 1869, opening of the Suez Canal, which changed the conditions of the Far East. — In 1870, at Tientsin, a crisis of stupid and sanguinary xenophobia; massacre of many Europeans.

In 1875, the emperor Mu died at the age of nineteen, from smallpox. Enthronement of a child of four years, son of the sister of the sanguinary Tz'ü-hsi. The latter continued to act as regent, supported by Li Hung-chang. Reign of 德宗 the emperor Tè, period 光緒 Kuang-hsü, 1875 to 1908. Apparent concessions, latent opposition. In 1891, creation of a new fleet. From that year, almost everywhere, successive explosions of xenophobia, certainly unpunished, probably supported by the government. In 1894, the Sino-Japanese war. Disturbances continued. In 1898, death of Prince Kung. 康有為 Kuang Yu-wei instructs the emperor, who plans to confine the empress dowager. His confidential man 袁世凱 Yüan Shih-k'ai betrays him. The empress dowager sequesters the emperor and takes over the government. In 1899, the government cleverly turns against the Europeans, the revolutionary movement prepared against itself. In May, 1900, the Boxer explosion destructions and massacres, siege of the foreign Legations at Peking. The troops of all nations arrive. Taking of the Taku forts, of Tientsin, of Peking. The court flees to 西安府 Hsi-an-fu. Peace is signed, the 7th September, 1901. The court returns to Peking. The old trouble begins again. A fresh demonstration of this truth, that «the lessons of the past are in China of no use whatever as regards the future» (H. Cordier). — In 1905, abolition of the old literary examinations, without anything practical being put in their place. The disarray became general. Loans, foolish expenses, malversations, etc. Yüan Shih-k'ai, her good friend of 1898, is the old empress dowager's factotum. The latter again adopts a small child for the future succession. In 1908, feeling she was about to die, she did away with the failure-innovator the emperor Tè, and expired some hours after him (14-15 November). The history of the world has recorded few monsters as execrable as this woman. — The child adopted is placed on the throne; period 宣統 Hsüan-t'ung, 1909 to 1912. Things go from bad to worse.

In October, 1911, insurrection at 武昌府 Wu-ch'ang-fu, which in a few weeks became a general revolution. Entrusted with combatting it, Yüan Shih-k'ai plays a double part. He obtains, in 1912 (12 February) from Tê-tsung's widowed empress the legal mother of the imperial child, the abdication of the Manchu 清 Ch'ing dynasty. The Chinese republic 中華民國 is proclaimed. Constitution of Nanking, 11 March, 1912. Having become President, Yüan Shin-k'ai dreams of the throne. He died on June 6th, 1916.



Religions and doctrines — The ancient official theistic cult was continued under the Ch'ing. The hymnal of the dynasty, copied from that of the Ming, is embodied in its ritual *Ta-Ch'ing tung-li*. See HBO. L. 76. — But the religious spirit was absolutely decadent. The Chuhsiiist philosophy vulgarized by the *Hsing-li ching-i* of 1717, had destroyed it. — With the religious spirit, morality declined, logically. The popular imperial exhortations *Shêng-yü kuang-hsün*; the precis of Confuciiist ethics *Chu (Wên-kung) chia-hsün*; the ethical collections *Hsiao-shih i-kuei* and *Hsün-su i-kuei*, unproved and unsanctioned nonsense, could effect nothing. I cite for record the *San-yü-t'ang shêng-yen*. See these entries.

Taoism. — The Taoists have ceased producing learned works. They have however still some learned men, especially at the 白雲觀 Pai-yün Kuan at Peking. — Three works may be cited: First the *Liao-chai chih-i*, a collection of Taoist stories in magnificent style, which has greatly contributed to spread and preserve among Scholars the doctrinal foundation of the sect. — Then the *An-shih-têng* and the *Yü-li ch'ao-ch'uan*, two summaries of Taoist morality, almost as widely spread abroad among the people, under the Ch'ing, as the *Kan-ying-p'ien*. See the entries.

Buddhism. — The true realistic *hīnayāna* Buddhism was very sick. The idealistic *mahāyāna* Buddhism seemed to be dying or dead. The *Hsien-chiao tsung-ch'êng* and the *Yu-p'o-i chih*, lives of Buddhists, men and women, resemble funeral orations on things past.

Vedantism still managed to keep alive, because it is a Chinese sect. Two very important works: A precise history, the *Fo-tsu chêng-ch'uan ku-chin chieh-lu*, of 1666... and a vast chronicle, the *Tsung-t'ung pien-nien*, of 1693.

Amidism. — This religion has been defined the flower of *mahāyāna* Buddhism. It reigns, at the present day, in Japan and in China, without a rival as regards popularity. Under the Ch'ing, a rich popular Amidist literature, the work of some zealous monks, but especially of some lay adepts, keen and very devoted scholars, Chou K'o-fu, P'êng Chi-ching, P'êng Hsi sou, Chang Shih-ch'êng, and others. I will confine myself to citing some very remarkable works: the great systematic treatise *Ching-t'u ch'ên-chung*, 1659. — The history of Chinese Amidism, persons and things, *Ching-t'u shêng-hsien-lu*, 1783. — Collections of moral exhortations, *Kuan-yin tz'ü-lin-chi*, 1668, *Liu-tao-chi*, 1683, *Ching-chung-ching yu-ching*, 1825, *Ch'ing-chu-chi*, 1870. — The edifying lives of pious Amidists; men, the *Chü-shih-ch'uan*, 1775; women, the *Shan nü-jên ch'uan* 1780.

Islamism. — Very numerous in Yün-nan, Kan-su, Tarim and elsewhere, the Mohammedans produced, under the Ch'ing, numerous Chinese works, destined to make their religion better known. I have taken account of more than 90. These books are very interesting. Here are the titles of the principal ones: *Hsiu-chên mêng-yin*, 1672. — *Chêng-chiao chên-ch'üan*, old, undated. — *Chiao-k'uan chieh-yao*, 1678. — *Ch'ing-chên chih-nan*, 1681. — *T'ien-fang tien-li tsê-yao-chieh*, and *T'ien-fang hsing-li*, both by Liu-chih (Liu-chieh), the best Mohammedan writer China has produced, 1710. — *Ch'ing-chên shih-i*, 1738. — *Ch'ing-chên yüan-shih shan-i*, 1837. — The *Hui-hui yüan-lai* and the *T'ien-fang chêng-hsiao*, undated. See the entries.

For the interesting visionary literature of the 太平 Tai-p'ing insurgents, 1850-1865, see HBO. L. 76.



Canonicals. — Under the Ch'ing, an intense recrudescence of study of the Confucian Canonicals, and production of numerous works on the subject. Here is the reason for this phenomenon. — From the end of the Ming, the disciples of Wang Yang-ming had caused Chuhsianism to lose ground. During the wars which ended the Ming, and during the first decades of the Ch'ing, many learned Scholars who remained without employment, passed their life in profound studies, the result of which was the growing conviction, that Chuhsianism was a heresy, and that they ought to return to the Canonicals of the Han. Hence numerous and learned works, a veritable *Renaissance*, return to the antique, return to the original text, return to the literal meaning. Throughout the Ch'ing dynasty, the official teaching of the paid functionaries remained obstinately Chuhsianist. But, its arguments being excellent, the new, or rather ancient school, won over all the Scholars who were free to think for themselves. So that, when the transformation of the programme of the examinations took place, Chuhsianism was extinguished. Now the school of the return to the old learning, called 漢學 Han-hsüeh, reigns alone and unquestioned. Among the Literati, the credit of Hsün-tzü (HBO. L. 34) declines more and more. That of Wang Yang-ming (HBO. L. 74) is steadily rising. See the entry *Huang-Ch'ing Ching-chieh*.

Here are the names of the standard-bearers of the Confucian renaissance: Ku Yen-wu. — Yen Jo-chü. — Tuan Yü-ts'ai. — Hui-tung. — Hui Shih-ch'i. — Ch'ên Shou-ch'i. — Kao Shih-ch'i. — Tai-chên. — Chiang-yung. — Sun Hsing-yen. — K'ung Kuang-sên.

As to their works, I will cite the titles of the principal ones, in the order of the Canonicals, referring to the entries for details.

I-ching. — *Chou-i shu*. — *Chou-i Yao-chih hsüeh*. — *Chou-i, Yü-shih i. Chêng-shih i. Hsün-shih i.* — *Sun-shih Chou-i chi-chieh*.

Shu-ching. — *Ku-wên Shang-shu shu-chêng*. — *Ku-wên Shang-shu hsüan-i*. — *Ku-wên Shang-shu k'ao*. — *Shang-shu chin-ku-wên chu-shu*. — *Shang-shu Ma-chêng chu*. — *Shang-sho hou-an*. — *Yü-kung pan-i-shu*.

Shih-ching. — *San-chia-shih i-shuo-k'ao.* — *Ssü-chia-shih i-wên-k'ao.* — *Mao-shih ch'uan-shu.* — *Mao-shih hou-chien.* — *Mao-shih pu-shu.* — *Mao-shih ch'ou-i.* — *Mao-shih shih-hsiao.* — *Mao-shih Ch'uan-chien t'ung-shih.* — Historical researches: *Mao-shih chi-ku-p'ien.* — *Shih shih-tsu k'ao.* — Philological studies: *Shih-ching hsiao-hsüeh.* — *Shih pên-yin.* — *Shih shêng-lei.*

Chou-li. — *Li-shuo.* — *Chou-li Han-tu-k'ao.* — *Chou-li chêng-i.* — *Hsiao-chêng Chou-kuan.* — *K'ao-kung chi-t'u.*

I-li. — *I-li Han-tu-k'ao.* — *I-li ku-chin-wên shu-i.* — *I-li chêng-i.* — *I-li t'u.* — *I-li shih-kuan.* — *I-li sang-fu wên-tsu chêng-chi.*

Li-chi. — *Hsü Wei-shih Li-chi chi-shuo.* — *Li-chi chi-chieh.* — *Li-chi kang-mu.* — *Li-chi hsün-tsuân.* — *Li-chi chien.*

Ta-tai-li. — *Ta-Tai li-chi pu-chu.* — *Ta-Tei li-chi chieh-ku.* — *Ta-Tai-li chu-pu.*

Rites and rituals in general. — *Wu-li t'ung-k'ao.* — *Li-shu t'ung-ku.* — *Ch'iu-ku-lu li-shuo.* — *Hsiao-li kuan-shih.*

Ch'u-ch'iu. — *Ch'un-ch'iu shuo.* — *Ch'un-ch'iu ta-shih piao.*

Tso-chuan. — *Ch'un-ch'iu Tso-chuan ku.* — *Tso t'ung-pu-shih.* — *Tso-chuan hsing-ming t'ung-i-k'ao.*

Kung-yang chuan. — *Kung-yang i-shu.* — *Kung-yang Ho-shih shih-li.* — *Ch'un-ch'iu Kung-yang-i.*

Ku-liang chuan. — *Ku-liang ta-i-shu.* — *Ku-liang pu-chu.*

For the vast **Compilations** of the Canonicals, text, commentaries, and critiques, made under the Ch'ing, see the entries: *Liu-ch'ing-t'u.* — *Ch'ün-ching p'ing-i.* — *Shih-san-ch'ing chu-shu.* — *T'ung-chih-t'ang ch'ing-chieh.* — *Yü-tsuân ch'i-ch'ing.* — *Huang-Ch'ing ch'ing-chieh.*



Astronomy. Calendar. Instruments. Mathematics. — At the beginning of the dynasty, the salient fact was the continuation of the tournament entered into between the European Jesuit mathematicians, and the Mohammedan Ouigour mathematicians of the small bureau still attached to the *Ch'in-t'ien-chien*. — In 1644, under the emperor Shun-chih, an order was issued to the Ouigours no longer to send in their calculations, the calendar thereafter to be prepared according to the 西洋新法 new European methods. In 1645, a solemn presentation to the emperor of the calendar 時憲歷 *Shih-hsien-li* thus calculated, which was received by him, and declared official. — However the Mohammedan mathematicians, disgraced and unoccupied, intrigued, seeking a means to ruin the credit of the Jesuits. In 1648, 1652, and 1657, imperial edicts were issued ordering them to keep quiet. — Shun-chih having died in 1661, the Mohammedans won over the Tutors of the young emperor K'ang-hsi, still a minor. In 1664, their chief 楊光先 Yang Kuang-hsien prevailed with him, not on the score of mathematics, but on that of religion. He took the place of Father A. Schall, and the calendar was prepared after the 回回法 Mohammedan method... But K'ang-hsi having come of age, thought of an expeditious practical method, to settle these

interminable theoretical quarels. In 1668, he ordered the two parties to calculate the length which the shadow of the gnomon of the Peking observatory would have on a given day, and had the experiment verified by a trustworthy commission. The sun proved the Mohammedans wrong and the Jesuits right. Father F. Verbiest took the place of Yang Kuang-hsien. The Ouigour bureau was suppressed. The Jesuits were instructed (1660) to calculate each year, from the spring, the calendar for the ensuing year, which was sent officially to all the mandarins of the empire, before the new year. The Jesuits undertook to do better still, and to produce the wonder so many times declared unrealizable, namely a perpetual calendar. They presented it in 1683. But, naturally, they had to say that it was derived from the Grand Rule of Yü the Great. — In 1674, the Jesuits had replaced all the obsolete instruments of the Peking observatory by instruments of a new type constructed by them. They also composed a guide for the use of these machines. — Thus China found herself relieved of the anxiety which her calendar had caused her for four thousand years.

Ten men especially were proficient in the **Mathematical sciences**, under the Ch'ing. They are: Mei Wên-ting, a real savant, who died in 1721, promoter of a renaissance of Chinese methods perfected by him according to European methods. — Tai-chên, another meritorious savant, 1744, resurrected the old Chinese mathematicians, by piously re-examining and editing what remained of their works (see Chên-luan). — Chiang-yung, who died in 1762. — Li-juî, who died in 1818, the best mathematician of the dynasty. — Lo Shih-lin, 1840. — Lao T'êng-fêng, who died in 1841. — Li Shan-lan, after 1845. — Li chao-lo, 1855. — Hsü Yu-jên, 1856. — Tsou Pai-ch'i, who died in 1869.

As to **Mathematical works**, the Ch'ing produced so many, that I must divide them into categories, in order to give a clear idea..

Mathematics in general, compilations, treatises and memoirs, bibliography: *Yü-chih shu-li ching-yün*, 1674-1737. *Shu-tu-yen*, 1721. — *Chü-ku yin-mêng*, 1722. — *Wu-nan li-suan chüan-shu*, 1723. — *Wu-an li-suan shu-mu*, 1723. — *Chiang shên-hsiu shu-hsiao*, about 1750. — *Tai-hsiao suan-ching shih-shu*, 1773. — *Chiu-shu tung-k'ao*, 1773, 1871. — *Pi-wei so-yen*, 1800. — *Li-shih i-shu*, 1823. — *Tsui-wei shan-fang shu-hsiao*, 1825. — *Tsai-ku hsi-chai suan-hsiao*, after 1845. — *Ch'ou-jên ch'uan*, 1799.

Astronomy: *Yü-chih li-hsiang k'ao-ch'êng*, 1674-1737. — *Yü-ting i-hsiang k'ao-ch'êng*, 1744. — *T'ien-hsiao hui-tung* and *T'ien-pu chên-yüan*, about 1650. — *Hsiao-li-shuo*, 1723. — *Ch'in-ting wan-nien-shu*. — *T'ien-wên lüeh-lun*, 1849. — *Tan-t'ien*, 1859. — *Li-tai lun-t'ien*.

Constellations. Celestial charts: *Chung-hsi ching-hsing tung-i-k'ao*, 1723. — *Huang-tao tsung-hsing-t'u*, before 1746. — *Hêng-hsing ch'ih-tao ch'üan-t'u*, 1847. — *Hsien-fêng yüan-nien chung-hsing-piao*, 1851. — *Hêng-hsing ch'ih-tao ching-wei tu-t'u*, 1855.

Movements of planets: *Tui-pu fa-chieh*, about 1750. — *Ch'in-ting ch'i-chêng ssü-yü wan-nien-shu*.

Calculus. Logarithms: *Ts'ê-suan*, 1744. — *Tui-shu chien-fa*, after 1850. —

Ku ch'ou-suan kao-shih chai-yao, 1872.

Algebra and trigonometry. Ancient Chinese methods: *Ko-yüan mi-shuai chieh-fa*, 1774. — *Hêng-chai suan-hsiao*, 1802. — *Ch'i-ku suan-ching hsi-ts'ao*, 1801. — *Ch'iu-i suan-shu*, 1803. — *Kuan-wo shêng-shih hui-kao*, 1821-1840. — *K'ai-fang shih-li*, 1840. — *I-yu-lu*, 1840. — *Tsê-ku hsi-chai suan-hsiao*, 1845. — *Liu-chiu-süan suan-shu*, after 1851. — *Wu-min i-chai suan-hsiao*, 1856. — *Tung-fang-li i-shu suan-shu*, after 1850. — *Li-t'ang hsiao-suan-chi*, after 1850. *Wu-shih Ting-shih suan-shu*, 1862. — *Tsou-chêng-chün i-shu*, after 1869.

Calculation by the abacus: *Chien-chieh i-ming suan-fa*, before 1700. — *Ch'i-mêng suan-chieh*, about 1750. — *Ku suan-ch'i k'ao*, 1723. — *Suan-hsiao ch'i-mêng*, 1818.

Calculation by figures: *Pei-suan pien-lan*.

Bank operations: *Yin-pu suan-fa t'ung-tsung ta-ch'üan*, 1833.

Mathematics applied to the astronomical problems of the canonical books: *Shang-shu shih-t'ien*, about 1753. — *Ching-shu suan-hsiao t'ien-wên k'ao*, 1797. — *Ku-ching t'ien-hsiang k'ao*, 1900. — Verification of the *Hsia hsiao chêng*, the calendar of the first dynasty: *Hsia hsiao-chêng chu*. — *Hsia hsiao-chêng chi-shuo*. — *Hsia hsiao-chêng fên-ch'ien*.

Chronology: *T'ien-yüan li-li ch'üan-shu*, 1682. — *San-t'ung shu-yen*, about 1800.

Cartography: *Kao-hou mêng-ch'iu*, 1800.



Divination. — Need it be said? It was in fashion again under the Ch'ing, and numerous works were written on the subject, one of which was an official treatise in 36 books, in 1741. I will cite the principal ones and refer to the entries. They are nearly all anonymous, the diviners claiming that they relied on the ancient tradition, not on their personal authority.

General treatises: *Pu-shih ch'üan-shu*. — *T'ien-wên ta-ch'êng kuan-k'uei chi-yao*. — *Ch'in-ting hsieh-chi pien-fang*, 1741. — *Tsou-chi shu-chêng*, 1897.

Précis for the use of professionals: *Shih-chieh-yüan*, 1900. — *San-ts'ai fa-pi*, 1697. — *Yin-yang chai-ching*, 1795. — *Ch'ing-nang t'ien-yü t'ung-i*. — *K'ung-shih chang-chê wu-hsing cho-mo chêng-pien ming-t'u*. — *Lung-shou-ching*. — *Wu-pien chung-huang-ching*.

Tortoise-shell: *Pu-fa hsiang-k'ao*.

Diagrams: *Shih-ts'ê tung-hsü-lu*.

Wu-hsing: *San-ming t'ung-hui*.

Astrology: *Ssü-t'ien k'ao-yen-t'u*. — *Ch'ien-yüan pi-chih*. — *Ju chia ch'i mên*. — *Ch'ü-hsien chou-hou-ching*.

Geomancy: *Li-ssü-ts'ung k'an-yü tsa-chê*. — *Hsing-ch'i yüan-chu*. — *Yang-chai shih-shu*.

Hydromancy: *Shui-lung-ching*.

Burials: *Miu-hsi-yung tsang-ching-i*.

Numbers: *T'ai-i chao-shên-ching*. — *Liu-jên lei-chi*. — *Ch'i-mên tun chia*.

Auspicious days: *Hsiang-chi pi-yao t'ung-shu*.

Dissection of characters: *Hsin-ting chih-ming hsin-fa*.

Physiognomony, chiromancy, craniology: *Shên-hsiang ch'üan-pien*.



History. — According to custom, the Ch'ing drew up and published the official history Ming-shih of the preceding dynasty, in 1742. This work was scamped. — A private history of the Ming, the *Ming-ch'ao chi-shih pên-mo*, which appeared from 1648, is interesting and contains some precious documents.

The Ch'ing produced some *Kang-chien* manuals of history, of which none is of more worth than the *Tzû-chih t'ung-chien kang-mu*. These are the *Kang-chien i-chih-lu*, 1711, an abridgement; and the *Kang-chien chi-lan*, 1759, biased. — The *Hsü tzû-chih t'ung-chien* is an enormous and undigested supplement. — The *Kang-chien hou-pien*, a recent work of two private individuals, is a small pleasing précis, short and fluid.

A kind of chronicle of the Ch'ing, the *Tong-hua-lu*, appeared in 1735, and was continued, reign by reign, up to 1874. But the censorship falsified and mutilated it.

There exist unofficial documents, on the Ming, recently republished... the *Ming-shih-kao*... the *Wu-hsiao-pien*... the *Tung-shih*... the *Ming-chi pai-shu*, etc. Unfortunately the Ch'ing have mutilated them. There remains of them only what they wished to let pass. It is the rest which would have interested us.

Under the Ch'ing, some private individuals produced works of historical criticism, chronology, etc., well done and important. For example: *I-shih*, a critical history of ancient times, 1706. — Reséarches on the ancient chronology, *Chu-shu chi-nien chi chêng*, 1813; *Li-tai chi-yüan-pien* and *Pu chien-yüan i-ch'ien li-tai chia-tzû*, before 1850, these two last works by the learned Li Chao-lao. — The vast general chronology and biography, *Nien-i-shih ssü-p'u*, 1871. — The précis of chronological history (chronicle class) *Chi-yüan yao-lüeh*, about 1700... *Li-tai ti-wang nien-piao*, about 1750, an excellent small book... *Li-tai ti-wang chi nien*, of the 19th century. — The synchronism of the great crumbling of the empire, 304 to 439, *Shih-liu-kuo nien-piao*.

I add, as an appendix. — Since the Republic, there have been published: *Ch'ing-shih Chiang-i*, a history of the Ch'ing. — *Ch'ing-ch'ao yeh-shu*, and *Ch'ing-pai lei-ch'ao*, anecdotes about the Ch'ing — *Chung-kuo ko-ming chi-shih pên-mo*, a history of the Revolution of 1911-1912. Etc... See the entries of all these works.

Geography. — First the official geography *Ta-Ch'ing i-t'ung-chih*, a compilation of all the preceding official geographies, in 1764. — *Shui-tao ti-kang*, an important work on the waterways of the empire, 1776. — *Chih-ho tsou-chi-shü*, a great work on the Yellow River, its dykes, etc. 1680.

The works on historical geography which follow, do honour to the scholars of the dynasty. — *Li-tai ti-li chih-yün-pien*, general historical geography, by the celebrated Li Chao-lao, before 1850. — *Yü-kung chui-chih*, geography of China as in 2059 B. C., by the no less celebrated Hu-wei, who died in 1714. — *Shang-shu ti-li chin-shih*, topography of the *Shu-ching*. — *Shih ti-li chêng*, topography of the *Shih-ching*. — *Ch'un-ch'iu ti-ming k'ao-lüeh*, topography of the *Ch'un-ch'iu*. — See these entries.



Government, administration, jurisprudence. — For these sections, the Ch'ing have left us imperishable monuments.

First, the *Ta-Ch'ing hui-tien*, 1764. — Enlarged and commentated, *Ta-ch'ing hui-tien shih-li*, 1694 to 1911. — Illustrated, *Ta-Ch'ing hui-tien t'u-shuo shih-li*, 1911. — See these three entries.

Next the following six valuable compilations: Two continuations of the *Tung-tien* of the *Tang*: the *Hsü Tung-tien*, and the *Huang-ch'ao Tung-tien*. See the entry *Tung-tien*. — Two continuations of the *Tung-chih* of the *Sung*, the *Hsü Tung-chih*, and the *Huang-ch'ao Tung-chih*. See the entry *Tung-chih*. — Two continuations of the *Wên-hsien t'ung-k'ao*, 1280-1586. Namely: the *Huang-ch'ao wên-hsien t'ung-k'ao*, 1747, and the *Huang-ch'ao Hsü wên-hsien t'ung-k'ao*, 1911. See the entry *Wên-hsien t'ung-k'ao*.

The ritual of the dynasty *Ta-Ch'ing tung-li*; and the ritual engravings, *Huang-ch'ao li-ch'i tu-shih*.

The collection of the titles and attributions of the functionaries under the different dynasties, *Li-tai chih-kuan-piao*, 1780.

The collection of all which concerns the Manchus, *Pa-ch'i t'ung-chih ch'u-chi*, 1727.

Biographies of meritorious officers and functionaries of the dynasty, *Hsien-chêng shih-liao*, 1866 With a recent supplement.

In the matter of jurisprudence, the commentated Code *Ta-Ch'ing lü-li*. Various editions since 1740 Numerous commentaries made by private individuals.

I add, as an appendix... The Republic has as yet (december 1928) no official Code. A schema prepared to be submitted to the Chambers, some years ago, was printed under the title *Chung-hua liu-fa*.

Military art. — The Manchu cavalry always fought after its traditional manner, and the Chinese infantry of the Ch'ing likewise followed its obsolete methods. Some works were written, drawn from history rather than from experience... The *Ping-ching*, about 1650... The *Tu-shih fang-yü chi-yao*, about 1667. — The *Tu-shih ping-liao*, about 1850. — Then came, about 1875, the first treatise on European arms and strategy, the *Hsin-i Hsi-yang-shu wu-chung* — Now translations of foreign military works multiply, but are no longer within the province of this book.



Bibliography. — The Ch'ing drew up and bequeathed to posterity some remarkable inventories of the old Chinese literature, doomed to an early extinction: The *Ssü-k'u ch'üan-shu tsung-mu*, catalogue of the imperial library of Ch'ien-lung, after 1772; the *Ssü-k'u ch'üan-shu chien-ming mu-lu*, an abridgement of the preceding, in 1782, from which A. Wylie drew his *Notes on Chinese Literature*. The spirit of the ancient Scholars reigns in these two books; classification, appreciations, etc. I have given an analysis of the catalogue of Ch'ien-lung, at the end of my HBO., as an Appendix. — The *Ta-Ch'ing ching-chi-k'ao*, summing up in 1911 the literary works of the dynasty, forms Chaps. 222 to 247 of the *Huang-ch'ao Hsü wên-hsien t'ung-k'ao*. See the entry *Wên-hsien t'ung-k'ao*. — The *Chin-shu mu-lu*, is the Index of books prohibited under the Ch'ing; chiefly for political motives (sympathy for the Ming); some on account of immorality. — Two recent works, made by private individuals, are very precious: The *Hui-k'o shu-mu*, which indicates the contents of the various *Ts'ung-shu*. It began modestly with ten books, in 1799. At present it is in twenty books. — The *Shu-mu ta-wên* is an excellent practical literary index, drawn up by Chang Chih-tung in 1875, for the use of students. Numerous lithographical editions, which are to be had everywhere.

Epigraphy. — This began under the Ch'ing, but hardly developed, the processes of easy and inexpensive reproduction being wanting. In the future, photo-lithography will give it a great impetus. China is covered with inscribed slabs. But do the inscriptions on these slabs contain things worthy of being known? Some people think so. — We may note the following titles: *Shih-ching k'ao-wên t'i-yao*, studies of the text engraved on stone of the Canonicals. — *T'ien-i-ko pei-mu*, an index of inscriptions and of prints, 1808. — *Chin-shih ts'ui-pien*, 1805, and *Ch'ien-yen-t'ang chin-shih-wên*, two collections of ancient inscriptions.

Philology. Characters. Calligraphy. — The study of characters, tracing, sounds, tones, dictionaries, was greatly extended under the Ch'ing, and produced some good works. I omit all the small books for the use of school-children.

Sounds and tones, ancient rhymes: *Yin-lun* and *Ku-yin-piao*, before 1681. — *Ku-yün piao-chun*, before 1762. — *Shêng-lei-piao* and *Shêng-yün-k'ao*, before 1777. — *Wu-fang yüan-yin*, a dictionary by sounds and tones, initials and finals, dated 1718; formerly the most popular of all Chinese dictionaries. — The immense dictionary by rhymes, *P'ei-wên yün-fu*, in 1711. — The small dictionary by rhymes, *Shih-yün pien-i*, in 1808.

Dictionaries of the characters, arranged by keys: The *Chêng-tzû-t'ung*, well done, in 1670; and the mediocre *K'ang-hsi tzû tien*, in 1716. — The *Hsin tzû-tien*, published by the Commercial Press of Shanghai in 1912, is an intelligent, practical, and corrected recast of these dictionaries.

Ancient characters: *Liu shu-t'ung*, 1661, an excellent collection of ancient forms. — Several studies of the *Shuo-wên*: The *Shuo-wên hsien-shêng p'u...* The *Shuo-wên chieh-tzû yin-chün-piao...* Finally the masterly *Shuo-wên t'ung-*

hsün ting-shêng, 1853. — The precious collection *Chi-ku-chai chung-ting i-ch'i k'uan-shih*, 1804. — The *Chung-ting tzü-yüan*, 1716 and the *Yün-ch'ing kuan chin-wên*, 1842, of less value.

Square characters: The dictionary *Li-pien*, very good.

Running characters: The dictionary *Ts'ao-tzû-hui*, 1787, very good.

Calligraphy: The treatises *Han-shan chou-t'an*. — *Shu-fa yao-yen*. — *Sho-hsiao chieh-yao*, 1800. — *An-wu lun-shu*, about 1817. — *Lin-ch'ih hsün-chieh*, 1868.

Pedagogy, diffusion of learning. — The Ch'ing produced a small book, the *Yu-hsüeh*, 1757, which had its importance, for it formed, as long as the empire lasted, the whole scientific equipment of the schools, with the *San-tzû-ching* and the *Lung-wên pien-ying*.

There must be mentioned, as an appendix. Since the Republic, the Commercial Press of Shanghai has produced the *Tz'ü-yüan*, a dictionary of terms and things, 1915... and a manual of general knowledge, the *Jih-yung pai-k'ê ch'üan-shu*, 1919... which have widely circulated. — It published also innumerable 教科書 *chiao-k'ê-shu*, academic manuals, teaching all the sciences. — See the catalogues of the large libraries, especially those of the 商務印書館 and of the 中華書局.

Medicine. — It did not advance at all under the Ch'ing. The Ancients were not forgotten. They needed still, according to the rules of the last twenty-five centuries. There was even, as for the Canonicals, a return to antiquity. In 1689, a great compilation of the principal commentaries on the *Su-wên*, the *Su-wên ling-shu lei-tsuan yao-chu*.

Medical botany and pharmacology. — Two small abridgements of the *Pên-ts'ao kang-mu*; the *Pên-ts'ao pei-yao* in 1694, and the *Pên-ts'ao-ching chieh-yao*, in 1724. — A collection of formulas, the *I-fang chi-chieh*, 1682.

Pathology, general treatises. — The *I-tsung chin-chien*, undigested official compilation, 1739. — The *Tung-i pao-chien*, 1766, is relatively clear and interesting. This is said to be a Korean work translated into Chinese. It has been often republished.

Pathology, abridgements for the use of practitioners. — The *Shih-shih mi-lu*, 1687, and the *Shih-shih pao-yüan*, in demand still at the present time. — The *I-kang t'i-yao*, 1831.

Surgery. — The treatise *Wai-k'o chêng-tsung*, 1785.

Infantile maladies. — The *Yu-yu chi-ch'êng*, 1750.

Of the quacks, I take account of the following names. General theory: Wang-ang, 1700, who did everything in his power to cause Chinese medicine to remain in the ancient rut... Huang Yüan-yü, Kao Shih-ch'ih, Chang Chih-ts'ung, Chang Shih-hsien, did likewise.

Pharmacologists: Chao Hsiao-min, Yang Shih-t'ai, Huang Kung-hsü, Li Chêng-tzü, Tsou-chu.

Pathologists: Yü-ch'ang, Hsü Ta-ch'un, Wei Li-t'ung, Wang Tzü-chieh, Ch'ên Nien-tsu, Chang-lu, Ch'ên Shih-to, Ch'êng Yung-p'ei, Li Tsung-yüan, Shên Ch'üan-an.

Surgery: Ch'ên Shih-kung.

Children's illnesses: Ch'ên Fu-chêng.

Gynaecology: Wu Chih-wang.

Ophthalmology: Fu Jên-yü.

Hygiene: Kung T'ing-hsien.

Economics — Little of interest and few works, under the Ch'ing. — An official compilation on agriculture and horticulture, the *Shou-shih t'ung-k'ao*, old things revived, 1742. — A treatise on sericulture, *Ts'an-sang hou-pien*, 1844, which is also a compilation. — The only novelty, is the *Mu-mien-p'u*, a treatise on cotton culture, about 1780.

Music. — A vast official treatise, the *Yü-tsuan lü-lü chêng-i*, 1713-1746, 120 books; see the entry. — Some good dissertations by the savant Chiang-yung, who died in 1762, *Lü-lü hsin-lun* and *Lü-lü shan-wei*. — A method for the cither, *Erh-hsiang ch'in-p'u*, 1833. — A method for the flute, *Ti-lü t'u-chu*.



Fine arts. Curiosities...

Painting. — Writings: first the official compilation *P'ei-wên-chai shu-hua-pu*, 1708, which sums up the previous works. — General studies: *Chiang-ts'un hsiao-hsia-lu*, *Shan-ching-chü hua-lun*, *Hua-chêng-lu*, *Lu-t'ai t'i-hua-kao*, *Tung-chuang lun-hua*, *Tung-hsin hua-chu t'i-chi*, *Chu-jên-lu*. — Technical treatises: *Hua-ch'üan*, *Hua-ch'üeh*, *Chuang-huang chih*, *Hui-shih fa-wei*, *Chieh-tzü-yüan hua-ch'üan*, *Hsiao-shan hua-p'u*.

As to the Ch'ing painters, they were copyists. The following are mentioned as having risen above the ordinary: the four Wang, Wang Shih-ming, Wang-chien, Wang-hui, Wang Yüan-ch'i, all landscapists. — Then Lo-mu, Hsiao Yüo-ts'ung, and the Buddhist monk Hung-jên, who formed a school. — Li Li-wêng, Chin-nung and the Manchu T'ang-t'ai.

Antiques. Bronzes. Porcelains. — *Yün-shih-chai pi-t'an*. — *Ku-t'ung-tz'ü-ch'i-k'ao*.

Glassware. — *Liu-li-chih*.

Jade. — *Yü-chi*, about 1865.

Ceramics. — *T'ao-shuo*, 1774. — *Ching-tê-chên t'ao-lu*, 1815. — *Yang-hsien ming-t'ao-lu*.

Embroidery. — *Hsiu-p'u*, 1821.

Canes and fans. — *Chang-shan hsin-lu*.

Ink-stones. — *Tuan-hsi yen-k'eng chi*.

Writing-pencils. — *Pi-shih*, 1759.

Perfumery. — *Fei-yen-hsiang-fa*.

Tobacco, pipes and snuff-boxes. — *Yung-lu hsien-hsieh*.

ladd: On the arts and curiosities of China, consult the quite recent *Mei-shu ts'ung-shu*, a collection of rare works on these matters. — These last years have seen the blossoming of the fine contemporary reviews of Chinese art, *Chung-kuo ming-hua-chi*, and *Shên-chou kuo-kuang-chi*. — The impression which these publications leave, is the same as that left by the literature. With a few exceptions, an extreme poverty.

Numismatics. — Tradition relates that Huang-tsun composed the first treatise on Chinese numismatics, about the year 1142. — Under the Ch'ing appeared the important repertories, *Ch'ien-lu*.. *Ku ch'üan-hui*.. *Ku-chin ch'ien-lüeh*, 1877... which exhaust the subject.

Sphragistics. — Several good works were produced under the Ch'ing, for the corporation of engravers. — The excellent technical treatise on the eugraving of seals, *Mu-yin-ch'uan-t'eng*. — The historical reviews of the subject, *Yin-wên* and *Yin-wên k'ao-lüeh*. — The collections of prints *Han-t'ung-yin-tsung* and *Chia-huan-yin-lüeh*.

Compilations. — I have spoken, in the article Canonicals, of the vast Confucist compilations produced under the Ch'ing; I will not return to them here. Nor will I say anything about the collections of pamphlets published by some libraries; you will find the titles and the tables in the *Hui-k'ê shu-mu*. For poetical anthologies, see at the head of the article Poetry. — In the Encyclopedia class, was produced, in 1710, the *Yüan-chien lei-han*, which sums up the preceding encyclopedias... The *Ko-chih ching-yüan* was the resource of poor Scholars under the Ch'ing. — Diverse savants published their notes, or these notes were published after their death. The type of these works is the *Jih-chih-lu*.

Romances. — I omit the deliberately obscene productions; and those which, consisting solely of literary witticism, are unintelligible for a foreigner. — The *Fêng-shên yen-i*, 1695, and the *Li-tai shên-hsien tung-chien*, are romanesque writings in which the Genii play the principal role. — The *Hung-lou-m'eng*, about 1680, is the type of romance of Chinese manners, lengthy, diffuse, full of allusions, indecent in parts. — *Tung-Chou lich-kuo-chih*, a historical romance, making the ancient period of the feudal wars live again, as the *San-kuo-chih yen-i* made the period of the Three Kingdoms live again. — The *Wu-i-ch'uan*,

a tissue of fantastic adventures. — The *Chin-ku ch'i-kuan* is a collection of short tales, some of which are very pretty, others unfortunately obscene. — Under the Republic, the *Hsiao-shuo k'ao-ch'eng*, the first attempt at a history of Chinese romance; feeble. — I say nothing of numerous adaptations of foreign romances, published especially by the Commercial Press. Poor literature and sad result!

Plays. — Under the Ch'ing, dramatic production was almost nil, but the play became one of the needs of Chinese life, almost as imperious as drinking and eating. — Several collections of cuttings, scenes detached from celebrated dramas and comedies. The *Chui-pai-ch'iu* is a type of the class. Since the Republic, *Hsi-k'ao*, the review of plays, has published also a number of extracts or of short pieces. — Some libretti were printed, but, the greater part remain in manuscript in the hands of the comedians, which allows them to intercalate what they please. — I omit to speak of recent attempts at *spoken* pieces, the occidental type of comedy, still too imperfect for one to judge if the kind has a chance to catch on. — I mention for record the *Sung-Yüan hsi-ch'ü shih*, a recent attempt at a history of the Chinese play; null. — HBO. L. 77.



Poetry. — Compilers in all classes, the Ch'ing gave particular care to the compilation of vast poetical collections, which will probably save from oblivion many an author and many a strophe. Here is the series of these important works. — Poems of the T'ang, the *Ch'üan T'ang-shih*. — Five small dynasties, the *Ch'üan Wu-tai shih*. — Sung dynasty, the *Sung-shih-ch'ao*. — Kingdom of the Kin, the *Ch'üan Kin-shih*. — Yüan dynasty, the *Yüan-shih-hsüan*. — Ming dynasty, the *Ming-shih-tsung*. — Choice of pieces from the Sung, Kin, Yüan, Ming, the *Ssü-ch'ao-shih*. — Collection of pieces previously omitted, *Li-tai shih-yü*. — Poems of the Ch'ing, the *Kuo-ch'ao-shih pieh-ts'ai-chi*, and the *Kuo-ch'ao ch'i-chia-shih*. — The irregular dithyrambic type 詞 *tz'ü*, has its special collections: *Shih-liu-chia tz'ü*... *Kuo-ch'ao tz'ü-tsung*... Etc.

I have said that the poetry of the Ming was a miserable recopy. That of the beginning of the Ch'ing was scarcely better. Nothing but wayside poetry, the traveller rhyming in the evening, in the inn, on the impressions, so many empty, of his journey. Chuhsiist anemia had stultified all imagination, all inspiration. Then came a recovery, the result of the literary renaissance. A little life manifested itself, but oh! how little! — Shên Chün-wang, Yang-k'eng, Shih Yün-chang, represent the earlier manner. — Wang T'ing-shao, Wang Shih-lu, drew some good strophes from historical subjects. — Na-ch'ing-an, Liu Ssü-kuan, Lu-tê, Ch'ên-hang, groaned as groans the poor hopeless pagans. — I have cited other names in the entries, but they do not merit special mention here. — Specimens:

By Shên Chün-wang.

In my room at the inn the lamp is lit.
The sound of the voices of the villagers diminishes.
The moon illuminates the courtyard with its cold rays.
On the trees the hoar frost begins to form.

Under their shelter my horses gnaw the wood of their manger.
The cackling of the fowls has ceased.
The chimneys do not smoke any longer.
It is time to shut the door and dream. 村夜.

By Yang-kêng. See the entry Mu-lan.

The camp first shine in the enclosure for the chariots.
A girl, I bear arms, on the far-away steppe.
I left to replace my father.
I think of it again in my solitary tent.

Now the cuirass compresses my bosom,
I ride on horseback and shoot with the bow.
But my eyes seek from afar the willows of my village,
and I wish to resume the work of my sex. 木蘭從軍.

By Shih Yün-chang, the courtier.

A pair of red phoenixes carry me away.
I mount into space, above the clouds.
I arrive at the gate of heaven,
and I knock on the warning-drum.

A crowd of genii and of fairies run up.
All ask: What is your request?..
That the war cease, I say; that peace return;
that the Son of Heaven reign for ten thousand years. 升天行.

By Wang T'ing-chao.. Chou-yü burns Ts'ao-ts'ao's fleet.

Why is this wall called the red wall?..
It is in memory of the fire lit by Chou-yü.
His fireships pounced on the fleet of the Northerners,
driven by the East wind, all drums sounding. .

That was a fine sight, that fire on the waves,
the tide rising, the warriors yelling.
When the tide fell, the battle was finished;
the river hurled away corpses and broken weapons.

This time Ts'ao-ts'ao was deceived.
The alligators and the crows feast.
I hear as it were the lamentations of a plaintive flute,
and see fleeing away alone the sail of the vanquished. 赤壁燒兵.

By the same. The rotten old tree.

The wish to live is a very tenacious sentiment.
The old tree grows more and more rotten.
There remains hardly anything of it but its envelope.
But its determination does not yield.

It still braves the forest fires.
The sound of the axe does not disturb it.
Its will to live warms up its bark,
against the cold of the snow and the frost.

Against the assaults of the autumn winds,
Its root still holds bravely.
It is admirable, this old tree,
in its constancy and its stoicism. 樹老半心空.

By Wang Shih-lu...

The Ch'in were tigers, wolves, brutes.
They massacred the four hundred thousand prisoners of Ch'ang-p'ing.
Their corpses were buried in an immense pit.
There they have turned to dust, with the lapse of time!

Since then this territory is cursed.
No breeze nor dew for it.
The wild flowers there are all red.
At night, everywhere, the will-o-the-wisps flutter about.

All over this plain, the peasants still unearth
lance-heads and arrow-tips.
Brought back into the air, these objects turn red,
as if the spilt blood were reappearing. 長平坑歎.

By the Manchu Na-ch'ing-an...

How shall I say what ails me?
The flowers of my small garden droop.
Certain sentiments are not translatable into words.
I have something at heart, which cannot be expressed.

When the springtime of life is past, man becomes sad.
When their nests are empty, the birds no longer sing.

I drink some tea and smoke as usual.
but alone with the door closed, and without pleasure.

Alas yes, life is a sequence of dreams,
Of which some, vanished, leave behind them wounds.
Of what use is it to lament? Let the time pass.
All will finish of itself, sooner or later. 落花無言

By Liu Ssü-kuan...

They have searched in the books to find how to renew life,
to raise oneself above the world, to transform oneself.
That has only succeeded with the bookworms,
whose old books constitute the happiness.

They gnaw those which were recovered hidden in the walls,
those which the fires of the First Emperor spared.
When they have gnawed them enough, they wind themselves up,
and then as winged moths fly away to the heights. 蠹魚食字.

By Liu-tê...

The primordial being was absolutely simple.
In its immensity, it knew itself.
In it were united what we distinguish,
white and black, knowledge and feeling.

Around its head clouds formed,
in its bosom were born light and snow.
It was the immense and fertile void.
I think of it with emotion in my retreat.

What complications there are in the actual world!
Happy the days when, croaking like the crows,
men sported in the high grass.
All was lost through the loss of that simplicity. 知白守黑.

By Ch'ên-hang...

The flow of the heart's emotions is incessant.
It does not stop any more than the current of water.
Those who have experience of waves,
know that it is best to follow their movement.

To empty the heart, to sort out the sentiments,
is that possible, since to live and to think are synonyms?

Are there, two kinds of ideas, pure and gross?
Who can retain this one, and dismiss the other?

More full of movement than the sail in the wind,
more unseizable than the sea-gull,
more passing than the flower, than speech,
than the sound of the cither, the idea does not stay.

Can there be more repose, in the intellectual world,
than in the shifting sand, or in the waves of the sea?
Submit to the thoughts which come to you,
without trying not to have them. 水流心不競.



Prose. — Here I must say a word about the famous 八股文章 *Pa-ku wên-chang*, a kind of composition according to an inept outline, imposed under the Ch'ing, in 1653, for all the government examinations, and which remained in use until 1905. The avowed object of this official institution, was to render the Scholars inoffensive by stultifying them. Completely occupied in turning phrases, they no longer had time to think. — The books teaching this exercise, collections of models of *wên-chang*, are innumerable. I will not cite a single example of this literature, which thenceforth forms a part of the *detritus of the ancients*, as Chuang-chou said. If you wish to see some of it, open the *Cursus Litterarum Sinicae*, Vol. V., of Father A. Zottoli. If you choose to do so, on a night of insomnia, you will experience a beneficent effect.

The last years of the dynasty produced two excellent collections of Chinese pieces, which render useless all those which preceded them. These are the *Han-fên-lou ku-chin wên-ch'ao*, 1910, and the *Kuo-ch'ao wên-hui*, 1909. They give numerous specimens from the writers of the dynasty, the majority verbose, colourless, lifeless. — Add the series of the *Ch'ing-shih-wên*, the transition between ancient and new China; naive ideas and variegated style.

Here are the names of some of the more esteemed prose writers: Hou Fang-yü, died in 1654. — Chi-tung, 1657. — Chang Erh-ch'i, died in 1677. — Wei-hsi, died in 1680. — Ku Yen-wu, died in 1681. — Wang-wan, died in 1686. — Lu Lung-ch'i, died in 1693. — Chiang Ch'ên-ying, died in 1699. — Han-t'an died in 1704. — P'an lei, died in 1708. — Chu I-tsun, died in 1709. — Li Kuang-ti, died in 1718. — Shên Chin-ssü, died in 1728. — Lan Ting-yüan, died in 1733. — Chu-shih, died in 1736. — Ch'ien Wei-ch'êng, 1745. — Fang-pao, died in 1749. — Ch'üan Tsu-wang, died in 1755. — P'êng Shao-shêng, 1769. — Wang chih, 1775. — Yüan-mei, died in 1797. — Tuan Yü-ts'ai, died in 1815. — Yao-nai, died in 1815. — Pao Shih-ch'ên, 1817. — Wei-yüan, died in 1856. — Tsêng Kuo-fan, died in 1872. — Chang Chih-tung, died in 1909.

Biographical Index.

Notes: The Chinese having never kept registers of the civil list, the *precise* determination of the dates of individuals is always difficult, sometimes impossible. Here are the data which the history furnishes.

1. Regarding certain persons, it informs us that they died, in such a year, at such an age. Of these the life can be dated, the year of death being known, and that of birth being ascertained by calculation.

2. Regarding many persons, the history only gives us a single date, that of their promotion to a literary doctorate or to a high office. That is sufficient to place their life *approximately*, whilst supposing that, at that date, the person was between thirty and forty years of age, nearer forty than thirty, the *average* age of promotions and appointment to office in China. — Sometimes the history gives only the year of the production of a book, or of the accomplishment of some great feat. It may again be supposed that the person was then at the climax of his active life, about forty years. — Doubtless this is conjectural, but it is better than nothing.

3. Regarding very many persons, the history only informs us that they lived under a certain dynasty. When the dynasty in question only lasted a few years, that indication is sufficiently precise. But the T'ang dynasty lasted nearly three centuries, the Sung lasted more than three centuries. — I think that, by comparing the texts, the savants will succeed in time in more exactly placing some of these persons. But, provisionally, we must be content with this vague indication.

The entries in this Biographical Index are dated according to these principles.

A-kuei 阿桂 (kuang-t'ing 廣旌), Manchu officer, career from 1738 in Turkestan. Burma campaign in 1769. Crushed the Miao-tzu in 1775. Died in 1797.

A-ku-pai 阿古伯. See Yakub Beg.

A-ku-ta 阿骨打, khan of the Ju-chên (Djourtchên) in 1113, made war on the Ch'i-tan Liao in 1115, and called his hordes (Altchouk) the Kin. Died in 1123. His brother Wu-ch'i-mai annihilated the Liao in 1124, and pounced on the Chinese empire of the Sung. See the series *Wan-yen*.

A-lan-t'ai 阿蘭泰, Man-chu, career from 1683, inspector of the mint, confidant of K'ang-hsi 1696, died in 1699.

A-lao-wa-ting 阿老瓦丁, a Ouigour, colleague of I-ssü-ma-yin, engineer in the service of A-li-hai-yai, from 1271, Yüan dyn. Died in 1312.

A-li-hai-yai 阿里海涯, a Ouigour, commander of the siege-park of the Mongols (Kublai). Siege of 襄陽 Hsiang-yang 1268 to 1273, etc. Marco Polo claims that his father and his uncle furnished him with the models of his balistae and catapults.

A-li-kun 阿里衮 (sung-yai 松巖), son of Ê-i-tu, Manchu noble, high functionary in 1764, prepared the expedition to Burma, died in 1770.

A-li-pu-ko 阿理不哥, Arikbuga, younger brother of Kublai.

A-ling-a 阿雲阿, Manchu noble, conspired in 1709 to change the order of succession.

A-lu-t'ai 阿魯台, Tartar chief, fought at first for the fallen Yüan (1409) and then on his own account. Campaigns in 1410 and 1422. Assassinated by the Mongols in 1434.

Amogha, see Pu-k'ung.

Amursana 阿睦爾撒納 Eleuth noble, solicited and obtained the expedition of Pan-ti in 1754, then turned against him and brought about his destruction in 1755. Fought and re-fought the Manchus. Was finally vanquished by Chao-hui in 1757, fled to Russian territory, and died there of sickness. I-li became Chinese.

A-pao-chi 阿保機 grand khan of the Ch'i-tan Tonguses, descended upon China for the first time in 907, laid claim to the empire in 916, had the Ch'i-tan taught by the Chinese Han Yen-hui, ravaged North China at his pleasure. Founder of the 遼 Liao. Family name 耶律 Yeh-lü. Died on an expedition against the Ju-chên in 926. — His khatun 述律氏 Shu-lü Shih, a virago, played a great part in his success. Tê-kuang was their son.

A-shu 阿朮, the Mongol general who took 襄陽 Hsiang-yang, 1268 to 1273, on behalf of Kublai. See *A-li-hai-yai*.

Ai-hsing-a 愛星阿, Manchu general. Burma campaign, with Wu San-kuei, in 1662, for the extermination of the last of the Ming. Died in 1664.

Ai-hsüan 艾宣, Sung dyn., about 1070, painter, flowers and birds.

Ai-ju-liao 艾儒略 (ssü-chi 思及), Father Jules Aleni, S.J., died at Foo-chow in 1649.

An ch'i-shêng 安期生, legendary Taoist genie, with whom the First Emperor of the Ch'in, and the emperor Wu of the Ch'ien-Han largely preoccupied themselves.

An-ch'ing-hsü 安慶緒, son of An-Lu-shan, had him assassinated in 757, succeeded him. Drunkard and debauchee. Killed in an ambush, in 759, by Shih Ssü-ming. T'ang dyn.

An chin-ts'ang 安金藏, T'ang dyn. Officer under the empress Wu-hou, ripped open his stomach in 693 as proof of innocence of the deposed emperor Jui-tsung, falsely accused and threatened with death. Won his case, survived, became very celebrated. Died in 711.

An chih-yüan 安致遠 (ching-tzu 靜子), Ch'ing dyn., graduated in 1672, prose-writer.

An ch'ing-ch'iao 安清翹, mathematician, Ch'ing dyn., after 1850. Author of *Shu-hsiao wu-shu*.

An chung-jung 安重榮, Hou-Chin dyn., provoked the Ch'i-tan, was disavowed, revolted, killed in 942.

An ch'ung-hui 安重誨, Hou-T'ang dyn., adversary of Ch'ien-liu, enemy of Li Ts'ung-k'o, died about 930.

An-lu-shan 安祿山. A Turk, petty officer in the service of Li Lin-fu. Favourite of the emperor Hsüan-tsung of the T'ang, and of the lady Yang Kuei-fei. Governor of the North-East in 743. Revolted in 755. The emperor fled. The

- two capitals were sacked. Kuo Tzŭ-i saved the dynasty with great difficulty, by the help of foreign troops, Ouigours, Arabs, etc. An-lu-shan died assassinated in 757. His insurrection cost the lives of 36 million people.
- An-shih-kao 安世高, Parthian prince who became a Buddhist monk, arrived at Loyang in 148, and died there in 170. For the romantic history of this person, see HBO. L. 48. He translated numerous Buddhist texts. The Amidist *Wu-liang-shou-ching* is noteworthy.
- Ao-chi-kung 敖繼公 (chün-shan 君善), commentator, yüan dyn. Author of *I-li chi-shuo*.
- Ao-pai 鰲拜, Manchu noble. One of the four Regents during the minority of K'ang-hsi. Committed many crimes. Executed in 1669.
- Bayan, in Chinese Pai-yen 伯顏 or 百眼, 1237-1294, the most celebrated of Kublai's Mongol generals. Conquered the countries as far as the Blue River, from 1274. Died in 1294. Not to be confused with the following.
- Bayan, in Chinese also Pai-yen 伯顏, a Mongol maniac minister, exiled in 1340. Not to be confused with the general of the same name, above.
- Bodhidharma, Indian prince, Vedantist, left his country on account of family and religious dissensions. Reached Canton by sea in 520, then at Nanking saw the emperor Wu-li of the Liang, settled on the 嵩 Sung mountains, founded the 禪 Ch'an Chinese Vedantists, died in 529 probably. The Chinese call him 達磨大師 *Ta-mo ta-shih*, the grand master of *dharma*. See *Ta-mo ta-shih hsieh-mo-lun*, etc.
- Cha-ma-lu-ting 札瑪魯鼎, Turkic or Arab mathematician and builder, employed at Peking in 1267, Yüan dyn.
- Ch'ai-shao 柴紹 (ssü-ch'ang 嗣昌), T'ang dyn., 628, good officer, defeated the Turks.
- Chai-ying 翟瑛, T'ang dyn., about 740, religious painter.
- Chai yüan-shên 翟院深, Sung dyn., after 1020, landscape painter.
- Chan-huo 展獲 (ch'in 禽 or chi 季), 6th century B.C., contemporary of Confucius. Of 柳下 Liu-hsia in the country of 魯 Lu, posthumous name 惠 Hui. Whence the appellations Liu-hsia Chi or Liu-hsia Hui. Celebrated for his wisdom, his continence, etc. (See page 47 of this volume.)
- Chau tzü-ch'ien 展子虔, painter, Sui dyn., about 600. Religious subjects, men and horses.
- Ch'ang 昌 of Chou 周. See *Chou-kung Ch'ang*, *Chi-li* and *Tan-fu*.
- Chang-erh 張耳, hired politician. At the time of the general uprising against the Ch'in, he counselled Ch'ên-shêng in 209, then Wu-ch'ên, then Liu-pang from 204 B.C.
- Chang-ch'ang 張敞, strict prefect of police, speechifier, 91-53, died in 48 B.C., Ch'ien-Han.
- Chang ch'ang-tsung 張昌宗, a eunuch of the empress Wu of the T'ang dyn. Introduced his brother Chang I-chih. The two sequestered the old Wu-hou. Put to death, in 705, by Chang Chien-chih, at the time of the restoration of the emperor Chung-tsung.
- Chang-chao 張照, Ch'ing dyn., poet, musician, died in 1745.
- Chang-ch'ao 張綽, T'ang dyn., 860, Taoist, magician.

- Chang ch'ao-shan 張潮山, scholar, engraver, Ch'ing dyn., about 1700, edited the *T'an-chi ts'ung-shu*, and the *Chao-tai ts'ung-shu*.
- Chang ch'ao-chih 張超之, assassin of the emperor Wên of the Ch'ien-Sung, in 453. Killed soon afterwards and eaten by the faithful officers.
- Chang-chêng 張貞, Ch'ing dyn., 1679, learned scholar.
- Chang chêng-chien 張正見, poet, Ch'ên dyn., died after 570.
- Chang chêng-sui 張正隨, the first chief of the Taoists officially recognized by the government, in 1015, Sung dyn.
- Chang chêng-sun 張成孫, scholar, Ch'ing dyn., author of *Shuo-wên hsieh-shêng p'u*.
- Chang chên-chou 張鎰周, T'ang dyn., honest functionary, 7th century.
- Chang-chi 張繼 (i-sun 懿孫), T'ang dyn., about 750, poet.
- Chang chi-chih 張及之, Wu-tai period, before 960, painter, animals.
- Chang chi-tsung 張繼宗, novelist, Ch'ing dyn., 1700, author of *Li-tai shên-hsien t'ung-chien*.
- Chang chia-chêng 張嘉貞, T'ang dyn., about 675, functionary, father-in-law of Kuo-chên.
- Chang-chiao 張角, Hou-Han dyn., chief of the insurgents called Yellow Turbans, was in 184 at the head of 360 thousand men. Defeated, he died besieged. His two brothers and lieutenants Chang-liang and Chang-pao were put to death.
- Chang chieh-pin 張介賓, physician, Ming dyn., 1624. Author of *Lei-ching*, and other works.
- Chang-chien 張儉, Hou-Han dyn., member of the Pleiad, trapped in 169, escaped thanks to heroic friends.
- Chang-ch'ien 張騫 (tzü-wên 子文), Ch'ien-Han dyn., celebrated explorer on behalf of the emperor Wu. Left in 126, returned in 122, he established communication by China, through Tarim, with Sogdiana, Ferghana, and the countries of the West. Second mission in 155. He afterwards sought in the S.W. the road to India, guessed by T'ang-mêng. He brought to China, tradition says, the vine and hemp.
- Chang-chien 張儉 (shih-yo 師約), brave officer, T'ang dyn. Campaign in Corea 645, died in 651.
- Ch'ang-chien 常建, T'ang dyn., 727, poet, Taoist hermit.
- Chang chien-fêng 張建封 (pên-li 本立), T'ang dyn., general, died in 800.
- Chang chien-chih 張柬之 (meng-chiang 孟將), T'ang dyn., met. grad. in 689, overthrew the usurperess Wu-hou and replaced the emperor Chung-tsung on the throne in 705. The latter was not grateful to him. Died in exile in the provinces in 706. See *Chang Ch'ang-tsung*.
- Chang ch'ien-tê 張謙德, scholar, amateur, Ming dyn., 1605. Author of *P'ing-hua-pu*, of *Chu-sha-yü-pu*, and of *Ch'a-ch'ing*.
- Chang-ch'ih 張栻 (ching-t'ien 敬夫 or nan-hsüan 南軒), Sung dyn., functionary, friend of Chu-hsi, enemy of Ch'iu-kuei. Died in 1181.
- Chang chih-ho 張志和, T'ang dyn. 8th century, Taoist, author of *Yüan-chên tzü*.
- Chang chih-tung 張之洞 (hsiang-shou 香壽), born in 1855, met. grad. in 1863, censor in 1880 denounced the treaty of Livadia, governor of Shan-si 1882, of the two Kuang 1884, of the two Hu 1889. Installed manufactories in

Han-yang. Grand Secretary in Peking in 1907. Counsellor the Regent from 1908, caused Yüan Shih-k'ai to be disgraced, died 4th October, 1909. Author of *Shu-mu ta-wên* in 1875, of *Ch'üan-hsiao-p'ien* in 1898. Was a scholar, nothing else.

Chang chih-ts'ung 張志聰, physician, Ch'ing dyn.

Chang ching-erh 張敬兒, general on the side of Hsiao Tao-ch'eng in 478, having become ambitious, was killed by Hsiao-tsê in 483. Nan-Ch'i.

Chang chiu-kai 張九垓 (yin-chu 隱居), Taoist writer, alchemist, T'ang dyn. Author of *Chang-chien-jen chin-shih ling-lun*.

Chang ch'iu-chien 張邱建, mathematician, author of *Chang ch'iu-chien suan-ching*, before 560.

Chang chiu-ling 張九齡 (tzu-shou 子壽), 673-740, T'ang dyn., minister, evicted in 734 by Li Lin-fu. Invented, it is said, the use of carrier pigeons, for corresponding with his friends.

Chang chiu-ch'eng 張九成 (tzu-yün 子韶), Sung dyn. 1092-1159, very popular functionary, enemy of Ch'in-kuei.

Chang chiu-yüeh 張九鉞 (tu-hsi 度西), Ch'ing dyn., licentiate in 1762, prose-writer.

Chang chou-hsüan 張胄玄, mathematician, Sui dyn. Periodicist. Calendar of the year 608. Died before 616.

Chang-chu 張翥, Yüan dyn., poet., historian, died in 1368.

Chang-chu 張澍, Ch'ing dyn., met. grad. in 1799, prose-writer.

Chang-chung 張中 (ching-hua 景華), scholar, cracked, called 鐵冠子 T'ieb-kuan-tzü iron-cap, Yüan., 14th century.

Chang chung-chien 張仲堅, adventurer, T'ang dyn., 636.

Chang-ch'un 張純, speechifier, Hou-Han dyn.

Chang chü-ch'eng 張居正 (shu-ta 叔大), Ming dyn., minister, resolute, made fiscal and other reforms favourable to the throne. He checked the censors, revised the cadastral survey in 1580, died in 1582. Blighted after his death, in 1584, at the instigation of his enemies, by the emperor Wan-li, whom he had served only too well, his fortune confiscated, etc.

Chang-chün 張峻 (kung-t'ing 公廷), Chin dyn., son of Chang-shih, successor of his brother Chang-mao, died in 346.

Chang-chün 張浚 (t'eyuan 德遠), Sung dyn. Scholar, then general, very bellicose, unjustly treated by the pacifist Ch'in-kuei. Active career 1118-1137. Consoled himself by commentating on the Mutations! Died in 1164.

Chang chün-ch'ing 章俊卿, mathematician, compiler, about 1825, Ch'ing dyn. See *Ts'ui-wei-shan-fang shu-hsiao*.

Chang chün-fang 張君房, poet, T'ang dyn. Not to be confused with his homonym of the Sung.

Chang chün-fang 張君房, bibliophile, Sung dyn., about the year 1000. Compiler of *Yün-chi ch'i-ch'ien*.

Chang-fan 張範 (kung-i 公儀), Chin dyn., 4th century, sacrificed his son for his nephew (fraternal piety).

Chang-fang 張防, Ch'ien-Han dyn., minion of the emperor Ch'êng, in 15-13 B.C.

Chang-fang 張防, Hou-Han dyn., 126, eunuch, see *Yü-hsü*.

- Chang-fang 張方, adventurer, general during the Chin civil wars, sack of Lo-yang in 303 and 301, transported the emperor Hui to Ch'ang-an, assassinated in 306.
- Chang-fang-p'ing 張方平 (an-tao 安道), celebrated for his extraordinary memory. Scholar, functionary, Sung dyn., 1007 to 1091.
- Chang-fei 張飛 (i-tè 翼德), butcher, ally of Liu-pei and Kuan-yü from 191, very brave, assassinated in 221, San-kuo Han.
- Chang-fêng 章絳 (mei-shu 枚叔), Ch'ing dyn., about 1890, prose-writer, letter-writer.
- Chang-fu 張符, T'ang dyn., about 800, painter, animals.
- Chang-fu 張輔 (wèn-pi 文弼), Ming dyn., general, defeated the Annamites in 1407, 1409, 1414.
- Chang-fu 張復 (yüan-ch'un 元春), Ming dyn., about 1560, landscape painter.
- Chang hai-shan 張海珊 (yüeh-lai 越來), Ch'ing dyn., 1821, prose-writer, economist.
- Chang-han 章邯, general of Chin, defended the second emperor against the insurgents in 209-208, calumniated he capitulated in 207, kinglet in 206.
- Chang-han 張翰 (chi-ying 季鷹), Chin dyn., 3rd century, poet, drunkard.
- Chang-hao 張鎬, T'ang dyn., about 755, avenged on Lü Ch'iu-hsiao the death of Wang Ch'ang-ling.
- Chang-heng 張衡, son of Chang Tao-ling. Not to be confused with the homonymous and contemporaneous mathematician.
- Chang-hêng 張衡 (p'ing-tzü 平子), Hou-Han dyn., mathematician, constructor, touched up the calendar in 123, remade a celestial cupola in A.D. 164, constructed a seismograph. Author of the small work *Ling-hsien*. Versifier.
- Chang hsiao-shih 張孝師, T'ang dyn., about 630. Religious painter, speciality infernal scenes, he painted from his visions, the tradition says.
- Chang hsien-chung 張獻忠, Ch'ing dyn., half partisan of the Ming, half brigand, defended Ssü-ch'uan against the Manchus, was conquered and died in 1646.
- Chang-hsing 張興, T'ang dyn., brave commander of Yo-yang, put to death by Shih Ssü-ming in 762.
- Chang hsing-chien 張行簡, mathematician, under the Kin.
- Chang-hsu 張旭 (pai-kao 伯高), T'ang dyn., calligraphist, poet, drunkard.
- Chang-hsüan 張萱, T'ang dyn., about 750. Fertile portrait painter, women and children.
- Chang-hsün 張恂, Hou-Han dyn., mathematician, about A.D. 180.
- Chang-hsün 張巡, brave officer, T'ang dyn., fought against the rebel An-lu-shan, died heroically in 757.
- Chang-hsün 張諱, T'ang dyn., after 881, landscape painter.
- Chang-hu 張弧, Taoist moralist, T'ang dyn. Author of *Su-li tzü*.
- Chang-hua 張華 (mao-hsien 茂先), Chin dyn., first shepherd, then scholar, poet, officer, minister, naive, perished in the rebellion against the empress Chia, in 300. Author of *Po-wu-chih*.
- Chang-huan 張奐, Hou-Han, dyn., general, deceived by the eunuchs, helped them against Tou-wu in 168.
- Chang huang-yen 張煌言, one of the last partisans of the fallen and defeated

Mings on the S.E. coast. Died a prisoner in 1663.

Chang hui-yen 張惠言, (kao-wên 臯聞), Ch'ing dyn., met. grad. in 1799, scholar, archaeologist, geomancer, poet, died in 1802. Author of *Chou-i Yü-shih-i — I-li-t'u — Ch'ing-nang t'ien-yü t'ung-i*.

Chang-hung-fan 張弘範, Chinese officer in the service of the Mongols, capture of Hsiang-yang in 1273, commanded in 1279 the Mongol army which surrounded the Sung, naval battle of Yeh-shan. Died in 1279.

Chang-i 張儀, pupil of Wang-hsü. Type of hired politician. Served and betrayed everyone alternatively. Died in his bed, in 310 B.C. (See *Su-ch'in*.)

Chang-i 張揖, San-kuo period, scholar, about 230.

Chang i-shên 張易參, Chinese scholar (Yüan dyn.), instigated the destruction of the Taoist books in 1281.

Chang i-chien 張易簡, Sung dyn., Taoist scholar, master of Su T'ung-p'o.

Chang i-chih 張易之, see *Chang Ch'ang-tsung*.

Ch'ang i-chih 昌義之, the brave Liang commander of 鍾離 Chung-li, in 507. Epic siege by the Pei-Wei. See *Wei-jui*.

Chang-jang 張讓, Hou-Han dyn., favourite eunuch of the emperor Ling in 184, ennobled in 185, assassinated Ho-chin in 189, removed the young emperor, committed suicide.

Chang jên-hsi 張仁熙 (chang-jên 張人), scholar, critic, 1671, Ch'ing dyn.

Chang-k'ai 張楷 (kung-ch'ao 公超), Hou-Han dyn., 81-150, celebrated scholar, commentator.

Chang-k'an 張堪 (chün-yu 君游), at the beginning of the Hou-Han, scholar, honest functionary.

Chang-kang 張綱 (wên-chi 文紀), Hou-Han dyn., fearless censor, died in 142.

Chang kang-sun 張綱孫 (tsu-wang 祖望), Ming-Ch'ing dyn., scholar, poet.

Chang-kêng 張庚 (kua-t'ien 瓜田), Ch'ing dyn., about 1736, prose-writer, artist, author of *Hua-chêng-lu*.

Chang-ko-erh 張格爾, Jehangir, the famous chief of the Mohammedans of the Tarim, defeated in 1827, executed at Peking in 1828.

Chang k'o-chiu 張可久 (hsiao-shan 小山), Yüan dyn., poet.

Chang kuang-ssü 張廣泗, Ch'ing dyn., Chinese general, crushed the Miao-tzü of Kuei-chou in 1736, with horrible massacres.

Chang-kuei 張軌 (shih-yen 士彥), Chin dyn., brave governor, died in 314.

Chang-k'uei 張奎, mathematician, Sung dyn., calendar of the year 1022.

Chang kuei-fei 張貴妃, see *Chang Li-hua*.

Chang kung-i 張公莖, T'ang dyn., 7th century. Chief of a family in which nine generations lived in common. The emperor having asked him for his formula of government: «mutual support,» he replied.

Chang-lei 張耒 (wên-ch'ien 文潛), 1046-1106, Sung dyn., met. grad. before the age of 20 years, historiographer in 1086, disgraced as a conservative in 1101, Eminent scholar, poet and prose-writer.

Chang-li 張理, diviner, Yüan dyn., author of *I-hsiang t'u-shuo*.

Chang-li 張履 (tzü-chien 子踐), Ch'ing dyn., licentiate in 1816, prose-writer.

Chang li-hsiang 張履祥 (chi-jên 吉人), Ming dyn., 17th century, moralist, fertile writer.

Chang li-hao 張麗華, commonly 張貴妃 *Chang Kuei-fei*, celebrated beauty, concubine of the last prince of the Ch'ên dyn., slain in 589.

Chang li-pin 張麗嬪, concubine of the last Yuan emperor, after 1333, celebrated embroiderer.

Chang-liang 張良 (*tzü-fang* 子房), native of Han, tried to assassinate the first emperor of the Ch'in in 218. in 208, counsellor of Liu-pang, whose triumph he assured. Retired prudently from affairs in 195, on the pretext of Taoist dietetic. Died in 189 B.C. Ch'ien-Han.

Chang-liang 張梁, brother of Chang-chiao.

Chang liang-chi 張亮基 (*shih-ch'ing* 石卿), Ch'ing dyn., governor, fought the Tai-p'ings and the Mussulmans, died in 1871.

Chang-lieh 張烈, prose-writer, Ch'ing dyn.

Chang-ling 張陵, see *Chang Tao-ling*.

Chang-ling 張壺 (*meng-chin* 夢晉), Ming dyn., about 1510, landscape painter.

Ch'ang-ling 長齡 (*mou-t'ing* 懋亭), Ch'ing dyn., Mongol officer, captured Jehangir, died in 1838.

Chang-lu 張魯, Hou-Han dyn., grandson of Chang Tao-ling, adventurer, sectarian, died after 219.

Chang-lu 張璐, physician, pathologist, Ch'ing dyn.

Chang-mao 張茂 (*ch'eng-sun* 成遜), Chin dyn., Liang principality, son of Chang-shih, died in 324.

Ch'ang-mao 長毛, long-haired, the rebels of the year 1868, see *Chang Tsung-yü*.

Chang mao-chien 張卯建, mathematician, Chin dyn.

Chang-ming 章明, Ch'ien-Han dyn., minister, committed suicide when Wang-mang usurped the throne, in A.D. 9.

Chang ming-shan 張鳴善, dramatic author, Yüan dyn.

Chang-min 張敏, scholar, prose-writer, Taoist tint, Chin dyn., about 265.

Chang nan-pên 張南本, T'ang dyn., about 880, religious painter.

Chang-ning 張寧, Ming dyn., about 1438, painter, trees.

Chang pai-hsing 張伯行 (*hsiao-hsien* 孝先), Ch'ing dyn., 1651-1725, scholar, high functionary, rabid enemy of Christianity.

Chang pai-chieh 張伯偕 and **Chang Cheng-chieh** 張仲偕, famous twins who could not be distinguished from each other.

Chang pai-lu 張伯路, Hou-Han dyn., pirate, ravaged the coast in A.D. 109. Killed in 111.

Chang pang-chi 張邦基, scholar, Sung dyn., about 1150. Author of *Mo-chuang man-lu*.

Chang pang-ch'ang 張邦昌 (*tzü-neng* 子能), Sung dyn., pacifist functionary, disgraced, committed suicide in 1130.

Chang-pao 張寶, brother of Chang-chiao.

Chang-p'ei 張仵, T'ang officer, maintained in 781 a heroic siege against the rebels.

Chang p'ei-lun 張佩綸 (*yu-ch'iao* 幼樵), born about 1850, son-in-law of Li Hung-chang, varied career.

Chang p'êng-ho 張鵬翮, Ch'ing dyn., high functionary. Was put in charge of the Yellow River. Died in 1725.

- Chang p'ing-shu 張平叔, Taoist writer, Sung dyn., eleventh century. Author of *Wu-chên-p'ien*.
- Chang-pin 張賓, Chin dyn., learned scholar, died in 322.
- Chang-pin 張賓, a Taoist monk, mathematician, Sui dyn., Calendar of 584.
- Chang p'u-hui 張普惠, speechifier, Chin dyn., about 300.
- Chang sêng-yu 張僧繇, Liang dyn., after 502. Religious painter. Introduced shadows and perspective, processes borrowed from the Hindus.
- Chang shang-ying 張商英 (T'ien-chiao 天覺), died in 1121, Sung dyn. Functionary, moralist. Brother of Chang T'ang-ying. Author of *Huang-shih-kung su-shu*.
- Chang-shao 張邵 (Yüan-pai 元伯), celebrated for his friendship with 范式 Fan-shih. Orestes and Pylades. Hou-Han dyn.
- Chang-shêng 張盛, Hou-Han dyn., mathematician, A.D. 62.
- Chang-shên 張紳, calligraphist, Ming dyn. Author of *Fa-shu T'ung-shih*. 723.
- Chang-shih 張實 (an-sun 安遜), Chin dyn., son of Chang-kuei, died by assassination in 320.
- Chang shih-hsien 張世賢, physician, Ming dyn.
- Chang shih-ch'i 張時起, dramatic author, Yüan dyn.
- Chang shih-chieh 張世傑, the last partisan of the Sung, drowned during a tempest, after their decisive naval defeat, in 1279.
- Chang shih-nan, 張世南, Sung dyn., about 1230, functionary, writer.
- Chang shih-ch'êng 張士誠 (chiu-ssu 九四), Yüan dyn., rebel, plundered from 1353, committed suicide in 1367.
- Chang shih-ch'êng 張師誠, officer, Amidist lay adept, Ch'ing dyn., 1825. Author of *Ching-chung ching-yu-ching*.
- Chang shih-chih 張釋之 (chi 季), Ch'ien-Han dyn., honest and fearless censor, between 179-157 B.C.
- Chang shih-tsai 張帥載 (yu-ch'ü 馮渠), Ch'ing dyn., 1696-1764, was put in charge of the Yellow River. Son of the hateful Chang Pai-hsing.
- Chang shih-yüan 張士元, prolific prose-writer, Ch'ing dyn.
- Chang shou-ch'ing 張壽卿, dramatic author, Yüan dyn.
- Chang shou-kuei 張壽珪, Tang dyn., general, defended the northern frontiers 715-735.
- Chang shou-chieh 張守節, scholar, Tang dyn., about 737. Life unknown. Chronology, geography.
- Chang shou-wang 張壽王, (Ch'ien-Han dyn., Grand Annalist and Astrologer in 78 B.C., strove to have the calendar of the year 104 suppressed, to revert to the calendar of the Yin, given by the Sovereign on high to Huang-ti, he said.
- Chang shu-yeh 張叔夜 (chi-chung 稭仲), a general of the Sung, fought the Kin. Made prisoner with the emperor, he died on the road to exile, in 1127.
- Chang-shuo 張說, Tang dyn., librarian, counsellor, suggested in 722 the idea of a permanent army.
- Chang ssu-hsun 張思訓, Sung dyn., 979, mathematician, constructed a celestial sphere moved by a mercury motor.
- Chang-sui 張遂, *I-hsing*.
- Chang-sun wu-chi 長孫無急 (fu chi 輔幾), Tang dyn., counsellor, guardian

at the death of the emperor T'ai-tsung, opposed the empress Wu-hou, disgraced in 655, put to death in 659. Author of the *chih* of the *Sui-shu*.

Chang ta-chi 張大猷, mathematician, constructor of apparatus, Sung dyn., 1137.

Chang-t'ang 張湯, legist, promoter of fiscal measures often vexatious to the emperor Wu of the Ch'ien-Han, 119-117 B.C. Hated by the people.

Chang t'ang-ying 張唐英, Sung dyn., scholar, censor, moralist, elder brother of Chang Shang-ying.

Chang tao-ling 張道陵 (fu-han 輔漢), Hou-Han dyn., from his name Chang-ling, died about A.D. 156. Adventurer, imposter, pretended to be descended from Chang-liang. He had an indirect profound influence on Taoism. The chiefs of the sect claimed later to be his descendants. He received the title of Celestial Master in 748. See *Chang-lu*.

Chang-ti 張廌, Sung dyn., scholar, father of Chang-tsai.

Chang t'ien-hsi 張天錫, Chin dyn., son of Chang-chün, died in 376.

Chang t'ing-yü 張廷玉, Ch'ing dyn., metropolitan graduate in 1700, favourite minister from 1706 to 1737, directed the commission charged with drawing up the *Ming-shih* 1739 to 1742, died in 1756.

Chang-t'u 張圖, Wu-tai period, about 920, religious painter, eccentric.

Chang-t'ung 張侗, Ching dyn., about 1710, prose-writer.

Chang t'ung-ch'ang 張同敞, officer, remained faithful to the ruined Mings (see *Chu Yu-lang*), put to death by the Manchus in 1659.

Chang-tun 章惇 (tzu-hou 子厚), Sung dyn., innovating minister, died in 1101.

Chang tun-jên 張敦仁, mathematician, Ch'ing dyn., 1801-1803. Author of *Ch'ü-kü suan-ching hsi-ts'ao*, and of *Ch'ü-i suan-shu*.

Chang-tsai 張載 (mêng-yang 孟陽), scholar, poet, Chin dyn., about 280. Not to be confused with his homonym, the philosopher of the eleventh century.

Chang-tsai 張載 (hêng-ch'ü 橫渠), 1020-1076, Sung dyn., neo-Confucianist philosopher. HBO. L. 71. Author of *Chêng-mêng* and of *Hsi-ming*. — Works: *Chang-tzû ch'üan-shu*.

Ch'ang-ts'an 常杲, T'ang dyn., about 870, religious painter.

Chang-ts'ang 張蒼, Ch'ien-Han dyn., minister, mathematician, 165, B.C.

Chang-tsao 張璪, T'ang dyn., about 780, landscape painter.

Chang-tsu 張祖 (t'ai-pai 太伯), Chin dyn., son of Chang-chün, assassinated in 355.

Chang tsu-t'ung 張祖同, diviner, 1897, Ch'ing dyn. Author of *Tsou-chi shu-chêng*.

Chang tsung-yü 張總禹, Ch'ing dyn., chief of the Ch'ang-mao or Nien-fei rebels in 1868, a remnant of the T'ai-p'ings. Called by the people Hsiao Yen-wang, the small King of the Hells, on account of his cruelty. Defeated in 1868 by Liu Ming-ch'uan, he committed suicide at the age of thirty years. A truly ferocious beast.

Chang tsung-yen 張宗蓮, nominated supreme chief of the Taoists, in 1276, by Kublai, Yüan dyn.

Chang-ts'ung 張璉, Ming dyn., courtisan, died in 1539.

Chang ts'ung-chêng 張從正, physician, under the Kin.

Chang-tzû 張子, see *Chang-tsai*.

- Chang tzü-lieh 張自烈 (éih-kung 爾公), Ming dyn., about 1640, prose-writer. Author of the dictionary *Chêng-tzû-t'ung*.
- Chang tzü-hsin 張子信, mathematician, physician, with the Pei-ch'i, about 576.
- Chang wan-fu 張萬福, Taoist author, Sung dyn.
- Chang-wei 張謂 (chêng-yen 正言), T'ang dyn., 743, poet.
- Chang wên-hao 張文皓, Hou-Chin dyn., mathematician, calendar of 939.
- Chang wên-ch'ien 張文謙, mathematician, one of the masters of Kuo Shou-ching, about 1262, Yüan dyn.
- Chang wên-ming 張文明, see *I-ching*.
- Chang wên-chung 張文仲, T'ang dyn., 708. Physician, popularized the theory of the *winds* and the *emanations*.
- Chang-yao 張曜, Ch'ing dyn., of a poor family, honest and loved functionary, died in 1891.
- Chang yen-shang 張廷賞, T'ang dyn., 8th century, venal functionary.
- Chang yen-yüan 張彥遠, T'ang dyn., painter and calligraphist, author of *Li-ming-hua-chi — Fa-shu yao-lu*.
- Chang-ying 張英 (tun-fu 敦復), Ch'ing dyn., met. grad. in 1667. Reader and intimate counsellor of the emperor K'ang-hsi, honest and good man, died in 1768. Author of *Ssü-shu ta-ch'üan ching-yen*.
- Chang ying-hou 張應侯, mathematician, Ming dyn., after 1595, president of the Ch'in-t'ien-chien.
- Chang ying-wên 張應文, Ming dyn., scholar, died in 1619. Author of *Ch'ing-pi-tsang*.
- Chang-yin 張尹, Ch'ing dyn., met. grad. in 1736, prose-writer.
- Chang yin-huan 張蔭桓 (ch'iao-yeh 樵野), Ch'ing dyn., born in 1837, diplomat attached to the Tsung-li ya-mên from 1881, at London in 1897. At the coup d'état of 1898, he was exiled as a suspect to Urumchi, where he was put to death in 1900 as being sympathetic with foreigners.
- Chang-yu 張祐, T'ang dyn., poet, died between 827-835.
- Chang-yu 張有 (ch'ien-chung 謙中), Sung dyn., 11th century, scholar, wished to restore the Chinese literature and language to its antique state.
- Chang yu-hsiao 張幼學, scholar, Ch'ing dyn., 1691, recast the *Shan-t'ung ssü-k'ao*.
- Chang-yung 張詠, Sung dyn., about 980, honest functionary, verbose prose-writer. Died in 1015.
- Chang-yung 張永, eunuch, intrigued with Yang I-ch'ing against the eunuch Liu-chin, about 1510, Ming dyn.
- Chang yung-ching 張雍敬, mathematician, Ch'ing dyn.
- Chang yung-tso 張永祚, mathematician, Ch'ing dyn.
- Chang-yü 張預, military writer, Sung dyn.
- Chang-yü 張宇, Yüan dyn., good poet,
- Chang yü-chao 張裕釗, Ch'ing dyn., about 1870, prose-writer, letter-writer.
- Chang yü-ch'ü 張宇初, Taoist author, Ming dyn.
- Ch'ang yü-ch'un 常遇春 (pai-jên 伯仁), first brigand, then officer of Chu Yüan-chang, contributed greatly to the advent of the Ming. Died in 1369.
- Chang yü-shu 張玉書 (su-ts'un 素存), Ch'ing dyn., met. grad. in 1661,

intimate counsellor of the emperor K'ang-hsi, learned, worthy, vegetarian, chaste. Died in 1711.

Chang yü-tsêng 張愉曾, scholar, Ch'ing dyn., author of *Shih-lin kuo nien-piao*.

Chang-yüan 張元, Wu-tai period, about 920, religious painter.

Chang yüan-chêng 張元禎 (Ch'ing-hsiang 廷祥), Ming dyn., scholar, functionary, died about 1506.

Chang-yüeh 張說 (tao-chi 道濟), T'ang dyn., poet, painter. Died in 730.

Chang yün-lan 張運蘭, Ch'ing dyn., officer, killed by the rebels.

Chang yün-chang 張雲章, Ch'ing dyn., about 1740, prose-writer.

Chao-ch'ang 趙昌, Sung dyn., about 1010, fertile painter, flowers and birds.

Chao chao-i 趙昭儀, Ch'ien-Han dyn., younger sister of Chao Fei-yen, shared her fortune, committed suicide in 7 B.C.

Chao-ch'ê 趙奢, of Chao, 3rd century B.C., incorruptible treasurer, general, defeated the Ch'in, father of the incapable Chao-k'uo.

Chao-ch'i 趙岐, scholar, portrait painter, died in 201, Hou-Han dyn.

Chao chi-shih 趙吉士, Ch'ing dyn., licentiate in 1651, prose-writer.

Chao-chia 趙嘏, T'ang dyn., 842, poet.

Chao chien-tzu 趙簡子, from his name Chao-yang 軫, descendant of Chao-tun through the posthumous Chao-wu, contemporary of Confucius, already in office in 517, died in 458 B.C., father of Chao Hsiang-tzu (Wu-hsü).

Chao-chih 趙至, Chin dyn., letter-writer.

Chao chih-ch'ien 趙之謙, authority on trinkets, Ch'ing dyn., 1869, author of *Yung-lu hsien-chieh*.

Chao chih-hsin 趙執信, Ch'ing dyn., scholar, died in 1744.

Chao chih-wei 趙知微, mathematician, 1162, under the Kin.

Chao-chung 趙忠, Hou-han dyn., favourite eunuch under the emperors Huan and Ling (153-184), killed in 189.

Ch'ao-ch'ung 晁崇, mathematician, constructor, author of the uranorama of the Pei-Wei, in 398.

Chao chung-i 趙中義, Wu-tai period, about 958, religious painter.

Chao chung-chien 趙仲偁, Sung dyn., about 1120, prince of the blood, painter, flowers and birds.

Chao ch'ung-kuo 趙充國 (wêng-sun 翁孫), Ch'ien-Han dyn., 137-52 B.C., brave officer, then wise counsellor, temporizer, establisher of the military settlements of the North-West in 60 B.C.

Chao chung-ch'uan 趙仲全, Sung dyn., about 1120, prince of the blood, painter, flowers and birds.

Chao-chün 昭君, Ch'ien-Han dyn., a daughter of the palace, whom the emperor Yüan-ti gave, in 33 B.C., to Hu-han-hsieh khan of the Huns, who made her his khatun. Legend has made her a favourite who committed suicide in despair when crossing the Amur river. (See *Mao Yen-shou*.) She was called 王嬙 Wang-ch'iang.

Chao chün-hsiang 趙君祥, dramatic author, Yüan dyn.

Chao-fang 趙法, Yüan dyn., scholar, author of *Ch'un-ch'iu chi-chuan*, etc.

Chao fei-yen 趙飛燕, Ch'ien-Han dyn., courtisan, then favourite concubine, empress in 16 B.C., committed suicide in the year 1 B.C.

- Chao-fu** 趙復 (jèn-fu 仁甫), Sung dyn., born about 1200, scholar, commentator, poet. Met. grad. in 1234. Taken by the Kin in 1235, disappeared.
- Chao hsiang-tzū** 趙襄子, from his name Chao Wu-hsü 毋卹, son of Chao Chien-tzū, succeeded him in 457 B.C.
- Chao-hsiao** 趙孝 (ch'ang-p'ing 長平), Hou-Han dyn., pious brother.
- Chao hsiao-min** 趙學敏, physician, pharmacologist, Ch'ing dyn.
- Chao hiao-ying**, 趙孝穎, Sung dyn., about 1120, prince of the blood, painter, flowers and birds.
- Chao-hsin** 趙信, captured in 123 B.C., became counsellor of the grand khan of the Huns. Ch'ien-Han.
- Chao hsüan-tzū** 趙宣子, see *Chao-tun*.
- Chao huai yü** 趙懷玉, Ch'ing dyn., about 1780, prose-writer.
- Chao huan-kuang** 趙宦光, calligraphist, Ch'ing dyn. Author of *Han-shan chou-t'an*.
- Chao-hui** 兆惠 (ho-fu 和甫), Ch'ing dyn., brave officer, conquerer of Amursana in 1757, took Kashgar in 1760. Tarim became Chinese again. See *Fu-tê*.
- Chao huei-ch'ien** 趙樞謙 (ku-tsè 古則), Ming dyn., poor and learned writer, researches on the characters, author of *Liu-shu pên-i*, died in 1395.
- Chao-i** 趙壹, poet, mourned the martyrs of the pleiad, about 178, Hou-Han dyn.
- Chao-i** 趙翼, Ch'ing dyn., metropolitan graduate in 1760, functionary, died in 1814.
- Chao i-chên** 趙宜真, Taoist, surgeon, Ming dyn., author of *Hsien-ch'uan wai-k'o pi-fung*.
- Chao jên-ch'i** 趙仁琦, Hou-Chin dyn., mathematician, calendar of 939.
- Chao ju-k'uo** 趙汝适, Sung dyn., prince of the blood, in charge of the customs of Ch'üan-chou (Zayton), commerce with foreign countries, whence his 諸蕃志.
- Chao-kan** 趙幹, Wu-tai period, about 970, landscape painter.
- Chao-kao** 趙高, the frightful eunuch, who ruined Fu-su, the Second Emperor, and Li-ssü. Stabbed by the son of Fu-su in 207 B.C., Ch'in dyn.
- Chao k'o-ch'ung** 趙克復, Sung dyn., about 1000, painter, aquatic subjects.
- Chao k'uang-yin** 趙匡胤, officer of the Hou-Chou, founded the Sung dynasty in 960. Emperor T'ai-tsu, died in 976.
- Chao kuei chên** 趙歸真, Taoist, intriguer, mystified two T'ang emperors, caused Buddhism to be proscribed in 845, was decapitated in 846.
- Chao kung-fu** 趙公輔, dramatic author, Yüan dyn.
- Ch'ao kung-wu** 晁公武, Sung dyn., high functionary in 1165, very popular, elder brother of Ch'ao Kung-su.
- Ch'ao kung-su** 晁公遯, Sung dyn., met. grad. in 1138, high functionary, younger brother of Ch'ao Kung-wu.
- Chao kung-yü** 趙公祐, T'ang dyn., about 825, fertile religious painter.
- Chao-k'uo** 趙括, of Chao, son of Chao-ch'è, incapable general.
- Chao-kuo** 趙過, Ch'ien-Han dyn., under the emperor Wu (about 120 B.C.). Applied himself to increase the number of oxen for ploughing.
- Chao liang-tung** 趙良棟, Ch'ing dyn., 1620-1697, rendered great services to the Manchus.
- Chao ling-jang** 趙令穰, Sung dyn., about 1090, prince of the blood, painter, plants and birds.

- Chao ling-sung** 趙令松, Sung dyn., about 1090, prince of the blood, painter, animals.
- Chao ming-ching** 趙明鏡, courtisan, dramatic author, Yüan dyn.
- Chao ming-yüan** 趙明遠, dramatic author, Yüan dyn.
- Chao mêng-chien** 趙孟堅, prince of the blood of the Sung, met. grad. in 1226, survived the dynasty. Scholar, poet, painter, died at 97 years of age.
- Chao mêng-t'iao** 趙孟頫, Yüan dyn., died in 1322, landscape painter.
- Chao-o** 趙娥, Ch'ien-Han dyn., girl, killed a functionary who caused her father be put to death unjustly. She was pardoned.
- Chao-pao** 趙苞, Hou-Han dyn., pious son, died in 177.
- Chao-pien** 趙抃, Sung dyn., 994-1070. Met. grad. in 1030. Fearless censor. Theist believer.
- Chao ping-wên** 趙秉文, prose-writer, under the Kin.
- Chao p'o-nu** 趙破奴, Ch'ien-Han dyn. Cavalry general in 111. Surrendered to the Huns with all his army in 103 B.C.
- Chao po-wên** 趙博文, T'ang dyn., about 800, painter, animals.
- Chao-p'u** 趙普, friend and counsellor of the founder of the Sung; was obliged temporarily to resign his office of minister in 973, for having accepted a present; died in 992.
- Ch'ao p'u-chih** 晁補之, Sung dyn., prose-writer, painter. Died in 1140. Son of Ch'ao Tuan-yen.
- Chao shên-chiao** 趙申喬, Ch'ing dyn., met. grad. in 1670, honest and popular functionary, good writer, died in 1720.
- Chao-shêng** 趙勝, title 平原君 P'ing-yüan Chün in 298, relative of the contemporary Chao princes, intriguing, restless, pompous, died in 250 B.C.
- Chao shih-lei** 趙士雷, Sung dyn., before 1120, prince of the blood, fertile painter, plants and birds.
- Chao shih-tien** 趙士鱗, Sung dyn., before 1120, prince of the blood, painter, flowers and birds.
- Chao shih-yü** 趙侍御, T'ang dyn., about 840, painter.
- Chao shu-no** 趙叔儼, Sung dyn., about 1090, painter, aquatic subjects.
- Chao shu-p'ing** 趙叔平, the scholar who, on the testimony of Chu-hsi, examined his conscience by means of white and black beans.
- Chao-shuang** 趙爽, mathematician, Hou-Han dyn.
- Chao-shuo** 趙朔, principality of Chin, son of Chao-tun, killed in 597 B.C. by T'u-an Ku. Father of Chao-wu.
- Ch'ao shuo-chih** 晁說之, Sung dyn., scholar, author of *Mo-ching*.
- Chao tao-i** 趙道一, Taoist author, Yüan dyn.
- Chao tao-tê** 趙道德, under the Pei-Ch'i, fearless censor, rebuked Kao-yang, in 556.
- Chao tê-ch'i** 趙德齊, T'ang dyn., about 900, religious painter.
- Chao t'ien-hsi** 趙天錫, dramatic author, Yüan dyn.
- Chao-ting** 趙鼎, Sung dyn., met. grad. in 1106, bellicose minister opposed to Ch'in-kuei, died in 1147.
- Chao t'ing-chên** 趙廷臣, greatly devoted to the Manchus, judge celebrated for his sagacity, died in 1669.

Chao-t'ò 趙佗, born about 240. B.C., officer of the First Emperor of the Ch'in in the South about 215, made himself independent there, founded the city of Canton, recognized the Ch'ien-Han in 200, revolted in 183, submitted in 179 (see *Lu-chia*), died more than a hundred years old in 137 B.C.

Ch'ao tuan-yen 晁端彥, Sung dyn., scholar, functionary, born in 1055, father of Ch'ao Pu-chih.

Chao-tun 趙盾 (mèng 孟), counsellor of the marquis Ling of Chin in 607 B.C. Ancestor of the princes of Chao, posthumous title 宣子 Chao Hsüan-tzū. Important anecdotes in the *Tso-chuan*. See *Chao-ts'ui*.

Ch'ao-ts'o 趙錯, Ch'ien-Han dyn., counsellor from 169 under the emperor Wên, minister under the emperor Ching, opposed to the enterprises of the kinglets, was summarily executed in 145 B.C. Hideous story. See *Yüan-yang*. The speechifier par excellence.

Chao-ts'ui 趙衰 (tzü-yü 子餘), followed Ch'ung-êrh of Chin in his exile in 662 B.C; married a captive Tangutan or Turk who bore him Chao-tun.

Chao tzü-hsiang 趙子祥, dramatic author, Yüan dyn.

Chao-wên 趙溫, Hou-Han dyn., disinterested and benevolent functionary, died in 208.

Chao wên-ch'i 趙溫其, T'ang dyn., about 850, portrait painter.

Chao wên-pao 趙文寶, dramatic author, Yüan dyn.

Chao-wu 趙武, posthumous son of Chao-shuo, descendant of Chao-tun, ancestor of Chao Chien-tzū, saved from the massacre of his family before 597 B.C., rehabilitated about 582. See *Ch'êng-ying*.

Chao wu-hsü 趙毋卹, see *Chao Hsiang-tzū*.

Chao-yang 趙鞅, see *Chao Chien-tzū*.

Chao-yeh 趙曄, Hou-Han dyn., scholar.

Chao-yen 趙彥, Wu-tai period, about 910, celebrated portrait painter.

Chao-ying 趙嬰, mathematician, Hou-Han dyn. probably, the first to commentate on *Chou-pi suan-ching*.

Chao-yu 趙佑, Ch'ing dyn., met. grad. in 1777, prose-writer.

Chao yu-ch'in 趙友欽, mathematician, Yüan dyn.; author of *Ko-hsiang hsín-shu*.

Chao-yü 趙禹, legist; elaborated the regulations under the emperor Wu of the Ch'ien-Han; about 119 B.C.

Chao-yüan 趙元 (chêng-ku 貞固), T'ang dyn., scholar, retired when the empress Wu usurped the throne.

Ch'ao yüan-fang 巢元方, physician to the court, Sui dyn., about 610. Author of an etiological treatise, *Ch'ao-shih chu ping-yüan hou-lun*.

Chao-yün 趙雲 (tzü-lung 子龍), San-kuo, Han of Shu, ally of Liu-pei from 191, served him faithfully. Died in 229.

Chao-yün 朝雲, the mistress of Su Tung-p'o, Buddhist, accompanied him in his exile, died saying «everything passes, like a dream, like a shadow.»

Ch'ê-yin 車胤, Chin dyn., of a poor family, became a high functionary, retired on account of sickness 385, died 397.

Ch'ên chang-fu 陳章甫, letter-writer, T'ang dyn., about 830.

Ch'ên chao-lun 陳兆崙, Ch'ing dyn., met. grad. in 1730, prose-writer.

Ch'ên chi-ch'ang 陳繼昌, Ch'ing dyn., about 1800, scholar.

Ch'ên chi-hsin 陳際新, mathematician, Ch'ing dyn., 1774. See *Ko-yüan mi-shuai chieh-fa*.

Ch'ên chi-t'ung 陳季同 (ching-ju 敬如), born in Fu-kien, at the Fu-chow (Foochow) arsenal, went to France with M.P. Giquel, did not know China, was made military attaché of the Chinese Legation at Paris 1876, accepted with credulity by the Parisians, signed some books of which the paternity has been claimed by M. Foucault de Mondion. Some imprudent loans caused him to be recalled and disgraced in 1891. Li Hung-chang tried in vain to rehabilitate him.

Ch'ên ch'i-shu 陳起書, Ch'ing dyn., about 1855, prose-writer.

Ch'ên ch'i-su 陳其懋, mathematician, Ming dyn.

Ch'ên ch'i-yüan 陳啓源, commentator and critic, Ch'ing dyn. Author of *Mao-shih chi-ku-p'ien*.

Ch'ên-ch'iao 陳喬, Sung dyn., scholar, graduated at 60 years of age, died in 975.

Ch'ên ch'iao-ts'ung 陳喬樞, commentator and critic, Ch'ing dyn. Son of Ch'ên Shou-ch'i. Author of *Ssü-chia shih i-wên-k'ao*.

Ch'ên-chieh 陳杰, mathematician, about 1843. Author of *Hsiao ch'i-ku suan-ching*.

Ch'ên chih-hsü 陳致虛, Taoist philosopher, Yüan dyn. Author of *Shang-yang-tzû chin-tan ta-yao*.

Ch'ên ching-yüan 陳景元 (ta-shih 大師), Taoist author, Sung dyn.

Ch'ên ching-yün 陳景雲, scholar, Ch'ing dyn., about 1700, author of *Ch'i-yüan yao-lüeh*.

Ch'ên-chung 陳忠, voluminous speechifier, Hou-Han dyn., after 100.

Ch'ên-chung 陳重 (ching-kung 景公), Hou-Han dyn. Friend of Lei-i. Orestes and Pylades.

Ch'ên chung-tzû 陳仲子, see *Ch'ên-ting*.

Ch'ên-fan 陳蕃, Hou-Han dyn., tutor of the young emperor Ling, put to death by the eunuchs in A.D. 168. See *Tou-wu*.

Ch'ên fêng-hêng 陳逢衡, scholar, historical critic, Ch'ing dyn., 1813. Author of *Chu-shu chi-nien chi-chêng*.

Ch'ên-fu 陳敷 economist, Sung dyn., 1149. Author of a *Nung-shu*.

Ch'ên fu-chêng 陳復正, physician, Ch'ing dyn., 1750. Author of *Yu-yu chi-chêng*.

Ch'ên fu-liang 陳傅良, military writer, Sung dyn., author of *Li-tai ping-chih*.

Ch'ên-hang 陳沆, poet, Ch'ing dyn., 1819.

Ch'ên-hao 陳皓, Tang dyn., about 835, painter.

Ch'ên-hao 陳澹, Yüan dyn., commentator, died in 1341.

Ch'ên-hao 陳鶴, Ch'ing dyn., met. grad. in 1796, moralist.

Ch'ên ho-shang 陳和尙, brave Kin general, defeated by the Mongols in 1232, died heroically.

Ch'ên hou-yao 陳原耀, mathematician, Ch'ing dyn.

Ch'ên-hsi 陳豨, officer of Liu-pang, being suspected, revolted in 193, vanquished and killed in 195 B.C. Ch'ien-Han dyn.

Ch'ên-hsiang 陳襄 (shu-ku 述古), Sung dyn., before 1100, conservative functionary and censor, prose-writer.

Ch'ên-hsien 陳暹, Ming dyn., about 1500, painter, landscapist.

Ch'ên-hsien 陳誥, Ch'ing dyn., 1641-1722, counsellor, censor, economist.

Ch'ên-hsien 陳咸, Ch'ien-Han dyn., functionary, retired before Wang-mang in A.D. 9.

Ch'ên-hsien 陳憲, a brave governor of the Ch'ien-Sung, in 450.

Ch'ên hsien-chang 陳獻章 (kung-fu 公甫), Confucist, Ming dyn., died in 155. precursor of Wang Yang-ming.

Ch'ên hsien-ch'ì 陳仙奇, Tang dyn., imperial officer, had the rebel Li Hsi-lieh poisoned by a doctor, in 786.

Ch'ên hsien-wei 陳顯微 (tsung-tao 宗道), Taoist author, Sung dyn.

Ch'ên-hsing 陳性, Ch'ing dyn., authority on trinkets, died about 1865. Author of *Yü-chi*.

Ch'ên-hsü 陳許, mathematician, Ch'ing dyn., 1722. Author of *Chü-ku yin-mêng*.

Ch'ên-hsüan 陳喧, Ch'ên dyn., about 570, letter-writer, drunkard.

Ch'ên-hsüan 陳撰, Ch'ing dyn., 18th century, calligraphist, bibliophile.

Ch'ên-huan 陳奐, commentator and critic, Ch'ing dyn. Author of *Mao-shih ch'uan-shan*.

Ch'ên huang-chung 陳黃中, Ch'ing dyn., about 1742, prosewriter.

Chên-hui 殷慧, Sung dyn., about the year 1000, portrait painter.

Ch'ên-hung 陳閔, Tang dyn., about 750, portrait painter.

Ch'ên hung-shou 陳洪綬, Ming dyn., 1599-1652, painter, portraits.

Ch'ên hung-mou 陳宏謀, Ch'ing dyn., 1695-1771, active and enterprising high functionary. Author of *Hsün-hsü i-kuei*, and of *Hsiao-shih i-kuei*.

Ch'ên-i 陳樟, See *Hsüan-tsang*.

Ch'ên-jang 陳懷, mathematician, Ming dyn., Ouigour method.

Ch'ên jên-hsi 陳仁錫, Ming dyn., author of *Ssü-shu jên-wu pei-kao*.

Ch'ên kuo-jui 陳國瑞, worthless xenophobe, started the massacre of 21 June 1870 at Tientsin. Temples were erected to him after his death.

Ch'ên lan-pin 陳蘭彬, Ch'ing dyn., met. grad. in 1853, operated against the *nien-fei*, deputy to the United States and to Cuba 1872-1874, several legations, then attached to the *Tsung-li ya-mên*, disgraced in 1884.

Ch'ên-liang 陳亮, prose-writer, Sung dyn.

Ch'ên-li 陳櫟, Sung dyn., scholar, refused to serve the Yüan, private historian, died in 1333.

Ch'ên-li 陳立, scholar, commentator, Ch'ing dyn. Author of *Kung-yang i-shu-Pai-hu-tung shu-chêng*.

Ch'ên-li 陳澧, mathematician, Ch'ing dyn.

Ch'ên-lin 陳琳, scholar, poet, under Ts'ao-ts'ao, about 210, San-kuo Wei.

Chên-luan 堽鸞, mathematician, under the Pei-Chou, 566. Commentated on the ancient treatises *Chou-pi suan-ching*. — *Sun-tzü suan-ching* — *Wu-tsao suan-ching* — *Hsia-hou Yang suan-ching* — *Chang ch'iu-chien suan-ching*. — Author of *Wu-ching suan-shu* and of *Hsiao-sao-lun*. — Principal works now collected in the *Tai-hsiao suan-shih-shu*.

Ch'ên-lun 岑倫, Tang dyn., about 742, functionary, thinker.

Ch'ên mêng-lei 陳夢雷 (hsing-chü 省齋), Ch'ing dyn., met. grad. in 1669

scholar, directed under K'ang-hsi the preparation of the *T'u-shu chi-ch'êng*, was disgraced in 1723 by Yung-chêng for former delinquencies. The work was finished by Chiang T'ing-hsi.

Ch'ên mêng-yüan 陳夢元, Ch'ing dyn., met. grad. in 1754, prose-writer.

Ch'ên-mi 陳宓, prose-writer, Sung dyn., about 1270.

Ch'ên ming-bia 陳名夏, Ch'ing dyn., grand secretary, condemned in 1654, celebrated trial.

Ch'ên min-hsiu 陳敏修, Sung dyn., graduated at 73 years of age, in 1144. Rewarded by the emperor for his perseverance.

Ch'ên mou-ling 陳懋齡, mathematician, Ch'ing dyn., 1796. Author of *Ch'ing-shu suan-hsiao t'ien-wên k'ao*.

Ch'ên nien-tsu 陳念祖, physician, Ch'ing dyn., pathologist, fertile author.

Ch'ên pa-hsien 陳霸先 (hsing-kuo 興國), fought Hou-ching for the Liang in 552, exterminated the Liang and made himself emperor of the Ch'ên dyn. in 557, a monk in 558, died in 559.

Ch'ên pang-chan 陳邦瞻, historian, Ming dyn. Author of *Sung-shih* and *Yüan-shih chi-shih pên-mo*.

Ch'ên-p'êng 岑彭, Hou-Han dyn., general, contributed to put down Kung-sun Shu in A.D. 36, died in 37.

Ch'ên p'êng-nien 陳彭年, Sung dyn., scholarly courtisan, worked on the *Kuang-yün*, died in 1017.

Ch'ên p'êng-nien 陳鵬年, Ch'ing dyn., 1663-1723. Met. grad. in 1691. Functionary, poet.

Ch'ên pên-li 陳本禮, interpreter of the *Elegies of Ch'u*, Ch'ing dyn. Author of *Ch'ü-tz'ü ching-i*.

Ch'ên-pin 陳璿, Ch'ing dyn., 1655-1718. Met. grad. in 1694. High functionary, faster, honest, noble character.

Ch'ên-pin 陳斌, Ch'ing dyn., met. grad. in 1799, prose-writer.

Ch'ên-ping 陳平 (ju-tz'ü 孺子), Ch'ien-han dyn., counselled Liu-pang from 205, contributed to make his fortune, then served the empress Lü. After the latter's death in 180, he had her family massacred and put the emperor Wên on the throne. Died as chancellor of the empire in 178 B.C.

Ch'ên-shêng 陳勝 (shè 涉), started the insurrection against the Ch'in, took the title of king of Ch'u, was assassinated in 208 B.C.

Ch'ên-shih 陳實, Hou-Han dyn., honest and popular functionary, died in 187.

Ch'ên shih-jên 陳世仁, mathematician, Ch'ing dyn.

Ch'ên shih-jung 陳世鎔, Ch'ing dyn., met. grad. in 1836, prose-writer.

Ch'ên shih-kuan 陳世倌, Ch'ing dyn., 1680-1757, son of Ch'ên-hsien, honest and esteemed functionary.

Ch'ên shih-kung 陳實功, surgeon, Ch'ing dyn., about 1650, Author of *Wai-k'o chêng-tsung*.

Ch'ên shih-to 陳士鐸, Ch'ing dyn., 1687, physician, author of the popular precis *Shih-shih mi-lu*.

Ch'ên shih-yüan 陳士元, diviner, 1562, Ming dyn. Author of *Mêng-chan i-chih*.

Ch'ên-shou 陳壽, Chin dyn., historian, died in 297. Author of the text of the *San-kuo-chih*. The commentary is by P'ei Sung-chih, 429.

- Chên shou-ch'i 陳壽祺, Ch'ing dyn., met. grad in 1799, prose-writer, critic, author of *San-chia shih-i shuo-k'ao*.
- Chên shou-yüan 陳守元, Wu-tai period, about 937. Taoist.
- Chên shu-ta 陳叔達, prose-writer, Tang dyn., about 620.
- Chên-shun 陳淳 (an-ch'ing 安卿), Sung dyn., 1151-1216, philosopher, pupil of Chu-hsi. The adoption of the term 性理 *hsing-li*, for abstract philosophy, is attributed to him.
- Chên ta-shun 陳淳, Ming dyn., about 1510, landscape painter.
- Chên ta-shou 陳大受, Ch'ing dyn., 1071-1751, met. grad. in 1733, high functionary.
- Chên-t'ai 陳泰, Manchu general, campaigns in Southern China, at the beginning of the Ch'ing dynasty, died in 1655.
- Chên-t'ang 陳湯, Ch'ien-Han dyn., Chinese general, fought the Huns on his own authority, in 36 B.C. Was approved, because victorious. Degraded later. In high favour in 29, because of his extraordinary knowledge of barbarian affairs.
- Chên-t'ao 陳陶, Tang dyn., about the year 900, mathematician, poet, austere private life.
- Chên tê-i 陳得一, mathematician, calendar of the year 1135. Sung dyn.
- Chên tê-hsiu 眞德秀 (ching-yüan 景元), Sung dyn., 1178-1235. Learned scholar, good moralist, exerted himself to think. Author of *Ta-hsiao yen-i*.
- Chên-ti 陳第, Ming dyn., 16th century. Officer, linguist, bibliophile.
- Ch'ên-ting 陳定 (tzü-chung 子終), commonly Ch'ên 仲子 Chung-tzû, 4th century B.C., exaggerated purist cited by Mencius.
- Chên-ting 陳鼎, mathematician, calendar of the year 1271, Sung dyn.
- Chên ting-fu 陳定甫, dramatic author, Yüan dyn.
- Chên t'ing-ching 陳廷敬 (zü-tuan 子端), Ch'ing dyn., met. grad. in 1658, editor of the compilations ordered by K'ang-hsi, good scholar, simple and honest character, died in 1712.
- Chên-t'uan 陳搏 (t'u-nan 圖南, hsi-i 希夷), Sung dyn., died in 980. Taoist, lived in solitude; several times called to the court from 956, always refused. Meditations on the *Mutations* and the *T'ai-chi*, from which there emerged Neo-Confucism. See HBO. L. 71.
- Chên-ts'an 岑參, Tang dyn., met. grad. about 750, high functionary; works on philology, prosody, etc.
- Chên-ts'ao 陳慥 (chi-ch'ang 季常), Sung dyn., about 1050, received with Su Tung-p'o the lessons of the Taoist Chang I-chien, led the life of a recluse, naturist philosopher.
- Chên tsê-t'ai 陳澤泰, geomancer, Ch'ing dyn., 1795. Author of the précis *Yin-yang tsê-ching*.
- Chên tsu-fan 陳祖范, Ch'ing dyn., 1676-1754, learned and modest scholar, often recommended to the throne, refused all employment, kept a private school.
- Chên-tsun 陳遵 (mêng-kung 孟公), officer under Wang-mang, bad morals, assassinated in A.D. 25.
- Chên ts'un-fu 陳存甫, dramatic author, Yüan dyn.
- Chên-tzü 陳梓, Ch'ing dyn., about 1740, prose-writer.
- Chên tzü-ang 陳子昂 (pai-yü 伯玉), Tang dyn., 656-698. Met. grad. in 684.

Evil counsellor of the empress Wu, died in prison after his downfall. Fertile poet.
Ch'ên tzŭ-ming 陳自明 (liang-fu 良甫), physician, Sung dyn., 1231. Author of *Fu-jên ta-ch'üan liang-fang*.

Ch'ên wan-ts'ê 陳萬策, mathematician, Ch'ing dyn.

Ch'ên wei-sung 陳維崧, Ch'ing dyn., graduated in 1679, prose-writer.

Ch'ên-wên 陳雯, diviner, Ch'ing dyn., 1697. Author of *San-ts'ai fa-pi*.

Ch'ên wên-shu 陳文述, Ch'ing dyn., licentiate in 1800, prose-writer.

Ch'ên-ya 陳亞 (ya-chih 亞之), Sung dyn., met. grad. in 1002, functionary.

Chên-yao 甄曜, ancient mathematician, Hou-Han or San-kuo, tried to measure the sky.

Ch'ên-yu 陳樞, calligraphist, about 1190, Sung dyn. Author of *Fu-hsüan yeh-lu*.

Ch'ên yu-liang 陳友諒, brigand, competitor of Chu Yüan-chang the founder of the Ming, who defeated him. Killed in 1363.

Ch'ên yung-chih 陳用志, Sung dyn., about 1055, landscape painter.

Ch'ên-yü 陳餘, politician, confederate of Chang-êrh, 209 B.C.

Ch'ên yü-chi 陳玉璣, Ch'ing dyn., met. grad. in 1667, prose-writer.

Ch'ên yü-ying 岑毓英, Ch'ing dyn. One of those traitorous and sanguinary brutes who are a blot on the history of China. Adventurer at the time of the Tai-p'ings, petty functionary in 1855, massacred the Miao-tzü in 1864 after their capitulation, massacred the Musulmans of Yün-nan in 1873 after their capitulation, and never cleared himself of the assassination of A.R. Margary. One of the Ch'ings confidential men. Died in 1880, execrated by all. See *Tu Wên-hsiu* and *Ma Tê-hsing*.

Ch'ên-yüan 陳元, speechifier, Hou-Han dyn.

Ch'ên yüan-lung 陳元龍, Ch'ing dyn., scholar, functionary, died in 1736. Author of *Ko-chih ching-yüan*.

Ch'ên yüan-ta 陳元達, a Hun, counsellor of Liu-yüan, in 304.

Ch'ên yüeh-shih 陳越石, prose-writer, Tang dyn.

Chêng-a-li 鄭阿里, Ouigour mathematician, at Peking, calendar of the year 1370, Ming dyn.

Chêng chan-yin 鄭詹尹, the diviner consulted by Ch'ü-yüan, in 295 B.C.

Chêng-chên 鄭珍, Ch'ing dyn., licentiate in 1838, prose-writer.

Chêng ch'êng-kung 鄭成功, 1623-1662, son of Chêng Chih-lung and of a Japanese woman, pirate, from 1644 desolated the maritime coasts and the valley of the Chiang on the pretext of sustaining the fallen Ming, expelled the Dutch from Formosa and died in 1662. Title 國姓爺 given by the last Ming, Portuguese pronunciation Coxinga. Father of Chêng-ching. His party maintained themselves in Fu-kien until 1680, in Formosa until 1683; then the annexation of Formosa to the China of the Ch'ing. See *Chêng K'o-shuang*, *Liu Kuo-hsüan*, *Shih-lang*.

Ch'êng-chi-ssü han 成吉思汗, Genghis Khan, Temudjin (*Tieh-mu-chên*), grand khan of the Mongols in 1206, fell upon the Hsia in 1209, on the Kin in 1210, on Central Asia in 1219, on Northern India in 1224, died in 1227.

Chêng-ch'iao 鄭樵 (yü-chung 漁仲), Sung dyn., 1108-1166, celebrated scholar, travelled, then worked during retirement, called to the court in 1149, opposed Ch'in-kuei, retired before him, died at 58 years of age. Author of *T'ung-chih*.

Chêng-chieh 鄭 傑, Sung dyn., censor, of the conservative party, died in 1119.

Chêng-ch'ien 鄭 虔, T'ang dyn., about 750, poet, portrait painter.

Chêng chih-ch'iao 鄭 之僑, scholar, Ch'ing dyn., 1743. Author of *Liu-ching-t'u*.

Chêng chih-lung 鄭 芝龍, father of Coxinga, called by the Portuguese Iguon. Pirate, had visited Macao and Japan, and married a Japanese. Joined the Manchus. Was executed by them traitorously, in 1653, when his son Chêng Ch'êng-kung took the part of the Mings.

Chêng chin-fang 程 晉芳, prose-writer, Ch'ing dyn.

Chêng-ching 鄭 經, elder son of Coxinga, succeeded him in 1662, invaded Fukien in 1678, died in 1681. Father of Chêng K'o-shuang.

Chêng ch'ing-chih 鄭 清之, met. grad. in 1210, minister about 1235, died in 1248, Sung dyn. Taoist. Commentated on the *Tai-shang kan-ying-p'ien*.

Chêng-chu 鄭 注, T'ang dyn., physician to the emperor in 833, enemy of the eunuchs, massacred by them.

Chêng-chung 鄭 衆, Hou-Han dyn., eunuch, gained the confidence of the emperor Ho in A.D. 92, ruined Tou-hsien and all his clan. Died in 114. Ennobled after his death, in 135.

Chêng-chüeh 鄭 珏, end of the T'ang, scholar, functionary.

Chêng fa-shih 鄭 法士, painter, Sui dyn., about 600. Painted portraits chiefly.

Ch'êng-hao 程 顥 (pai-ch'un 伯淳 or ming-tao 明道), Sung dyn., 1032-1085, the elder of the two Ch'êng brothers, conservative philosopher, master of Chu-hsi. HBO. L 71. See *Ch'êng-i*. Works; *Erh-Ch'êng ch'üan-shu*.

Chêng-ho 鄭 和, Ming dyn., eunuch, creature of the emperor Yung-lo, voyager, organized from 1405 to 1424 the Chinese coast trade to Sumatra, Siam, as far as Ceylon; in 1430 as far as Ormuzd in the Persian Gulf. He died at a great age. His work did not survive him. He is accused of having imported opium-smoking into China, borrowed from Assam. See *Wang Ching-hung*.

Ch'êng-hsiang 程 珦 (pai-wên 伯溫), Sung dyn., 1006-1090, conservative functionary, father of the two brothers Ch'êng-hao and Ch'êng-i.

Chêng-hsiao 鄭 曉, historian, Ch'ing dyn., author of *Wu-hsiao-pien*.

Ch'êng-hsiao 程 曉, San-kuo Wei, officer after 250, speechifier, poet.

Chêng-hsing 鄭 興, speechifier, Hou-Han.

Ch'êng hsiu-chi 程 修己, T'ang dyn., about 825, painter, plants and animals.

Chêng-hsüan 鄭 玄 (k'ang-ch'êng 康成), Hou-Han dyn, 127-300, pupil of Ma-jung, the most copious of the ancient commentators on the Canonicals, noted drunkard.

Ch'êng hsüan-ying 成 玄英 (tzu-shih 子實), Taoist author, T'ang dyn.

Chêng hu-wên 鄭 虎文, Ch'ing dyn., met. grad. in 1742, prose-writer.

Ch'êng hung-chao 程 鴻詔, Ch'ing dyn., scholar, author of *Hsia hsiao-chêng chi-shuo*.

Chêng hung-yu 鄭 洪猷, calculator, under the Ming.

Ch'êng-i 程 頤 (chêng-shu 正叔 or i-ch'uan 伊川), 1033-1107, Sung dyn., conservative philosopher, the younger of the two Ch'êng brothers and the most illustrious. HBO. L 71. See *Ch'êng-hao*. Works: *Erh-Ch'êng ch'üan-shu*.

Ch'êng-i 成 毅, Ch'ing dyn., met. grad. in 1839, prose-writer.

Chêng jih-k'uei 鄭 日奎, Ch'ing dyn., met. grad. in 1658, prose-writer.

- Ch'êng-jung 程榮, Ming dyn., scholar, compiler of *Han-Wei tsung-shu*.
- Ch'êng jung-ching 成蓉鏡, scholar, critic, Ch'ing dyn., author of *Yü-kung pan-i-shu*.
- Ch'êng-k'o 鄭克, jurist, Sung dyn., compiler of *Chê-yü kuei-chien*.
- Ch'êng k'o-shuang 鄭克爽, son and successor of Ch'êng-ching, defeated by Shih-lang, went over to the Manchus in 1683.
- Ch'êng-ku 鄭谷, T'ang dyn., met. grad. in 886, poet.
- Ch'êng kung-li 程公禮, physician, Ming dyn.
- Ch'êng-kung sui 成公綏, Chin dyn., poet and musician, died in 273.
- Ch'êng-ling 承齡, poet, Ch'ing dyn.
- Ch'êng-miao 程邈, inventor of the square script *li-tzũ*, about 210 B.C., Ch'in dyn.
- Ch'êng pai-ch'ien 鄭伯謙, prose-writer, Sung dyn.
- Ch'êng shan-fu 鄭善夫, mathematician, Ming dyn.
- Ch'êng shih-i 鄭世翼, T'ang dyn., 632, poet.
- Ch'êng ssü-yüan 鄭思遠, Taoist, disciple of Ko-hsüan, master of Ko-hung, toward the end of the 3rd century probably. Author of *Ta-tan wên-ta — Chên-yüan miao-tao yao-lüeh* — HBO.L 61.
- Ch'êng ta-ch'ang 程大昌, prose-writer, Sung dyn.
- Ch'êng ta-wei 程大位, mathematician, Ming dyn., about 1600. Author of *Suan-fa t'ung-tsung*, a treatise on calculation by the abacus.
- Ch'êng-t'an 鄭覃, calligraphist, directed the engraving on stone of the Nine Canonicals, in 837, T'ang dyn. See *Shih-pei chiu-ching*.
- Ch'êng-t'ang 成湯, title of the founder of the second dynasty Shang, 1558 B.C.
- Ch'êng tê-hui 鄭德耀, fertile dramatic author, Yüan dyn.
- Ch'êng-t'ing 鄭廷, officer, then monk, poet, Sui dyn., about 610.
- Ch'êng t'ing-yü 鄭廷玉, very fertile dramatic author, Yüan dyn.
- Ch'êng tuan-bsiao 程端學, scholar, commentator, Yüan dyn., author of *Ch'un-ch'iu pên-i*.
- Ch'êng tung-wên 程同文, Ch'ing dyn., met. grad. in 1799, prose-writer.
- Ch'êng tsao-ju 鄭藻如, Ch'ing dyn., met. grad. in 1851, at the Shanghai arsenal 1873, *tao-t'ai* at Tientsin 1878, minister at Washington 1881-1885, died in 1894.
- Ch'êng-ts'ê 微側 and her sister Ch'êng-êrh 微貳, two women, caused Tongking to revolt, in 40. Defeated, captured and decapitated by Ma-yüan, in A.D. 42, Hou-Han dyn.
- Ch'êng yao-tien 程瑤田, scholar, critic, about 1770, Ch'ing dyn. Author of *I-li sang-fu wên-tsu ch'êng-chi*.
- Ch'êng-yen 程晏, prose-writer, T'ang dyn.
- Ch'êng yen-tso 程延祚 (ch'î-shêng 啟生), Ch'ing dyn., 1740-1817, learned private scholar, works on the Canonicals, was in favour of a return to the antique interpretations.
- Ch'êng-ying 程嬰, concerted with Kung-sun ch'u-chiu to save from the hands of T'u-an Ku the posthumous son of Chao-shuo, in 597 B.C. Committed suicide after his rehabilitation, to notify the ancestors of it.
- Ch'êng yung-p'ei 程永培, physician, pathologist, Ch'ing dyn.
- Ch'êng-yüan 鄭元, mathematician, Hou-Han dyn.

Chêng yüan-yü 鄭元祐, Yüan dyn., scholar, died in 1364.

Chêng-yün 鄭杓, calligraphist, Yüan dyn., author of *Yen-chi*.

Chi and Shou 伋, 壽, princes of Wei, half-brothers, celebrated for their fraternal affection, died in 701 B.C.

Chi-an 汲黯 (ch'ang-ju 長孺), counsellor of the emperor Wu of the Ch'ien-Han about 134, Taoist, mad-cap, said all that he thought. Sent away in 118, died in 108 B.C.

Chi chün-hsiang 紀君祥, dramatic author, Yüan dyn.

Chi-fên 吉分, pious son, obtained his father's pardon, Liang dyn., 503.

Chi-hsi 嵇喜 (kung-mu 公穆), Chin dyn., elder brother of Chi-k'ang, still prefect in 282, poet.

Chi-hsin 紀信, prevented the capture of Liu-pang, by passing himself off as him. Burned alive by Hsiang-chi, in 204 B.C.

Chi huan-tzù 季桓子, caused the retirement of Confucius in 497 B.C., by making the duke of Lu accept the female singers offered by Ch'i.

Chi-k'ang 嵇康 (shu-yeh 叔夜), San-kuo Wei period, 223-262. Scholar, philosopher, epicurean, free thinker, alchemist, musician, poet. Destroyed by obscure enemies, he died playing the guitar. See *Chi-shao*. Works: *Chi-chung san-chi*.

Chi-kuang 稽瓚, Ch'ing dyn., met. grad. in 1729, counsellor, in charge of the Yellow River, minister from 1779, died in 1794.

Chi-li 季歷, duke of Chou about 1220 B.C. Third son of Tan-fu, who preferred him to his two elder ones. Father of Ch'ang (Wên-wang). See *T'ai-pai* and *Yü-chung*. HBO. L. 4.

Chi-pên 季本, Ming dyn., scholar, ritualist, lived as a hermit.

Chi-pu 季布, at first officer of Hsiang-chi, served Liu-pang from 202 B.C., then the empress Lü (Ch'ien-Han).

Chi-shao 嵇紹 (yen-tsu 延祖), son of Chi-k'ang, died heroically in defending the emperor Hui of the Chin, in 304.

Chi ta-kuei 紀大奎, calculator, Ch'ing dyn., after 1850. Author of *Pi-suan pien-lan*.

Chi-tsang 吉藏, Buddhist monk, writer, Sui dyn. Explained the 三論 of the *madhyamika* school of dialectic nihilism, namely, the 中論, the 百論, and the 十二門論.

Chi tsêng-yün 稽曾筠, Ch'ing dyn., met. grad. in 1706, in charge of the Yellow River dikes and then of the maritime dikes of Chè-kiang. Died in 1737.

Chi-tung 計東, Ch'ing dyn., licentiate in 1657, prose-writer.

Chi-tzū 箕子, the viscount of Chi, uncle of the last emperor of the second dynasty, dictated the Grand Rule in 1050 B.C. See HBO. L. 6.

Chi-yin 紀蔭, Chinese Vedantist monk, Ch'ing dyn., 1693. Author of *Tsung-t'ung pien-nien*.

Chi-yün 紀昀, Ch'ing dyn., met. grad. in 1754, scholar, imperial librarian, died in 1805.

Ch'i 稷, the ancestor of the Chou, see *Hou-chi*.

Ch'i chao-nan 齊召南, learned scholar, historian, geographer, Ch'ing dyn., retired in 1749, author of *Shui-tao t'i-kang*, and of *Li-tai ti-wang nien-piao*.

- Ch'i chi-kuang 戚繼光, Ming dyn., brave general, military writer, died in 1535.
Author of *Ling-ping shih-chi*, and of *Chi-hsiao hsün-shu*.
- Ch'i-fu kuo-jên, 乞伏國仁 Chin dyn. A Turk, founder of the Hsi-Ch'in in 384, died in 388.
- Ch'i-hsü 祁序, Sung dyn., about the year 1000, painter, animals.
- Ch'i huan-kung 齊桓公, marquis Huan of Ch'i, hegemon, patron of Kuan I-wu.
Reigned from 684 to 642 B. C.
- Ch'i-hung 祁弘, general during the civil wars of the Chin, sack of Ch'ang-an in 306, retransported the emperor Hui to Lo-yang.
- Ch'i li-ch'ien 齊履謙, mathematician, Yüan dyn., employed from 1279, died in 1330.
- Ch'i-mu ch'ien 蔡母潛 Tang dyn., poet, 726.
- Ch'i-pai 歧伯, legendary minister of Huang-ti, the Chinese Aesculapius.
- Ch'i-shan 琦善, Ch'ing dyn., negotiator in the conflict with the English, ceded Hongkong, was disavowed, 1841.
- Ch'i-su-lei 齊蘇勒, a Manchu, canalized the rivers, placed in charge in 1724 of the Yellow River and in 1728 of the Blue River. Died in 1729.
- Ch'i-sung 契嵩, Chinese Buddhist monk, fine scholar, Sung dyn., 1062. Author of *Fu-chiao-pien*.
- Ch'i-t'ai 齊泰, minister of the emperor Hui-ti of the Ming, refused to serve the usurper Ch'êng-tsu. Executed in 1402 with Fang Hsiao-ju.
- Ch'i-tan 契丹, Tonguses, Liao kingdom. Their power goes back to the khan A-pao-chi, who died in 926. Annihilated by the Kin in 1124.
- Ch'i-tiao k'ai 漆雕開 (tzu-k'ai 子開), born in 541 B.C., a disciple of Confucius, played an important role in the transmission of his doctrine.
- Ch'i-ying 耆英, Manchu, negotiator at Nanking in 1842, French treaty with Mr. de Lagrené in 1841, religious tolerance, committed suicide by order in 1856.
- Chia ch'ang-ch'ao 賈昌朝 (tzu-ming 子明), Sung dyn., met. grad. 1017, minister in 1043, philologist, died in 1065.
- Chia-chien 賈堅, celebrated archer, Chin dyn.
- Chia-chih 賈至 (yu-lin 幼鄰), Tang dyn., poet, died in 772.
- Chia chih-yen 賈直言, Tang dyn., pious son, died in 835.
- Chia chung-ming 賈仲名, dramatic author, Yüan dyn.
- Chia-ch'ung 賈充 (kung-lu 公闕), deserter from Wu, general on behalf of the Chin, contributed to the destruction of his country in 280, died in 282.
- Chia chüan-chih 賈捐之, speechifier, Ch'ien-Han dyn., 46 B.C.
- Chia-chün 賈俊, mathematician, with the Liao (Ch'i-tan), calendar of the year 994.
- Chia-hêng 賈享, mathematician, Yüan dyn.
- Chia-hsiang 賈祥, Sung dyn., painter, plants.
- Chia-i 賈誼, often 賈生 Chia-shêng, counsellor under the emperor Wên of the Ch'ien-Han at the age of twenty years, numerous speeches from 178, allowed himself to die of hunger in 168 B.C. Author of *Hsin-shu*.
- Chia-jang 賈讓, Ch'ien-Han dyn., discourses on the canalization of the Yellow River, in 7 B.C.
- Chia-k'uei 賈逵 (ching-pai 景伯), calculator, rather a geomancer than a mathematician, consulted regarding the calendar in 89, remade the celestial cupola

in A.D. 103 (Hou-Han).

Chia kuang-yen 賈公彥, Tang dyn., scholar, expositor. Author of *I li shu-shih*.

Chia-ming 賈銘, Ming dyn., about 1370, economist, dietetician. Author of *Yin-shih hsü-chih*.

Chia-shan 賈山, scholar, speeches made to the emperor Wên of the Ch'ien-Han in 178 B.C., verbiage.

Chia shan-yüan 賈善淵, Taoist writer, Sung dyn., author of *Ch'u-chia ch'uan-tu-i*.

Chia-shê-mo-têng 迦攝摩騰, sometimes Chia-yeh-mo-têng, the Brahman Kāśyapa Maṭaṅga of Magadha in central India, Buddhist monk, the first settled in China, at the capital Lo-yang in A.D. 67 (Hou-Han dyn.), died there the same year. See *Fa-lan*, his companion.

Chia ssü-hsieh 賈思勰, Prefect, economist, under the Tung-Wei, about 540. Author of *Ch'i-min yao-shu*.

Chia ssü-tao 賈似道 (shih-hsien 師憲), Sung dyn., brother of an imperial concubine, intriguer, minister, defeated by the Mongols in 1275, assassinated in 1276.

Chia-tao 賈島, Tang dyn., unfrocked monk, poet, died in 841.

Chia-yü 賈郁 (chéng-wén 正文), Wu-tai period, about 950, upright magistrate.

Chiang ch'ên-ying 姜宸英, Ch'ing dyn., met. grad. in 1697, prose-writer.

Chiang-chi 姜岌, mathematician, Chin dyn., calendar of the year 385.

Chiang-ch'ung 江充, personal enemy of the prince imperial 據 Chü, son of the emperor Wu of the Ch'ien-Han, accused him of witchcraft in 91 B.C. The prince killed him. See *Su-wên*.

Chiang chung-i 江忠義, Ch'ing dyn., officer, campaign against the T'ai-p'ing, died in 1863.

Chiang chung-yüan 江忠源, Ch'ing dyn., licentiate in 1838, organized the Braves of Hu-pei against the T'ai-p'ings. Surrounded by them, committed suicide in 1854.

Chiang-fan 江蕃, Ch'ing dyn., about 1800, interpreter of the Canonicals. Renaissance school.

Chiang fên-kung 蔣汾功, prose-writer, Ch'ing dyn.

Chiang-hsün 蔣薰, grad. in 1636, served the Ch'ing, prose-writer, varia.

Chiang-i 蔣伊, Ch'ing dyn., met. grad. in 1673, prose-writer.

Chiang jui-tsao 蔣瑞藻, contemporary writer, author of *Hsiao-shuo k'ao-chêng*.

Chiang-ko 江革, Liang dyn., pious son, died in 535.

Chiang li-kang 姜立綱, Ming dyn., about 1460, painter of genre.

Chiang liang-ch'i 蔣良騏, historian, Ch'ing dyn. 1735, author of *Tung-hua-lu*.

Chiang-pin 江彬, Ming dyn., favoured eunuch, speculator, executed in 1521.

Chiang-p'u 蔣溝, Ch'ing dyn., 1708-1761, son of Chiang T'ing-hsi, high functionary.

Chiang shao-shu 姜紹書, scholar, antiquarian, Ch'ing dyn. Author of *Yün-shih-chai pi-t'an*.

Ch'iang-shên 强伸, brave Kin general, defended Lo-yang against the Mongols, perished heroically in 1233.

Chiang-shêng 江聲, Ch'ing dyn., commentator on the Canonicals, died in 1810. Renaissance school.

Chiang-shih 姜詩, pious son, died after 60, Hou-Han dyn.

Chiang shih-ch'uan 蔣士銓, Ch'ing dyn., met. grad. in 1757, prose-writer, collaborated in several large compilations, died in 1784.

Chiang t'ing-hsi 蔣廷錫, Ch'ing dyn., 1668-1732, met. grad. in 1703, very scholarly, reader to K'ang-hsi, grand secretary under Yung-ch'eng, succeeded Ch'ên Mêng-lei and completed the *Ku-chin t'u-shu ch'i-ch'eng* in 1726. Worked also at the *Hui-tien*. Author of *Shang-shu ti-li chin-shih*.

Chiang-t'ung 江統, prose-writer, Chin dyn.

Chiang-tsung 江總, poet, Ch'ên dyn., 587.

Chiang tzu-ch'eng 蔣子成, Ming dyn., about 1415, painter, landscapist.

Chiang tzü-ya 姜子牙, Tzu-ya of the Chiang clan, alias 呂尙 Shang of Lu, alias 尙父 Father Shang, alias 大公望 T'ai-kung Wang, the attendant of the grand duke Tau-fu of Chou, counsellor of Ch'ang of (Wên-wang) and of his son Fa (Wu-wang). Died about 1048 B.C. Patron of apartments and of pickled meat.

Chiang-wei 姜維, San-kuo Han, officer of Chu-ko Liang, grand general of the Han of Shu after him, defeated and re-defeated by T'eng-ai (256), perished in the ruin of the Han in 263.

Chiang wên-hsün 蔣文勳, musician, Ch'ing dyn., author of *Erh-hsiang ch'in-p'u*.

Chiang-yen 江淹, Liang dyn., fertile writer, poet without ideas, died in 504.

Chiang-yung 江永 (shên-hsiu 慎修), Ch'ing dyn., 1680-1762. Passed his long life in retreat and study. Remarkable savant. Wrote important works on Confucism and Taoism, on the rites, on ancient topography, on the primitive sounds of the characters, on mathematics, on music. See *Chiang-Shên-hsiu shu-hsiao* — *Tui-pu fu-chieh* — *Li-chi kang-mu* — *Ku-yün piao-chun* — *Lü-lü hsün-lun* — *Lü-lü shan-wei*. Etc.

Chiao-chou 譙周 (yün-nan 允南), San-kuo Han, 200-270. Celebrated scholar, fertile writer.

Chiao-hsien 焦先, after 250, poet, Taoist tint. San-kuo Wei.

Chiao-hsün 焦循, Ch'ing dyn., licentiate in 1801, mathematician, prose-writer.

Author of *Li-t'ang hsiao-suan-chi* — *Mao-shih pu-chu* — *Mêng-tz'ü ch'eng-i*.

Chiao-hung 焦贛 (jo-hou 弱候), Ming dyn., 1541-1620, met. grad. in 1589, very scholarly, bibliographer, commentator. Author of *Ming Chiao-hung ching-chi-chih* — *Lao-tz'ü-i* — *Chuang-tz'ü-i*.

Chiao-kung 焦贛 (yen-shou 延壽), Ch'ien-Han dyn., about 70 B.C., scholar, master of Ching-fang.

Chiao-lai 喬萊, Ch'ing dyn., met. grad. in 1667, prose-writer.

Chiao mêng-fu 喬孟符, dramatic author, Yüan dyn.

Chiao yen-shou 焦延壽, see *Chiao-kung*.

Chieh 桀, tyrant, the last emperor of the first dynasty, dethroned in 1558 B.C. by T'ang of Shang.

Chieh-lin 結璘, the genie who ties together the lots of future couples. Alias 月老 Yueh-lao.

Chieh chih-t'ui 介之推, exiled himself with Ch'ung-erh prince of Chin in 662 B.C., wandered with him, nourished him with his flesh on a day of distress,

- says the legend, and perished in a forest fire, about 636 B.C., whence the custom called 寒食 Han-shih. His name was 王光 Wang-kuang.
- Ch'ien ch'ên-ch'ün 錢陳羣, Ch'ing dyn., 1686-1744, functionary, poet.
- Ch'ien-ch'i 錢起, T'ang, poet, apogee between 750-770.
- Ch'ien-ch'ien-i 錢謙益, about 1650, served the Ch'ing, prose-writer.
- Ch'ien chin-fu 錢金甫, Ch'ing dyn., met. grad. in 1676, prose-writer.
- Ch'ien hsi-tso 錢熙祚, Ch'ing dyn., about 1840, scholar, compiler of *Chih-hai*, and of *Shou-shan-ko ts'ung-shu*.
- Ch'ien-hsüan 錢選, Yüan dyn., about 1270. Painter, landscapes, flowers and birds. He only painted when inebriated.
- Ch'ien-i 錢義, Ming dyn., met. grad. in 1385, a high functionary, greatly esteemed from 1403 until his death in 1435.
- Ch'ien-i 錢乙, physician, Sung dyn.
- Ch'ien-ku 錢穀, Ming dyn., about 1520, landscape painter.
- Ch'ien-liao 錢鏐, Wu-tai, general, governor, died in 932.
- Ch'ien lo-chih 錢樂之, mathematician, Ch'ien-Sung dyn., constructed the uranorama of the year 436.
- Ch'ien pao-fu 錢寶甫, Ch'ing dyn., met. grad. in 1799, prose-writer.
- Ch'ien ta-hsin 錢大昕 (hsiao-ch'eng 曉徵), Ch'ing dyn., 1727 to 1804, met. grad. in 1754, mathematician, chronologist, celebrated scholar. Author of *San-t'ung shu-yen*, and of *Ch'ien-yen-t'ang chin-shih-wên*.
- Ch'ien-t'ang 錢塘, prose-writer, critic, Ch'ing dyn.
- Ch'ien tê-ming 錢德明 (jo-sè 若瑟), Father Joseph Amyot, S.J., died at Peking in 1793.
- Ch'ien-tien 錢玷, Ch'ing dyn., graduated in 1744, linguist.
- Ch'ien-tsai 錢載, Ch'ing dyn., 1708-1793, painter.
- Ch'ien wei-ch'êng 錢維城, Ch'ing dyn., met. grad. in 1745, prose-writer, poet painter.
- Ch'ien wei-yen 錢惟寅, Sung dyn., functionary, died in 1029.
- Ch'ien yüan-lung 錢元龍, scholar, Ch'ing dyn., 1757, enlarged and annotated the *Yu-hsüeh*.
- Chih-chao 治兆, Amidist monk, Ch'ing dyn., 1870. Author of *Ch'ing-chu-chi*.
- Chih-chou 智周, Chinese monk, T'ang dyn. Worked for the 法相 *madhyamāyāna* school, subjective idealism.
- Chih chung-yüan 支仲元, Wu-tai period, about 920, Taoist, religious painter.
- Chih-hsi 脂習, San-kuo, friend of K'ung-yung, about the year 200.
- Chih-hsü 智旭, Chinese Buddhist monk, Ming dyn., born in 1599, monk in 1622, died in 1655. Author of *Yüeh-ts'ang chih-chin*, and of diverse treatises on discipline. Elevated and lucid spirit.
- Chih-k'ai 智顗, Chinese Buddhist monk, promoter of the 天台 *t'ien-t'ai* syncretic school, Sui dyn., died in 597. Author of *Ma-ha chih-kuan — Ssü-chiao-i — Fa-chieh tz'ü-ti ch'u-mên — Hsiu-hsi chih-kuan tso-ch'an fa-yao*.
- Chih-ming 志明, Chinese Buddhist monk, under the Kin, 1226. Author of *Ch'an-yüan mêng-ch'iu yao-lin*.
- Chih-p'an 志磐, Chinese Buddhist monk, Sung dyn. Author of *Fo-tsu t'ung-chi*.
- Chih-shêng 智昇, Chinese monk, T'ang dyn., 730, author of *K'üi-yüan Shih-*

chiao-lu.

Ch'ih sung-tzū 赤松子, legendary Taoist Immortal.

Ch'ih-yu 蚩尤, the chief of the aboriginal Miao tribes, defeated by Hsüan-yüan chief of the Hsia, who after that victory became the emperor Huang-ti.

Chin (kin) 金, kingdom and dynasty of the Ju-chên Tongus (Djurtchen), going back to A-ku-ta, 1115. Annihilated by the Mongols in 1234.

Chin chih-chün 金之俊, met. grad. in 1619, served the Ch'ing, prose-writer, descriptions of landscapes.

Chin chih-fu 金志甫, dramatic author, Yüan dyn.

Chin-chun 蔣準, Chin dyn., ambitious and perfidious Chinese, massacred in 318 the son and all the relatives of Liu-ts'ung. He was assassinated soon after. His son Chin-ming 明 was put to death by Liu-yo.

Chin chü-ching 金居敬, Ch'ing dyn., met. grad. in 1685, prose-writer.

Chin-e 金鶚, Ch'ing dyn., scholar, critic, author of *Ch'iu-ku-lu-li-shuo*.

Chin-fu 靳輔, Ch'ing dyn., engineer, hydrographer, distinguished from 1677, died in 1692. Author of *Chih-ho tsou-chi-shu*.

Chin li-hsiang 金履祥 (chi-fu 吉父 or jên-shan 仁山), learned historian about the end of the Sung, 1232-1303. Author of *Ch'ien-pien*.

Chin-ling-tzū 金陵子, pseudonym of an unknown Taoist alchemist, perhaps Sung dyn., author of *Lung-hu huan-tan-chüeh*.

Chin lou-tzū 金樓子, see *Hsiao-i*.

Chin môn-chao 金門詔, Ch'ing dyn., met. grad. in 1736, prose-writer.

Chin mi-ti (sic) 金日磾 (wèng-shu 翁叔), Hun prince, became about 120 the confidant of the emperor Wu of the Ch'ien-Han, who overwhelmed him with favours, made him a high functionary, ennobled him, etc. He was one of the regents of the empire, after the death of the emperor. Died in 86 B.C.

Chin-nung 金農, painter, Ch'ing dyn., under Ch'ien-lung. Author of *Tung-hsin hua-chu t'i-chi*, etc.

Chin-p'ang 金旁, Ch'ing dyn., met. grad. in 1772, pupil of Chiang-yung. Renaissance school.

Chin-shan 金善, Ming dyn., met. grad. in 1400, high functionary esteemed and pampered, died in 1431.

Chin shêng-t'an 金聖嘆, Ch'ing dyn., 1627-1662, commentator and editor of romances, decapitated with 16 other scholars soon after the advent of K'ang-hsi, as a corrupter of morals, or for a political reason?!! the matter is obscure.

Chin-shih 金史, Ch'ing dyn., 1690, painter, portraits.

Chin-shun 金順, Ch'ing dyn., officer, fought the T'ai-p'ings and the Mohammedans, lieutenant of Tso Tsung-t'ang, died in 1886.

Chin-sui 金髓, mathematician, Yüan dyn., about 1314. Established that certain ancient observations were certainly faulty.

Chin tê-chia 金德嘉, Ch'ing dyn., graduated in 1682, prose-writer.

Chin-ying 金英, confidential eunuch of two Ming emperors, high functionary in 1449.

Chin yüan-yü 金元钰, painter, Ch'ing dyn., 1807. Author of *Chu-jên-lu*.

Chin yüeh-yen 金月巖, Taoist author, Sung dyn.

Ch'in-chia 秦嘉 (shih-hui 士會), Hou-Han dyn., officer, poet, about A.D. 37.

Ch'in chien-fu 秦蘭夫, dramatic author, Yüan dyn.

Ch'in-ching 秦景, Hou-Han dyn., chief or member of the mission to India in 65-67. See *Ts'ai-yin*.

Ch'in chiu-shao 秦九韶, mathematician, Sung dyn., 1247. Author of an important treatise on arithmetic and algebra *Shu-shu chiu-chang*. See also *Ch'iu-i suan-shu*.

Ch'in-ch'ung 秦瓊 (shu-pao 叔寶), body-guard of the emperor T'ai-tsung of the T'ang (about 630), now one of the two guardian Genii of doors (the white). See Yü-ch'ih Kung.

Ch'in-hsiu 秦秀 (yüan-liang 元良), writer, Chin dyn.

Ch'in hui-t'ien 秦蕙田, Ch'ing dyn., met. grad. in 1737, scholar, ritualist, died in 1759. Author of *Wu-li t'ung-k'ao*.

Ch'in-kuan 秦觀, Sung dyn., 1049-1101, prose-writer, poet.

Ch'in-kuei 秦檜 (hui-chih 會之), Sung dyn., scholar, minister, system of peace at all price, ruined many militarists, between others Yo-fei in 1141. Died in 1155. Odious name, the synonym of concession to foreigners. But, in the circumstances of that time was he not right?

Ch'in-mi 秦宓 (tzu-ch'ih 子勅), San-kuo Han, minister, died in 226.

Ch'in ming-hao 秦鳴鶴, T'ang dyn., physician to the court, 683, bled and scarified.

Ch'in mu-kung 秦穆公, marquis Mu of Ch'in, in 660 B.C., hegemon, reestablished Ch'ung-êrh in 636, died in 621.

Ch'in-p'êng 秦彭 (pai-p'ing 伯平), Hou-Han dyn., a functionary in favour at the court, died in 88.

Ch'in shih-huang-ti 秦始皇帝, 259 to 210 B.C., prince 政 Chêng of Ch'in, king of Ch'in in 247 at 13 years of age, exterminated the last remnant of the feudal kingdoms, unified China. First Emperor of the Ch'iu dynasty in 221, absolute sovereign, man of genius; had the ancient archives burnt in 213, which made him the black sheep of the Scholars; died in 210. See *Erh-shih huang-ti*.

Ch'in sung-ling 秦松齡, Ch'ing dyn., met. grad. in 1655, prose-writer.

Ch'in wên-yüan 秦文淵, mathematician, Ch'ing dyn.

Ch'in-yao 秦姚, mathematician, Chin dyn., 384.

Ch'in yüeh-jên 秦越人, better known under the name of Pien-ch'iao 扁鵲, career between 500-450 B.C., at first inn-keeper, ambulant diagnostician, assassinated by a jealous colleague. The *Nan-ching* is attributed to him.

Ching-ch'ai 景差, about 300-280 B.C., elegiac poet.

Ch'ing chi-hsiang 慶吉祥, Buddhist monk, Yüan dyn., 1287. Author of *Chih-yüan fa-pao k'an-t'ung tsung-lu*.

Ching-fang 京房 (chün-ming 君明), Ch'ien-Han dyn., commented on the *1-ching* about the year 51, perished in 37 B.C., a victim of the eunuch Shih-hsien.

Ching-fang 景防, Hou-Han dyn., mathematician, A.D. 62, not to be confused with the preceding.

Ching-hao 荆浩, Wu-tai period, about 910, landscape painter.

Ch'ing i-k'uang 慶奕劻, the prince Ch'ing. Manchu, great-grandson of Ch'ien-lung, presided over the *Tsung-li Ya-mên* in 1884, succeeded prince Kung in

- 1898, ill-defined attitude during the Boxer rebellion in 1900, at the head of the *Wai-wu Pu* in 1901, died in 1916. In all his posts «he displayed the rarest incapacity» H. Cordier.
- Ching-k'o** 荆軻, hired assassin, attempted to assassinate the king of Ch'in, the future First Emperor, on behalf of the prince royal Tan of Yen. Perished in that undertaking, in 227 B.C.
- Ch'ing-kuei** 慶桂, Ch'ing dyn. A Manchu, son of Yin Chi-shan, high functionary, died in 1816.
- Ching-po** 敬播, Tang dyn., met. grad. in 627, scholar, historian, died in 649.
- Ch'ing-p'u** 慶普, Ch'ien-Han dyn., about the year 100 B.C. Interpreted the rites. Disciple of Hou-ts'ang.
- Ching yen-kuang** 景延廣, Hou-chin dyn., myopic minister, provoked the Ch'i-tan, ruined the dynasty, committed suicide in 946.
- Ch'iu ch'ang-ch'un** 邱長春 (ch'u-chi 處機), 1148-1227. Taoist Master, invited by Genghis-khan in 1221, supposed author of *Hsi-yu-chi* (parody on the *Hsi-yü-chi*), and some small Taoist works.
- Ch'iu-ch'ih** 邱遲, prose-writer, letter-writer, Liang dyn., before 520.
- Ch'iu ch'ing-yü** 丘慶餘, Sung dyn., painter, plants and birds.
- Ch'iu-chün** 邱濬 (chung-shèn 仲深), 1420-1495, Ming dyn. Learned scholar, good moralist. Author of *Ta-hsiao yen-i pu*.
- Chiu-mo-lo-shih** 鳩摩羅什, see *Kumāra-jīva*.
- Ch'iu shên-chi** 邱神勣, T'ang dyn., officer, put to death by the empress Wu, about 693.
- Ch'iu shih-liang** 仇士良, T'ang dyn., eunuch all-powerful in 855.
- Ch'iu wên-hsiao** 丘文曉, Wu-tai period, about 960, portrait-painter, brother of Ch'iu Wen-po.
- Ch'iu wên-po** 丘文播, Wu-tai period, about 960, portrait-painter, landscapist, etc. Brother of Ch'iu Wên-hsiao.
- Ch'iu yang-wên** 邱仰文, Ch'ing dyn., met. grad. in 1734, prose-writer.
- Ch'iu yüeh-hsiu** 裘曰修, Ch'ing dyn., met. grad. in 1739, hydrologer, died in 1773.
- Cho-mao** 卓茂 (tzu-k'ang 子康), Hou-Han dyn., learned scholar, high functionary, died in 28 B.C.
- Chou 紂**, or Chou-hsin 辛, tyrant, the last emperor of the second dynasty, being defeated he committed suicide or was killed in 1050 B.C.
- Chou 籀**, or 史 *shih* Chou, the scribe Chou, codified the ancient Chinese characters, 大篆 *ta-chuan* writing, about 820 B.C.
- Chou-ch'ang** 周昌, Ch'ien-Han dyn., high functionary under Liu-pang, 197 B.C.
- Chou-chi** 周濟, Ch'ing dyn., met. grad. in 1805, prose-writer.
- Chou ch'i-hsieh** 周啟攝, Ch'ing dyn., met. grad. in 1647, prose-writer.
- Chou chia-chou** 周嘉胄, painter, Ch'ing dyn. Author of *Chuang-huang-chih*.
- Chou chih-ch'i** 周之琦, poet, Ch'ing dyn.
- Chou chih-chiung** 周之炯 (ching-chuan 靜專), one of the compilers of *Kang-chien i-chih-lu*, Ch'ing dyn., 1711.
- Chou chih-ts'an** 周之燦 (hsing-jo 星若), one of the compilers of the *Kang-chien i-chih-lu*, Ch'ing dyn., 1711.

Chou ch'ing-ch'ên 周青臣, by flattering the First Emperor, in 213 B.C., provoked the affair of the ancient books. See *Ch'un Yü-yüeh*.

Chou-ch'u 周處, Chin dyn., brave officer, abandoned by his chief, died heroically in a fight against the Tibetans, in 297.

Chou chung-pin 周仲彬, dramatic author, Yüan dyn.

Chou-fang 周防, T'ang dyn., about 780, portrait painter, very fertile.

Chou fu-ch'êng 周輔成, Sung dyn., father of Chou Tun-i, died in 1031.

Chou-han 周漢 (T'ieh-chêng 鐵楨), Hunanese, officer of Tso Tsung-t'ang, rank of *tao-t'ai*. Author of infamous libels against Christianity, with incitements to riot, in 1891. Protests of Europeans. He was condemned for form's sake in 1892. The disturbances continued.

Chou han-ch'ing 周漢卿, physician, Ming dyn.

Chou-hsiang 周相, mathematician, Ming dyn.

Chou-hsing 周興, Hou-Han dyn., mathematician, about A.D. 123.

Chou-hsing 周興, T'ang dyn., iniquitous judge under the empress Wu, died in 691.

Chou hsing-lien 周星蓮, calligraphist, about 1868, Ch'ing dyn. Author of *Lin-ch'ih kuan-chien*.

Chou hsing-ssü 周興嗣 (ssu-tsuan 思纂), scholar, Liang dyn., died in 521. The *Ch'ien-tzu-wên* is attributed to him.

Chou hung-mo 周洪謨, mathematician, Ming dyn., 1483.

Chou-k'ai 周顗 (pai-jên 伯仁), Chin dyn., censor, saved the minister Wang-tso compromised by the revolt of his brother Wang-tun, was killed by the latter in 322.

Chou k'o-fu 周克復, Chinese lay Amidist adept, Ch'ing dyn., 1659, author of *Ching-t'u ch'ên-chung*.

Chou ku-yen 周古言, T'ang dyn., about 700, portrait painter.

Chou-kuang 周況, T'ang dyn., about 900, painter, flowers and birds.

Chou kuang-yeh 周廣業 (ch'in-p'ü 勤補), Ch'ing dyn., met. grad. in 1785, prose-writer.

Chou-kung ch'ang 周公昌, Ch'ang duke of Chou, oftener called 文王 Wên-wang, son of Ch'i-li, author of the *I-ching*, diagrams and system of Mutations, in 1092-1090 B.C. Celebrated in the *Shu-ching*, sung in the *Shih-ching*. The paragon of Confucius. His title Hsi-pai governor of the Western March, passed to his son Fa.

Chou-kung fa 周公發, Fa duke of Chou, son of Ch'ang and brother of Tan, founded the third dynasty. Emperor 武王 Wu-wang of the Chou, 1050 to 1045 B.C.

Chou-kung tan 周公旦, Tan duke of Chou, died in 1034 B.C. Added glosses to the *I-ching* the work of his father duke Ch'ang (above). Author of important documents, preserved in the *Shu-ching*.

Chou-lang 周朗, Yüan dyn., painter at the court, sketched in 1342 the reception of the Franciscan missionary Jean de Marignoli.

Chou liang-kung 周亮工 (yüan-t'ing 元亨), 1612-1672, Ming-Ch'ing dyn., scholar, artist, author of *Tu-hua-lu*, and of *Yin-jên-ch'uan*.

Chou-lien 周濂, mathematician, Ming dyn.

Chou mu-wang 周穆王, the emperor Mu of the third dynasty, 962-908 B.C., who

visited Hsi-wang-mu, says the legend. It may be that this trip toward the West was made in reality by duke Mu of Ch'in. (Ed. Chavannes). See *Ch'in Mu-kung*.

Chou-nan 周南, prose-writer, Sung dyn.

Chou pai-ch'i 周伯琦 (pai-wên 伯溫), Yüan dyn., functionary in 1352, general in 1357. Scholar, linguist.

Chou-p'an 周盤, scholar, Hou-Han dyn.

Chou pi-ta 周必大 (hung-tao 洪道), Sung dyn., scholar, poet. Died in 1204.

Chou-po 周勃, Ch'ien-Han dyn., faithful servant of Liu-pang and then of his widow, in 180 caused the clan of the Lu to be massacred, and put on the throne the emperor Wên. Chancellor in 178, retired in 177, died in 169 B.C.

Chou shih-ch'i 周士騏, Mohammedan, Ch'ing dyn., 1672. Author of *Hsiu-chên mêng-yin*.

Chou shu-hsiao 周述學, mathematician, at the end of the Ming. Author of memoirs.

Chou shu-huai 周樹槐, Ch'ing dyn., met. grad. in 1809, prose-writer.

Chou tê-wei 周德威 (chên-yüan 鎮遠), Hou-T'ang dyn., officer of Liu Ts'un-hsü, captured Liu Jên-kung and Liu Shou-kuang in 912, perished in a battle against the Hou-Liang in 919.

Chou tun-i 周敦頤 (mao-shu 茂叔), commonly Chou-tzü, philosopher, Sung dyn., 1017-1073, master of the brothers Ch'êng. HBO. L 71. Author of *Chou-tzü t'ung shu*.

Chou-ts'ung 周琮, mathematician, Sung dyn., principal author of the calendar of 1065, *Ming-t'ien-li*, a masterly work. He reformed the cycle of lunations, fixed at one degree the displacement of the solstitial point in 45 years plus 9 months, etc.

Chou tzü-liang 周子諒, T'ang dyn., censor, put to death by Li Liu-fu in 737.

Chou tzü-yü 周子愚, mathematician, Ming dyn., 1610.

Chou-wên 周文, lieutenant of Ch'ên-shêng, imprudent, defeated by Chang-han in 209, perished in 208 B.C.

Chou wên-chü 周文矩, Wu-tai period, about 965, painter of genre.

Chou ya-fu 周亞父, Ch'ien-Han dyn., a brave officer, somewhat of a poseur, fought the Huns in 158 B.C. Grand Marshal in 154, with 36 generals under his orders, crushed the revolted kinglets. Chancellor in 150. Disgraced, allowed himself to die of hunger.

Chou yen-ju 周延儒, Ming dyn., minister, adversary of Wên T'i-jên, committed suicide by order in 1643.

Chou-yung 周顥 (yen-lun 彥倫), Nan-ch'i dyn., about 495, censor, scholar.

Chou yung-nien 周永年, Ch'ing dyn., graduated in 1771, bibliophile.

Chou-yü 周瑜 (kung-chin 公瑾), San-kuo, young officer of the Wu, defeated Ts'ao-ts'ao at 赤壁 Ch'ih-pi, died in 218, at 36 years of age.

Chu ch'ang-wên 朱長文, Sung dyn., calligraphist and musician, author of *Mo-ch'ih-pien*, and of *Ch'in-shih*.

Chu chên-hêng 朱震享 (yen-hsiu 彥修), Yüan dyn., physician.

Chu-ch'i 朱琦, Ch'ing dyn., met. grad. in 1836, prose-writer.

Chu chih-hsi 朱之錫, Ch'ing dyn., met. grad. in 1643, put in charge of the

Yellow River, very devoted, invoked as a Genie by the dwellers on river banks, since his death in 1666.

Chu ch'in-ming 祝欽明 (wen-ssü 文思), T'ang dyn., functionary, died in 711.

Chu ching-tsé 朱敬則, prose-writer, T'ang dyn.

Chu ching-yüan 朱景元, T'ang dyn., painter, author of *T'ang-ch'ao ming-hua-lu*.

Ch'u-chiu 杵臼, see *Kung-sun Ch'u-chiu*.

Chu chung-fu 朱仲福, mathematician. Ming dyn.

Chu-ch'ung 朱寵, Ch'ing dyn., met. grad. in 1796, prose-writer.

Chu erh-mai 朱爾邁, Ch'ing dyn., about 1660, prose-writer.

Chu fa-lan 竺法蘭, see *Fa-lan*.

Chu-fang 朱放, T'ang dyn., about 627, poet.

Ch'u fang-ch'ing 儲方慶, Ch'ing dyn., met. grad. in 1667, prose-writer.

Chu-fên 朱漬, Ch'ing dyn., about 1800, pirate, auxiliary of Ts'ai-ch'ien.

Chu fêng-t'ai 朱鳳台, Ch'ing dyn., met. grad. in 1647, prose-writer.

Chu-fu 朱浮, writer, mathematician, A.D. 32, Hou-Han dyn.

Chu fu-k'un 諸福坤, Ch'ing dyn., about 1870, prose-writer, epitaph writer.

Chu-fu yen 主父偃, Ch'ien-Han dyn., counsellor of the emperor Wu, fearless speechifier, about 128 B.C.

Chu-hai 朱亥, celebrated athlete, 257 B.C.

Chu hao-ling 朱鶴齡, Ch'ing dyn., 17th century, scholar, poet.

Chu ho-kêng 朱和羹, calligraphist, 1852, Ch'ing dyn. Author of *Lin-ch'ih hsin-chieh*.

Chu-hsi 朱熹 (yüan-hui 元晦, chung-hui 仲晦, hui-an 晦菴, etc.), Sung dyn., 1130-1200. Commonly Chu-tzū. Neo-Confucianist philosopher. Works: *Chu-tzū ch'üan-shu* — *Chu-tzū yü-lei* — Arranged the *Tz'ü-chih t'ung-chien kang-mu*.

Chu-hsi 朱羲, Sung dyn., about the year 1000, painter, animals, speciality oxen.

Chu-hsia 朱夏, prose-writer, Ming dyn., about 1500.

Chu hsiang-hsien 朱象賢, engraver, Ch'ing dyn. Author of *Yin-tien*.

Ch'u-hsin 儲欣, Ch'ing dyn., licentiate in 1690, prose-writer.

Chu-hsü 朱序, imperial governor of Hsiang-yang, taken by Fu-chien in 379, directed the Chin, caused the panic of Shou-yang and the rout of Fu-chien, in 483.

Ch'u-hua 褚華, economist, Ch'ing dyn., about 1780. Author of *Mu-mien-p'u*.

Chu-huan 朱桓, Ch'ing dyn., 1758, author of *Li-tai ming-ch'ên yen-hsing-lu*.

Chu-hung 株宏, Chinese Amidist monk, Ming dyn., author of numerous small works,

Chu-i 朱邑 (chung-hsiang 仲鄉), Ch'ien-Han dyn., died in 61 B.C., honest and popular functionary.

Chu-i 朱邑 (yen-ho 彥和), Liang dyn., bad minister under the emperor Wu, debauchee, died in 549.

Chu i-chung 朱翼中, distiller, Sung dyn., about 1120. Author of *Pei-shan chiu-ching*.

Chu i tsun 朱彝尊 (hsi-ch'ang 錫鬯), Ch'ing dyn., graduated in 1679, scholar, fertile prose-writer, archaeologist, epigraphist, compiler of *Ming-shih-tsung*, died in 1709.

- Ch'u jên-huo 褚人穫, novelist, Ch'ing dyn., 1695, author of *Fêng-shên yen-i*.
- Chu-jung 祝融, a legendary person, Genie of the south and of fire.
- Chu-ko chin 諸葛瑾, San-kuo, elder brother of Chu-ko Liang, served the Wu faithfully, died in 241.
- Chu-ko ch'ueh 諸葛恪, San-kuo, nephew of Chu-ko Liang, Marshal of Wu, defeated and assassinated in 253, family exterminated.
- Chu-ko liang 諸葛亮 (k'ung-ming 孔明), 181-234, native of Shan-tung, general and politician, faithfully served the Hans of Shu (San-kuo), died whilst on a campaign in 234. See *Chu-ko chin* and *Ssü-ma i*. Able man, ingenious, a whole cycle of legends has attached to his person. Author of *Hsin-shu*.
- Chu-ko tan 諸葛誕, rebel officer of Wei, perished in 258. All his guards having refused to capitulate, were decapitated.
- Ch'u-k'u 褚庫, Manchu officer, distinguished himself in the conquest of China, died in 1675.
- Ch'u kuang-hsi 儲光義, T'ang dyn., met. grad. in 726, censor in 750, poet.
- Chu-kuei 朱珪, Ch'ing dyn., 1731-1807, met. grad. in 1748, preceptor of Chia-ch'ing, then his principal counsellor, xenophobe, honest and austere, younger brother of Chu-yün.
- Chu kuei-chêng 朱桂楨, Ch'ing dyn., 1766-1839, governor of Kuang-tong in 1830, devoted to the people, honest and enterprising.
- Chu kuo-chih 朱國治, governor of Yün-nan for the Manchus, put to death by the rebel Wu San-kuei, in 1674.
- Chu-lang 朱朗, Ming dyn., about 1520, painter.
- Chu li-chêng 朱履貞, calligraphist, 1800, Ch'ing dyn. Author of *Shu-hsiao chieh-yao*.
- Chu-lin chi-hsien 竹林七賢, the seven sages of the bamboo grove, a celebrated club: Shan-t'ao, Hsiang-hsiu, Chi-k'ang, Liu-ling, Wang-jung, Yüan-hsien, Yüan-chi. End of 3rd century. All more or less unbalanced drunkards.
- Chu mai-chên 朱買臣 (wêng-tzu 翁子), Ch'ien-Han dyn., honest functionary, perished the victim of an intrigue in 116 B.C.
- Chu-mien 朱勔, Sung dyn., peculating functionary, allied with the eunuchs, condemned to commit suicide in 1126, goods confiscated.
- Chu-mu 朱穆 (kung-shu 公叔), A.D. 153, Hou-Han dyn., excellent magistrate, fought the eunuchs, disgraced through their manoeuvres. Versifier.
- Chu nan-yung 朱南雍, Ming dyn., about 1570, landscape painter.
- Chu-pin 朱彬, Ch'ing dyn., commentator, 1851. Author of *Li-chi hsün-tsuán*.
- Ch'u-p'ou 褚裒 (chi-yeh 季野), Chin dyn., 4th century, officer.
- Ch'u-sê 褚裒, Chin dyn., brave officer, protected the young emperor Ch'êng in 328.
- Ch'u shao-sun 褚少孫, Ch'ien-Han dyn., scholar, 53 B.C., in A.D. 18, added some appendices to some chapters of the *Shih-chi*. He interpolated probably other books.
- Chu-shên 朱審, T'ang dyn., about 708, landscape painter.
- Chu-shêng 朱昇 (fang-an 方庵), Ch'ing dyn., met. grad. in 1648, prose-writer.
- Chu-shih 朱史, mathematician, Ch'ên dyn., about 570.
- Chu-shih 朱軾 (jo-chan 若瞻), Ch'ing dyn., 1666-1736, esteemed imperial counsellor, prose-writer.

- Chu shih-chieh 朱世傑, Yüan dyn., mathematician, author in 1299 of *Suan-hsiao ch'i-mêng*, in 1303 of *Ssü-yüan yü-chien*.
- Chu shih-hsiu 朱仕琇, Ch'ing dyn., met. grad. in 1748, prose-writer.
- Chu-shou 朱綬, Ch'ing dyn., licentiate in 1832, prose-writer.
- Chu shou-ch'ang 朱壽昌 (k'ang-shu 康叔), Sung dyn., high functionary, pious son, died in 1102.
- Chu-shu 朱書, prose-writer, Ch'ing dyn.
- Chu shu-chên 朱淑貞, T'ang dyn., about 820, poetess.
- Ch'u sui-liang 褚遂良 (têng-shan 登善), T'ang dyn., 596-658, counsellor, tutor at the death of the emperor T'ai-tsung, opposed the empress Wu, disgraced in 655, died in exile in 658.
- Chu-sung 朱松 (ch'iao-nien 喬年), Sung dyn., 1097-1143, the father of Chu-hsi, functionary, adversary of Ch'in-kuei.
- Ch'u ta-wên 儲大文, prose-writer, Ch'ing dyn.
- Chu-tan 祝融, general of Chêng, defeated and wounded the emperor Huan of the Chou, in 707 B.C.
- Chu-têng 朱澄, Wu-tai period, about 960, painter, plants and animals.
- Chu to-chêng 朱多炅, Ming dyn., about 1590, landscape painter.
- Chu tsai-yü 朱載堉, prince of the blood of the Ming (鄭世子), remarkable mathematician, 1595. Author of *Shêng-shou wan-nien-li*, and of *Yao-lü ch'üan-shu*.
- Chu-tsun 朱儁, Hou-Han dyn., general, finally crushed the Yellow Turbans in 184, died a minister in 193.
- Chu-tz'ü 朱泚, T'ang dyn., rebel officer in 783, assassinated in 784.
- Chu-wên 朱溫, brigand, massacred the eunuchs in 903, put an end to the T'ang in 970, founded the Hou-Liang. Celebrated for his lasciviousness. Assassinated by his son in 912.
- Chu wên-lao 朱文麟, Ch'ing dyn., 18th century, painter, speciality horses.
- Chu-yang 朱瑒, prose-writer, Ch'ên dyn., about 580.
- Chu-yen 朱瑛, ceramist, about 1774, Ch'ing dyn. Author of *T'ao-shuo*.
- Chu yen-hsiu 朱彥修, geomancer, Ming dyn., author of *Fêng-shui wên-la*.
- Ch'u yin-liang 褚寅亮, mathematician, Ch'ing dyn., died in 1785.
- Chu-ying 朱瑩, Sung dyn., about the year 1000, painter, animals, speciality oxen.
- Chu-yü 朱瑀, Hou-Han dyn., eunuch, auxiliary of Ts'ao-chieh in 168.
- Chu-yü 朱玉 (chün-pi 君璧), Yüan dyn., about 1315, landscape painter.
- Chu-yu 朱繇, Wu-tai period, about 410, very fertile religious painter.
- Chu yu-lang 朱由榔, prince 永明 Yung-ming, the last of the Mings, tried to preserve the dynasty in the southern provinces, was ruined through the discords of his generals. A fugitive in Burma in 1660, was given up by the Burmese and strangled in 1662. Father of the young prince Constantine who was strangled with him.
- Chu yu-tsêng 朱右曾, Ch'ing dyn., scholar, geography and topography. Author of *Shih ti-li chêng*. — *I Chou-shu chi-hsün hsiao-shih*.
- Chu yung-ch'un 朱用純 (chih-i 致一), Ch'ing dyn., 1617-1689, private scholar, moralist. Author of *Chu (Wên-kung) chia-hsün*, often falsely attributed to Chu-hsi, (whence *Wên-kung*).

Chu-yü 朱裕, mathematician, Ming dyn.

Ch'u-yüan 褚淵 (yen-hui 彥回), helped Hsiao Tao-ch'èng to overthrow the Ch'ien-Sung and to found the Nan-Ch'i, minister on 479, died in 482.

Chu yüan-chang 朱元璋 (kuo-jui 國瑞), 1323-1398, unfrocked bonze, then brigand, founded the Ming dynasty, emperor T'ai-tsu (Hung-wu) 1368-1398.

Chu-yün 朱雲 (yu 游), Ch'ien-Han dyn., fearlessly censured the bad conduct of the emperor Ch'èng, in 12 B.C.

Chu-yün 朱筠, Ch'ing dyn., 1729-1780, scholar of mark, met. grad. in 1754, urged and obtained the compilation of the *Ssü-k'u ch'üan-shu*. Other works of erudition. Elder brother of Chu-knei.

Chu yün-ch'ien 朱允倩 (ma-shèng 馬聲), born in 1789, learned scholar; author, in 1853, of *Shuo-wên t'ung-hsün t'ing-shèng*.

Chu yün-ming 祝允明 (hsi-ché 希哲), Ming dyn., 1460-1526, calligraphist.

Chuan-hsü 顓頊, 2295 B.C., energetic sovereign, remedied the disorders introduced under Shao-hao his predecessor.

Ch'uan-ku 傳古, Wu-tai period, before 940. Bonze, fertile painter, aquatic subjects, speciality dragons.

Chuan-sun shih 顓孫師 (tzu-chang 子張), a disciple of Confucius, born in 504 B.C.

Chuang-chou 莊周 (tzu-hsiu 子休), commonly Chuang-tzū, the celebrated Taoist philosopher. Author of the treatise *Chuang-tzū*. Died about 320 B.C. probably.

Chuang hêng-yang 莊享陽, mathematician, Ch'ing dyn.

Chuang-tzū 莊子, Master Chuang, see *Chuang-chou*.

Ch'un i-huan 醇奕譞, prince Ch'un, called the 7th prince (seventh son of the emperor Tao-kuang), father of the emperor Kuang-hsü, died in 1891.

Chun-t'a 準塔, Manchu officer, distinguished himself in the conquest of China, died in 1647.

Ch'un-yü i 淳于意, Ch'ien-Han dyn., physician to the court in 180 B.C., superintendent, condemned to mutilation in 167, saved through the devotion of his daughter T'i-jung.

Ch'un-yü k'un 淳于髡, about 300 B.C., officer of Ch'i, the sophist against whom Mencius argued.

Ch'un-yü yen 淳于衍, Ch'ien-Han dyn., physician and poisoner, 71 B.C.

Ch'un-yü yüeh 淳于越, Ch'in dyn., haughty and coarse, insulted the First Emperor, provoked the destruction of the books in 213 B.C. See *Chou ch'ing-ch'ên* and *Li-ssü*.

Chung-chün 終軍 (tzu-yün 子雲), Ch'ien-Han dyn., envoy of the emperor Wu in 138 B.C., perished in Tongking.

Ch'ung-erh 重耳, 696-628 B.C., prince of 晉 Chin, younger brother of Shên-shèng, had to flee in 662, wandered until 636, finally marquis 文 Wên of Chin in 635 and hegemon. See *Li-chi*.

Ch'ung-fang 种放, Sung dyn., celebrated Taoist, called to the court in 992, refused the invitation. Was disciple of Ch'ên-t'uan.

Ch'ung-hou 崇厚 (ti-shan 地山), 1824-1893, high Manchu functionary. Under him took place the massacre of 21 June, 1870, at Tientsin. He was charged

with taking to France China's excuses. In 1878 he negotiated in Russia the treaty of Livadia. Was condemned to death, pardoned at the request of Queen Victoria, died in 1893.

Chung-hui 仲虺, minister of the founder of the second dynasty, 1558 B.C.

Chung-hui 鍾會 (shih-chi 士季), San-kuo Wei, son of Chung-yu, officer, ambitious, intriguing, massacred in 263.

Chung-k'uei 鍾馗, tutelary genie.

Ch'ung-li 重黎, two ancient mathematicians, Ch'ung son of the emperor Shao-hao, and Li son of the emperor Chuan-hsü, about 2295 B.C.

Chung-li ch'uan 鍾離權 (chi-tao 寂道), Taoist genie, the first of the 八仙 *pa-hsien*.

Chung shih-shao 鍾師紹, Tang dyn., about 805, painter, persons and animals.

Chung wên-chêng 鍾文丞, Ch'ing dyn., scholar, commentator of *Ku-liang pu-chu*.

Chung-yin 鍾隱 (mei-shu 晦叔), Wu-tai period, about 975, fertile painter, flowers and birds.

Chung-yu 仲由 (zū-lu 子路), a disciple of Confucius, left him, perished in a fight, 543-480 B.C.

Chung-yu 鍾繇 (yüan-ch'ang 元常), San-kuo Wei, officer, calligraphist, died in 230.

Ch'ü ju-chi 瞿汝稷 (yüan-li 元立), lay adept, Ming dyn., 1602. Author of the history of Chinese Vedantism, *Chih-yüeh-lu*.

Ch'ü li-hou 鞠陵厚, engraver, 1756, Ch'ing dyn. Author of *Yin-wên k'ao-liao*.

Ch'ü lung-shuang 句龍爽, Sung dyn., about 1080, religious painter.

Ch'ü-p'ing 屈平, see *Ch'ü-yüan*.

Ch'ü shih-ssü 瞿式耜 (ch'i-t'ien 起田), officer, remained faithful to the ruined Ming (see *Chu Yu-lang*), put to death by the Manchus in 1659.

Ch'ü-t'an hsi-ta 瞿曇悉達, Gotama Siddha, Indian astrologer at the Tang court, after 718, author of *Ta-Tang k'ai-yüan chan-ching*.

Ch'ü-ting 屈鼎, Sung dyn., about 1020, landscape painter.

Ch'ü tsêng-fa 屈曾發, calculator, 1773, Ch'ing dyn. Author of *Chiu-shu t'ung-k'ao*.

Ch'ü-yo 屈訥, Ming dyn., after 1400, painter, landscapes, bamboos.

Ch'ü-yu 瞿佑, poet, Ming dyn.

Ch'ü-yüan 蘧瑗 (pai-yü 伯玉), disciple of Confucius, esteemed by him, died in 500 B.C.

Ch'ü-yüan 屈原 (ling-chün 靈均 or ch'ü-ping 屈平), prince of the blood of Ch'u, 332-295 B.C.. Idealist, disgraced, drowned himself. Author of the elegy *Li-sao*, the type of the *Ch'u-tz'ü* (see the entries). The dragon-boat regattas, on the fifth of the fifth month, are still held allegedly in memory of him.

Ch'ü yüan-chu 瞿源洙, Ch'ing dyn., about 1750, moralist, prose-writer.

Ch'üan tsu-wang 全祖望 (shao-i 紹衣), Ch'ing dyn., met. grad. in 1737, prose-writer, died in 1755.

Ch'üan yüan-ch'i 全元起, physician, Sui dyn., first commentator on the *Huang-ti su-wên*.

Confucius, see *K'ung-ch'iu*.

Coxinga, see *Chêng ch'êng-kung*.

Ê-sê-ho 額色赫, Manchu noble, Investigator, Historiographer in 1651, Ambassador to Korea in 1656. Died in 1661.

Ê-i-tu 額亦都, Celebrated general at the beginning of the Ch'ing. Father of O-pi-lung and of A-li-kun. Died in 1662.

Ê-lo-têng-pao 額勒登保, Manchu general, pacified the provinces. Died in 1850.

Êrh-shih huang-ti 二世皇帝, second son of the First Emperor of the 秦 Ch'in, who succeeded him in 210 B.C. Committed suicide in 207. See *Hu-hai*, *Fu-su*, and *Chao-kao*.

Êrh-chu-jung 爾朱榮, Under the Pei-Wei. Tongus adventurer, defeated the brigand Ko-jung, had the queen Hu drowned in 528, killed in 530. Family exterminated in 533.

Fa-king 法經, Chinese Buddhist monk, Sui dyn., 494, author of the *Sui chung-ching mu-lu*.

Fa-hsien 法顯, the Chinese monk who, having departed for India by land in 390, returned in 414 from Ceylon by sea. Intrepid voyager. Brought back numerous Buddhist texts. Dictated the account of his voyage, the *Fo-kuo-chi*, a geographical document of foremost value. Translator. His Chinese family name was 龔 Kung. Chin dyn.

Fa k'un-hung 法坤宏, Ch'ing dyn., licentiate in 1741, prose-writer.

Fa-lan 法蘭, Indian monk, Hou-Han dyn., drew up at Lo-yang, 67-70, the first Buddhist text in Chinese, *Ssü-shih-êrh chang ching*.

Fa-lin 法琳, Chinese Buddhist monk, controversialist, T'ang dyn., 622-640, Author of *Pien-chêng-lun*, and of *P'u-hsieh-lun*.

Fa-ming 法明, bonze, flattered the empress Wu-hou, 690, T'ang dyn.

Fa-shun 法順, alias 杜順 Tu-shun, T'ang dyn., Buddhist monk, expositor of the *Hua-yen-ching*. Died in 640.

Fa-tsang 法藏, Buddhist monk, T'ang dyn., worked especially for the *Hua-yen* school. Author of *Hua-yen-ching ch'uan-chi*.

Fa-yün 法雲, Buddhist monk, Sung dyn., 1151, author of *Fan-i ming-i chi*.

Fan ch'ang-shou 范長壽, T'ang dyn., about 640, religious painter.

Fan-chên 范縝, materialistic scholar, prose-writer, Nan-Ch'i dyn., 484.

Fan-chên 范鎮, prose-writer, Sung dyn., about 1060.

Fan ch'êng-hsün 范承勳, Ch'ing dyn., son of Fan Wên-ch'êng, high functionary wholly devoted to the Manchus like his father. Died in 1714.

Fan ch'êng-mo 范承謨, Ch'ing dyn. Viceroy of Fu-kien in 1668, put to death by a rebel in 1676. Father of Fan Shih-ch'ung.

Fan ch'êng-ta 范成大, Sung dyn., poet, died in 1193.

Fan-chih 范質, met. grad. in 933, functionary, died in 954, Wu-tai period.

Fan-ch'in 繁欽, poet, San-kuo period, died in 248.

Fan-ch'ung 范瓊, T'ang dyn., about 830, religious painter.

Fan-ch'ou 樊稠, general, confederate of Li-ts'ui, assassinated by him in 195. Hou-Han dyn.

Fan ch'uan-chuang 范川莊, Ming dyn., about 1390, painter, speciality geese.

Fan ch'un-jên 范純仁 (yao-fu 堯父), Sung dyn., about 1070. Scholar, functionary, devoted and generous friend. Son of Fan Chung-yen.

- Fan-ch'ung 樊崇, chief of the insurgents called 赤眉 Red Eyebrows, who ravaged northern China, from the year 18 to the year 27 A.D.
- Fan chung-yen 范仲淹 (hsi-wên 希文), Sung dyn. Scholar, high functionary, conservative, rabid positivist, died in 1052. Father of Fan Ch'un-jên.
- Fan-chün 范浚, Sung dyn., prose-writer and poet, about 1140.
- Fan-hsüan 范宣, Chin dyn., about 350, scholar, painter, trained Tai-k'uei.
- Fan-jan 范冉, Hou-Han dyn., poor scholar, good functionary, died in 185.
- Fan-k'uai 樊噲, Ch'ien-Han dyn., officer of Liu-pang from the year 206, saved his life, rendered him eminent services. Died in 189 B.C.
- Fan-k'uan 范寬, Sung dyn. Drunkard, landscape painter from nature, painted till after 1020.
- Fan kuang-yang 范光陽, Ch'ing dyn., met. grad. in 1688, prose-writer.
- Fan-li 范蠡, minister of Kou-chien king of Yüeh, whom he urged and aided to destroy Wu, in 473 B.C. Then retired and disappeared. Chou dyn.
- Fan-ning 范甯, Chin dyn., prose-writer, commentator. Died in 401.
- Fan pai-lu 范百祿, speechifier, Sung dyn., about 1100.
- Fan-p'ang 范滂, scholar, member of the Pleiad, surrendered to punishment by order of his mother, in 169. Hou-Han dyn.
- Fan ping-hu 范冰壺, dramatic author, Yüan dyn.
- Fan-shih 范式, friend of Chang-shao, Orestes and Pylades, Hou-Han dyn.
- Fan shih-ch'ung 范時崇, Ch'ing dyn., son of Fan Ch'êng-mo, high functionary, died in 1720.
- Fan shou-chi 范守己, mathematician, Ming dyn.
- Fan-sui 范雎 (shu 叔), politician of Wei, outraged, passed to the Ch'in under the name of 張祿 Chang-lu, supplanted the minister Wei-jan in 266, urged and aided the king of Ch'in to destroy the kingdoms, including Wei. His vengeance being satisfied, he retired in 255 B.C.
- Fan-t'an 范坦, Sung dyn., before 1120, painter, landscapist.
- Fan t'êng-fêng 樊騰鳳, scholar, Ch'ing dyn., 1710, author of the lexicon *Wu-fang yüan-yin*.
- Fan-ts'êng 范增, politician, counsellor of Usiang-chi, enemy of Liu-pang. Died in 204.
- Fan tsu-yü 范祖禹, scholar, historian, helped Ssu-ma Kuang. Died in 1098, Sung dyn.
- Fan tzü-an 范子安, dramatic author, Yüan dyn.
- Fan-wang 范汪 (or 旺), (yüan-ping 元平), physician, Chin dyn., about 300 probably. Author of *Tang-yang-fang*.
- Fan wên-ch'êng 范文程 (hsien-tou 憲斗), descendant of Fan Chung-yen. The first Chinese sold to the Manchus since 1618 — he incited them to invade China in 1633 — accompanied the invaders in 1637 — advised the re-establishment of examinations and other measures which won over the Scholars to the foreign dynasty. — Imperial counsellor until his death, in 1666.
- Fan wên-hu 范文虎, Chinese general in the service of Kublai (Yüan dyn.), perished miserably with all his army on the island of Tsushima, in 1281.
- Fan-yeh 范曄 (wei-tsung 蔚定), Ch'ien-Sung dyn. Celebrated scholar, compiled the *Hou-Han-shu*. Compromised in a conspiracy, put to death in 445.

- Fan-yün 范雲, Liang dyn., good functionary, poet without ideas, died in 503.
- Fang ching-pai 房景伯, prefect under the Pei-Wei, celebrated for his filial piety, about 527.
- Fang chung-t'ung 方中通, Ch'ing dyn., 1721. Mathematician. Author of *Shu-tu-yen*.
- Fang fêng-shih 方逢時, Ming dyn., met. grad. in 1541, able military governor, died in 1596.
- Fang hsiang-ying 方象瑛, Ch'ing dyn., met. grad. in 1667, prose-writer.
- Fang hsiao-ju 方孝孺 (hsi-chih 希直), Ming dyn. Annalist. Having served the emperor Hui-ti, he refused to serve the usurper Ch'êng-tsu. Was executed, in 1402, with all his family and his friends Ch'i-l'ai and Huang Tzû-têng. Fine character. Name greatly honoured.
- Fang-hsien 方顯, Ch'ing dyn., fought the 苗子 Miao-tzu of Kuei-chow, died in 1741.
- Fang-hsün 方薰, painter, Ch'ing dyn., author of *Shan-ching-chū hua-lun*.
- Fang hsüan-ling 房玄齡 (ch'iao 喬), T'ang dyn., aided Li Shih-min in 626, confidential adviser in 628, Confucianist, directed the compilation of the *Chin-shu*, died in 648.
- Fang kuan-ch'êng 方觀承, Ch'ing dyn., of very poor family, became viceroy of Chih-li in 1749, died in 1768.
- Fang-kuei 方夔, Yüan dyn., poet.
- Fang kuo-chên 方國珍, Ming dyn. In 1319 pirate, in 1348 functionary, in 1367 viceroy, died in 1374.
- Fang-la 方臘, Sung dyn., diviner, insurgent in 1120.
- Fang-pao 方苞, Ch'ing dyn., celebrated scholar, met. grad. in 1706, librarian; counsellor, retired in 1742, died in 1749.
- Fang-shu 方叔, third dynasty Chou, general of the emperor Hsüan, fought the Man in 826 B.C., celebrated in the *Shih-ching*.
- Fang ts'ung-chê 方從哲, Ming dyn., met. grad. in 1583, high functionary in 1613, made common cause with the eunuchs, retired in 1620, died in 1628.
- Fang ts'ung-chên 房從真, Wu-tai period, before 920, painter, horses and cavaliers, scenes of Tangut life.
- Fang-yao 方耀, Ch'ing dyn. From being a private soldier in 1851, became general. Commander at Canton about 1885. Died in 1891.
- Fei ch'ang-fang 費長房, Taoist, rather a sorcerer than a physician, about the year 200. Sobriquet 壺翁 Hu-wêng, because he lodged in a gourd, says the legend. Hou-Han dyn.
- Fei chün-hsiang 費君祥, dramatic author, Yüan dyn.
- Fei-hsin 費信, Chinese voyager of the fifteenth century. Narratives of his voyages in the Southern seas.
- Fei t'ang-ch'ên 費唐臣, dramatic author, Yüan dyn.
- Fei yang-ku 費揚古, Ch'ing dyn. Chinese officer, served the Manchus, against Wu San-kuei in 1674, against Galdan in 1690. Died in 1701.
- Fêng-chin 馮覲, after 1130, Sung dyn., landscape painter.
- Fêng-ching 馮景, at the end of the Ming, about 1640, prose-writer.
- Fêng fêng-shih 馮奉世, Ch'ien-lan dyn. One of those political generals who

- conquered the Tarim through trickery and violence. He was sent there in 65 B.C. — Defeated the Tangutans in 42.
- Fêng-fu 馮 簡, Ch'ing dyn. Scholar, met. grad. in 1616, denounced and caused to be condemned the regent Ao-pai in 1669, high functionary in 1670, very much in favour under K'ang-hsi, died in 1691.
- Fêng-i 馮 異 (kung-sun 公 孫), Hou-Han dyn. Brave officer, faithfully served Liu-hsiu, put an end to the Red Eyebrows (*Fan-ch'ung*), died in A.D. 34.
- Fêng-kuang 馮 光, Hou-Han dyn., mathematician, about A.D. 175.
- Fêng kuei-fên 馮 桂 芬, Ch'ing dyn., met. grad. in 1841, fertile prose-writer. Mathematician: in 1839 developed the *Hu-shih suan shu*. — Author of the tables *Hsien-fêng yüan-nien chung-hsing piao* for 1851.
- Fêng kuo-chang 馮 國 章, president of the republic after Li Yüan-hung.
- Fêng kuo-hsiang 馮 國 相, Ch'ing dyn. Chinese officer, commander of the Manchuan artillery against Wu San-kuei and Galdan. Died in 1818.
- Fêng min-ch'ang 馮 敏 昌, Ch'ing dyn., scholar, calligraphist, poet, died in 1806.
- Fêng-pan 馮 班, Ch'ing dyn., scholar, prose-writer and poet.
- Fêng-pao 馮 保, Ming dyn., clever and conscienceless eunuch, ruled the emperor Wan-li, ruined in 1582 by his colleagues.
- Fêng-tao 馮 道 (k'o-tao 可 道), Wu-tai period, functionary from 923, and also under all the regimes until his death in 954. Type of the servant of power.
- Fêng ti-chia 馮 提 伽, painter of genre, with the Pei-Chou, about 580.
- Fêng-wei 馮 偉, Ch'ing dyn., licentiate in 1771, prose-writer.
- Fêng wei-na 馮 惟 納. Ming dyn., about 1550. Compiler of *詩 紀 Shih-chi*.
- Fêng-yen 馮 衍, speechifier, Hou-Han dyn., about the year 40.
- Fêng yung-chih 馮 用 之, prose-writer, T'ang dyn.
- Fu-an 傅 安, Ming dyn. Voyages, Chinese ambassador at different times in Central Asia, as far as Samarkand, from 1385 to 1415. Died in 1429.
- Fu-ch'a 夫 差, descendant of T'ai-pai a son of Tan-Fu the ancestor of the Chou, viscount of Wu in 495. Fought to the death against Yüeh (Kou-chien). Defeated, he committed suicide, in 473 B.C. Wu was destroyed.
- Fu chieh-tzū 傅 介 子, Ch'in-Han dyn. Chinese officer, inaugurated in the Tarim, in 77 B.C., the conquests by stratagem and violence, which Pan-ch'ao continued in his time.
- Fu-chien 苻 健 (chien-yeh 健 業), son of Fu-hung, founded at Ch'ang-an the Tangutan kingdom Ch'ien-Han, in 350. Died in 355. His son Fu-shêng succeeded him.
- Fu-chien 苻 堅 (yung-ku 永 固), nephew of Fu-chien 健, assassinated his cousin Fu-shêng and took his place in 357. Tangutan king of Ch'ien-Han. Put an end to the Mu-jung of Yen in 370. Attacked the Chin (empire) in 373. Defeated by them in 384. Assassinated in 385, by Yao-ch'ang.
- Fu-ch'ien 服 虔, Hou-Han dyn., scholar, died about 189.
- Fu-ch'ing 傅 清, Manchu, resident in Tibet in 1744, assassinated the last king in the Chinese residence in 1750, was massacred by the people with all his relatives. His action was approved by Ch'ien-lung. From that time, government by the dalai-lama, supervised by a Chinese resident.
- Fu-hêng 傅 恒, Ch'ing dyn., campaign against the Burmese in 1769, imposed on

them Chinese sovereignty, died shortly afterwards.

Fu-hsi 伏羲 the Shepherd, legendary sovereign, personification of the nomad age. They attribute to him the regulation of marriages between hordes, the invention of the divinatory trigrams, etc.

Fu-hsieh 傅燮, speechifier, 184, Hou-Han dyn.

Fu-hsien 傅咸, speechifier, Chin dyn.

Fu-hsüan 傅玄, Chin dyn., historiographer, poet, musician. Died in 278.

Fu-hung 符洪, Chin general, prepared the fortune of his son Fu-chien 健, died in 350.

Fu hng-chih 傅弘之, brave Chin general, captured by the Huns, died rather than serve them, in 418.

Fu hung-lieh 傅宏烈, Chinese, devoted himself to the Manchus in 1657, denounced Wu San-kuei from 1668, but was not believed. He first retired, but Wu San-kuei having massacred his family, he acted energetically for the Ch'ing from 1677. Was captured and killed by the Wu, in 1680.

Fu-i 傅毅, officer, poet. Made verses about 70, was still living in 92, Hou-Han dyn.

Fu-i 傅奕, historiographer under the T'ang, celebrated for his ferocious hatred of Buddhism. Died in 639.

Fu jen-chün 傅仁均, Taoist, astronomer, T'ang dyn., 626, codified the observations of the Ancients.

Fu jên-yü 傅仁宇, physician, ophtalmologist, Ch'ing dyn.

Fu-jung 符融, the wise counsellor of Fu-chien 堅, killed at Shou-yang in 383.

Fu k'ang-an 福康安, Ch'ing dyn., brave officer, numerous distant campaigns. Penetrated into Tibet and drove the Gurkhas back into India in 1792. Chinese garrisons in Tibet since that campaign. Died in 1796.

Fu-la-t'a 傅爾塔, Manchu, beloved by K'ang-hsi, high functionary at Canton, since 1688, till his death to 1694.

Fu-li 復禮, Chinese Buddhist monk, controversialist. T'ang dyn., 681. Author of *Shih-mên pien-huo-lun*.

Fu-liang 傅亮, minister, regent, Ch'ien-Sung dyn., disgraced, put to death in 425.

Fu-lin 傅霖, jurist, Sung dyn., author of *Hsing-t'ung-fu*.

Fu-min 福敏 (lung-cho 龍卓), Manchu noble, one of the tutors of Ch'ien-lung, died in 1756.

Fu-nai 傅鼐, Ch'ing dyn., pacifier of the Miao-tzü, died in 1811.

Fu-ning-an 富甯安, Manchu officer, son of A-lan-t'ai, campaigns against Rabdan the khan of the Eleuths, died in 1729.

Fu-p'ei 符珪, son of Fu-chien 堅, vanquished and killed in 386.

Fu-pi 富弼 (yen-kuo 彦國), Sung dyn., scholar, conservative, enemy of Wang An-shih. Sent as ambassador to the Ch'i-tan in 1042. Retired in 1068, died in 1083.

Fu-shêng 伏生, old Scholar, dictated from memory, in 178 B.C., the part of the *Shu-ching* called 今文 *Chin-wên*.

Fu-shêng 符生, son of Fu-chien 健, succeeded him in 355. Terrible brute. Assassinated in 357 by his cousin Fu-chien 堅, who succeeded him.

Fu-su 扶蘇, the elder son of the First Emperor of the Ch'in, disgraced on account

of his sympathy for the Scholars, driven to suicide in 210 B.C. by the intrigues of the eunuch Chao-kao and his own younger brother Hu-hai.

Fu-tê 富德, Ch'ing dyn., brave officer, took Kotan and Yarkand in 1760. Tarim became Chinese again. See *Chao-hui*.

Fu-têng 符登, grandson of Fu-chien 堅, king in 386, defeated by Yao-ch'ang in 389, killed by Yao-hsing in 394

Fu-t'u-têng 佛圖澄, the famous Indian monk and prophet, career from 311, died in 348. Counsellor and spy of Shih-lei and Shih-hu. Obtained for Buddhism liberly of propaganda. It has been supposed, without proof, that his Indian name was Buddha-janga.

Fu wei-lin 傅維麟, Ch'ing dyn., met. grad. in 1646, prose-writer, historic dissertations.

Fu yao-yü 傅堯俞 (ch'in-chih 欽之), Sung dyn., conservative functionary, died in 1091.

Fu-yüan 傅元, prose-writer, Chin dyn.

Fu yüeh 傅說 (sic), Yüeh of Fu, the wise minister of the emperor Wu-ting of the second dynasty, who was indicated to him in a dream, about 1272 B.C.

Galdan, khan of the Eleuths, 1690-1696, see Ko-êrh-tan. Not to be confused with the following.

Galdan, khan of the Eleuths, son of Rabdan, defeated the Chinese in 1731-1732, died in 1745. In Chinese, Ts'ê-ling Ko-êrh-tan. Not to be confused with the preceding.

Gayuk 貴由, son of Ogdai, grand khan of the Mongols in 1246, died in 1248.

Gengis-khan, see *Gh'êng-chi-ssü han*.

Ha-la-pu-hua 哈剌不花, Karabuga, Mongol chief.

Ha-li-ma 哈立麻, Ming dyn., Tibetan monk, called to the court in 1403 by the usurper Ch'êng-tsu, became his intimate counsellor, assured in 1407 the predominance of the red over the grey monks.

Ha-ma 哈麻, Mongol minister, executed in 1355, for having destroyed his colleague T'o-t'o.

Hai-jui 海瑞 (ju-hsien 汝賢), intrepid censor, attacked the superstitions and disorders of the Ming, perfectly honest, died in the greatest poverty, in 1587.

Hai-ku-la 海古拉, Kuli-beg, see *Yakub-beg*.

Han an-kuo 韓安國 (ch'ang-ju 長孺), counsellor under the emperor Wu of the Ch'ien-Han, pacifist, was for yielding to the Huns. Died in 133 B.C.

Han ch'ao-tsung 韓朝宗, T'ang dyn., functionary in 734, exiled in 742.

Han-ch'i 韓琦 (chih-kuei 稚圭), Sung dyn., scholar, high functionary; conservative, dismissed by Wang An-shih in 1069, sent to Ta-ming Fu in 1070, died there in 1075. Prose-writer and poet, heavy and cumbersome style.

Han-chien 韓建 (tso-shih 佐時), officer of the T'ang, helped Chu-wên to found the Hou-liang. Died in 914.

Han ch'in-hu 韓擒虎 (tzu-t'ung 子通), officer, served the founder of the Sui, died in 581. The people have made him a judge in the infernal regions.

Han-ch'iu 韓虬, Sung dyn., religious painter.

Han-cho 韓拙, painter, Sung dyn., 1121, author of *Shan-shui ch'un-ch'üan-chi*.

Han-fei 韓非, Fei prince of Han, co-disciple of Li-ssü at the school of Hsün-

- ch'ing, legist in the service of Ch'in. Suspected of intercourse with his country Han when Ch'in was making war against it, he had to commit suicide in 230 B.C. Author of *Han-fei-tzû*.
- Han hsi-tsai 韓熙載, Wu-tai period, about 960, minister, moralist, often associated (Han-Hsü) with Hsü-hsüan.
- Han-hsiang 韓湘 (ch'ing-fu 淸夫), T'ang dyn., nephew of Han-yü, counted as one of the 八仙 pa-hsien Taoist genii.
- Han hsien-fu 韓顯符, Sung dyn., mathematician, constructed instruments in 1010.
- Han-hsin 韓歆, Hou-Han dyn., censor, impertinent; disgraced, he committed suicide, about A.D. 30.
- Han-hsin 韓信, Ch'ien-Han dyn., the best and most devoted of Liu-pang's officers from 208, degraded through jealousy in 201, put to death by the empress Lü-hou in 196, on the pretext of connivance with Ch'ên-h si.
- Han-hsiu 韓休, T'ang dyn., minister in 733, died about 740.
- Han-hung 韓翊, T'ang dyn., met. grad. in 750, poet.
- Han-i 韓翊, mathematician of Wei (San-kuo). Calendar of 220.
- Han-kan 韓幹, T'ang dyn., about 750, animal painter, speciality horses.
- Han-k'ang 韓康, herbalist, physician, about A.D. 150, Hou-Han dyn.
- Han-kuang 韓滉, about 785. T'ang dyn., portrait-painter.
- Han kung-lien 韓公廉, mathematician, constructor of instruments, in 1093, Sung dyn.
- Han-lang 寒朗, Hou-Han dyn., fearless censor, dared to reproach to his face the emperor Ming with the iniquity of the trial of the year A.D. 71. A noble figure.
- Han lin-erh 韓林兒, Yüan dyn., rebel, with Liu Fu-t'ung and Chu Yüan-chang. Died in 1367.
- Han mêng-chou 韓夢周, Ch'ing dyn., met. grad. in 1757, prose-writer.
- Han pai-yü 韓伯俞, Hou-Han dyn., celebrated for his filial piety.
- Han-p'u 韓蒲, Sung dyn., met. grad. in 954, high functionary, retired in 991.
- Han shih-chung 韓世忠 (liang-ch'ên 良臣), Sung dyn., admiral in 1130, enemy of Ch'in-kuei, friend of Yo-fei, retired in 1144, died in 1151.
- Han-shou 韓壽, Chin dyn., functionary, died in 291.
- Han-t'an 韓荃, Ch'ing dyn., met. grad. in 1673, greatly in favour under K'ang-hsi, exerted himself to revive the decadent literature, died in 1704.
- Han-tan ch'un 甘鄆淳 (tzu-shu 子淑), officer after 220 (San-kuo Wei), poet.
- Han tao-chao 韓道昭, scholar, under the Kin, about 1200, author of *Wu-yin chi-yün*.
- Han t'o-chou 韓佗胄 (chieh-fu 節夫), Sung dyn., descendant of Han-ch'i, minister in 1195, persecutor of Chu-hsi, provoked the Kin, defeated, executed in 1207. The black sheep of the neo-Confucianist Scholars.
- Han-yang 韓楊, mathematician, Chin dyn.
- Han-yen 韓嫣, one of the catamites of the emperor Wu of the Ch'ien-Han, about 138 B.C.
- Han yen-chih 韓延之, letter-writer, Chin dyn., about 390.
- Han yen-hui 韓延徽, Chinese officer, attached himself to the khan A-pao-chi, civilized and organized the Ch'i-tan. Factotum of the khatun and of her son

Tè-kuang, about 926. Wu-tai period.

Han-ying 韓嬰, Ch'ien-Han dyn., about 178 B.C. Scholar, preserved the version of the *Shih-ching* called of *Han*, afterwards lost.

Han-yung 韓雍 (yung-hsi 永熙), Ming dyn. Met. grad. in 1442, campaigns against the tribes of the West and of the South. Having been unjustly treated, retired in 1474, died in 1479.

Han-yü 韓愈 (t'ui-chih 退之), T'ang dyn., speechifier, brilliant prose-writer, mediocre poet. Ferocious hatred of Buddhism. Died in 824.

Han-yü 韓玉, prose-writer, under the Kin, about 1220. Not to be confused with Han-yü of the T'ang.

Han yüan-chi 韓元吉, prose-writer, Sung dyn.

Hang shih-chün 杭世駿, Ch'ing dyn. Met. grad. in 1724, censor, historiographer, scholar, commentator. Author of *Hsü Wei-shih Li-chi chi-shuo*.

Hao-ching 郝經 (pai-ch'ang 伯常), scholar, poet, Yüan dyn., died in 1345. Author of *Hsü Hou-Han-shu*.

Hao ch'u-chün 郝處俊, T'ang dyn., met. grad. in 640, incorruptible censor, died in 681.

Hao i-hsing 郝懿行, Ch'ing dyn. Met. grad. in 1799. Erudite commentator. Author of *Li-chi chien*. — *Shan-hai-ching shu*. — *Erh-ya i-shu*. — *Chu-shu chi-nien hsiao-chêng*.

Hao-lung 郝隆 (shih-chih 仕浩), Chin dyn., scholar, secretary to Huan-wên, about 350.

Hao-yü 郝浴, Ch'ing dyn., met. grad. in 1649, took the field against Wu San-kuei, very popular viceroy of Kuang-si in 1678, died in 1682.

Ho-ch'ang 何敞, censor, speechifier, about 89, Hou-Han dyn.

Ho ch'ang-shou 何長壽, T'ang dyn., about 640, religious painter.

Ho ch'êng-tien 何承天, celebrated mathematician, Ch'ien-Sung dyn., calendar of 443. Urged the necessity of verifying the solstices by the gnomon, the calculations being imperfect.

Ho-chi 何基, Sung dyn., scholar, commentator, died in 1268.

Ho-ch'iao 和嶠, Chin dyn., functionary decried for his avarice, died in 292.

Ho ch'iao-hsin 何喬新 (t'ing-hsiu 廷秀), Ming dyn., met. grad. in 1454, scholar, bibliophile, died in 1508.

Ho-chieh 何掣, at the end of the Ming, about 1640, prose-writer.

Ho chih-chang 賀知章, T'ang dyn., poet, drunkard, about 720.

Ho-chin 何進 (sui-ko 遂高), Hou-Han dyn., brother of the empress Ho, at the palace from 180, fought the Yellow Turbans in 184, became Marshal, was assassinated by the palace eunuchs in 189.

Ho ching-ming 何景明, prose-writer and poet, Ming dyn., 1503.

Ho ch'ing-yüan 何慶元, Ch'ing dyn., met. grad. in 1836, prose-writer.

Ho ch'ü fei 何去非, prose-writer, Sung dyn.

Ho ch'ü-ping 霍去病, Ch'ien-Han dyn., nephew of Wei-ch'ing, at 20 years of age organizer and chief of Chinese light cavalry created against the Huns, campaigns of 123, 121, 119, B.C. Died in 117. Elder brother of Ho-kuang.

Ho hsien-ku 何仙姑, Taoist (maiden) genie, one of the 八仙 *pa-hsien*.

Ho-hsün 賀循 (yen-hsien 彥先), Chin dyn., honest and austere functionary,

died in 320.

Ho-hsün 何遜 (chung-yen 仲言), prose-writer, Liang dyn.

Ho-hsiu 何休, mathematician, Hou-Han dyn.

Ho i-sun 賀詒孫, at the end of the Ming, about 1640, prose-writer.

Ho i-yü 何易于, T'ang dyn., just and upright functionary.

Ho-ju 何儒, Ming dyn., 1530, general, cast the first Chinese cannons.

Ho ju-chang 何如璋, Ch'ing dyn., met. grad. in 1868, minister at Tokyo 1877, defeated at Foochow 1884, condemned to statute labour, pardoned in 1888.

Ho-jung 霍融, Hou-Han dyn., mathematician.

Ho-kuan-tzü 鵠冠子, about 300 B.C. Sobriquet of a Taoist, legist, thinker, whose name is unknown.

Ho-kuang 霍光, Ch'ien-Han dyn., younger brother of Ho Ch'ü-ping, faithfully served the emperor Wu, was tutor to his son and regent of the empire. He practically reigned, making and unmaking emperors, from 86 to 68 B.C., the date of his death. A crime committed by his wife, caused his whole household to be exterminated in 66.

Ho kuo-tsung 何國宗, mathematician, Ch'ing dyn.

Ho liang-ch'ên 何良臣, Ming dyn., officer, in the 16th century.

Ho-lien ch'ang 赫連昌, Hun, king of Hsia, son of Ho-lien Po-po, succeeded him in 425, was captured and killed by T'o-pa Tao in 428. See *Ho-lien Ting*.

Ho-lien po-po 赫連勃勃, Hun, son of Liu Wei-ch'ên, wise, clever, reunited some adventurers and made himself king of Hsia in 408; installed himself in the valley of the Wei in 418; died in 425. Father of Ho-lien Ch'ang.

Ho-lien ting 赫連定, Hun, king of Hsia, succeeded Ho-lien Ch'ang in 428, was captured and put to death by T'o-pa Tao in 431.

Ho-lun 訶論, the caliph Haroun-Al-Raschid.

Ho-pai 河伯, the Genie of the Yellow River. Human victims were offered to him. See Hsi-mên Pao.

Ho shang-chih 何尚之, speechifier, Ch'ien-Sung dyn.

Ho-shang kung 河上公, a person whose name is unknown, played a part in the transmission of the *Tao-tê-ching* of Lao-tzü, Ch'ien-Han dyn., about 160 B.C.

Ho-shên 和神, a Manchu, favourite of Ch'ien-lung, renowned for his witty repartees. Chia-ch'ing ordered him to commit suicide, in 1799.

Ho shih-k'ai 和士開, counsellor of Kao-chan (Pei-Ch'i), scoundrel, killed in 571.

Ho ssü-ching 何思敬, Yüan dyn., about 1340, landscape painter.

Ho-t'ao 霍韜, prose-writer, Ming dyn.

Ho-tien 何點 (tzü-hsi 子皙), Liang dyn., Taoist hermit, died in 504.

Ho-ts'êng 何曾, San-kuo then Chin. Functionary, pious son, monogamist, a fine gourmet. Died in 278.

Ho tsun-shih 何尊師, Sung dyn., after 1130, painter, animals, speciality cats.

Ho wu-chi 何無忌, an officer of the Chin, perished bravely in 410.

Ho yüeh-yü 何曰愈, Ch'ing dyn. about 1870, prose-writer.

Ho-yen 何晏 (p'ing-shu 平叔), San-kuo period, favourite of Ts'ao-jui king of Wei, man of letters, poet, Taoist tint, about 240. It is claimed that he was the promoter of epicurian tendencies, which spread toward the end of the century, under the Chin.

Hou chêng-ch'ing 侯正卿, dramatic author, Yüan dyn.

Hou-chi 后稷, minister of agriculture, title of 棄 Ch'í, son of the emperor 嚳 K'u and of 姜原 Chiang-yüan, invested with the fief 部 T'ai in 2065, ancestor of the 周 Chou (third dynasty). See *Tan-fu*.

Hou-ching 侯景 (wan-ching 萬景), Liang general, defeated by the Tung-wei in 548, revolted through fear of punishment, invested the capital, pillaged it in 549, laid claim to the throne in 551, killed, devoured by the populace in 552.

Hou fang-yü 侯方域, Ch'ing dyn., 1648, fertile prose-writer.

Hou-i 后羿, legendary archer.

Hou-i 侯翌, Sung dyn., about the year 1000, religious painter, decorator of temples.

Hou-pa 侯霸 (chün-fang 君房), Hou-Han dyn., scholar, functionary, died in A.D. 37.

Hou shan-yüan 侯善淵, Taoist author, Sung dyn.

Hou-t'u 后土, antique function. Later, the earth personified, or a genie of the earth, the antique Patron of the soil being 社 shê.

Hou-ts'ang 后苍 (chün-chün 近君). Ch'ien-Han dyn. Scholar, about the year 100 B.C. Interpreted the texts of the recovered rituals. Tai-tê, Tai-shêng and Ch'ing-p'u were his disciples. He himself was a pupil of Kao-t'ang.

Hou-ying 侯嬴, politician of the kingdom of Wei, advised Wu-chi, in 257 B.C.

Hou-yüeh 侯鉞, Ming dyn., about 1540, portrait-painter.

Howqua, see *Wu I-ho*.

Hsi and Ho 羲和, two clans or families, who furnished the Grand Astrologers, in antiquity. Descendants of Ch'ung and Li, according to tradition.

Hsi-ch'ao 鄒超, Chin dyn., secretary and confidant of Huan-wên, enemy of Hsieh-an. Died in 377.

Hsi-ch'i 奚齊, son of Marquis 獻 Hsien of 晉 Chin, assassinated in 651 B.C. See *Li-chi*.

Hsi-chung 熙仲, Chinese Buddhist monk, Yüan dyn., 1336. Author of *Shih-shih tzü-chien*.

Hsi-fu 希福, a Manchu noble knowing Mongol and Chinese, contributed greatly to strengthen the Ch'ing dynasty. Scholar, historian, died in 1652. Father of Shuai-yen-pao.

Hsi-ling-shih 西陵氏, see *Lei-tsu*.

Hsi-mên pao 西門豹, prefect of the country of Wei about 410 B.C., put an end to offerings of girls made to the Genie of the Yellow River, by having the organizers of one of these barbarous ceremonials thrown into the water.

Hsi-mêng 鄒萌, mathematician, Hou-Han dyn., calculator.

Hsi-pai 西伯, governor of the Western March, title of the dukes of Chou. See *Chou-kung Ch'ang*.

Hsi-shih 西施 or Hsi-Tzu 西子 (i-kuang 夷光), a woman celebrated for her beauty, seduced Fu-ch'a of Wu, about 470 B.C.

Hsi-wang-mu 西王母, the Taoist fairy of the K'au-lun mountains. In early times the name of a Turkic prince of Tarim, probably.

Hsia 夏, primitive name of the immigrated hordes, who became the Chinese people. The Hsia, in contradistinction to the aborigines 苗 Miao, 黎 Li, etc.-Title

of the first dynasty.

Hsia chih-jung 夏之容, Ch'ing dyn., met. grad. in 1733, prose-writer.

Hsia-hou chan 夏侯湛, prose-writer, Chin dyn.

Hsia-hou hsüan 夏侯玄, San-kuo period, Han and Wei Honest functionary, A.D. 220.

Hsia-hou shêng 夏侯勝, Ch'ien-Han dyn., scholar, officer in 74, disgraced in 72 for having censured the emperor Wu, pardoned by amnesty in 70 B.C. Well versed in the *Shu-ching*.

Hsia-hou yang 夏侯陽, mathematician, author of *Hsia-hou Yang suan-ching*, before 560.

Hsia-hsin 夏忻, scholar, ritualist, Ch'ing dyn., author of *Hsiao-li kuan-shih*.

Hsia luan-hsiang 夏鸞翔, Ch'ing dyn., mathematician, about 1850. See *Hsia-shih suan-shu i-kao*.

Hsia-sung 夏竦, Sung dyn. Scholar, but little estimable. Died in 1051.

Hsia wên-yen 夏文彥, painter, Yüan dyn., about 1340. Author of *Tu-hui pao-chien*.

Hsia-yen 夏言, Ming dyn., met. grad. in 1517, censor, enemy of the eunuchs, minister in 1536, executed for infidelity in 1548.

Hsia-yin 夏寅, Ch'ing dyn., graduated in 1655, prose-writer.

Hsia yüan-chi 夏元吉, Ming dyn., high functionary, treated the people well. Organized the capital Peking. Died in 1430.

Hsia yüan-ting 夏元鼎 (tsung-yü 宗禹), Taoist author, Sung dyn.

Hsiang 象, brother, by another mother, of the future emperor Shun.

Hsiang an-shih 項安世 (p'ing-fu 平父), Sung dyn., learned scholar, died in 1208.

Hsiang-chang 向長 (tzu-p'ing 子平), Hou-Han dyn., poor scholar, retired to the mountains about A. D. 40.

Hsiang-chi 項籍, vulgarly Hsiang-chieh (yü 羽), the rival of Liu-pang, ferocious brute, killed in a fight at the age of 30 years, in 203 B.C.

Hsiang chung-shan 項仲山, Ch'ien-Han dyn., about the year 100 B.C. Celebrated for the rigidity of his conscience. He paid the river, for the water his horses had drunk, by throwing copper coins into it.

Hsiang-hsin 項昕, Yüan dyn., half sorcerer, half physician.

Hsiang-hsiu 向秀 (tzu-ch'i 子期), Chin dyn. Author, it is said, of the commentary on *Chuang-tzû* attributed to Kuo-hsiang.

Hsiang-jung 項容, Tang dyn., about 730, landscape painter.

Hsiang-liang 項梁, uncle of Hsiang-chi, insurgent against the Ch'in in 200, killed by Chang-han in 208 B.C.

Hsiang-mai 祥邁, Chinese Buddhist monk, controversialist, Yüan dyn., 1291, author of *Pien-wei-lu*.

Hsiang ming-ta 項名達, mathematician, Ch'ing dyn.

Hsiang-mu 項穆, calligraphist, 1599, Ming dyn. Author of *Shu-fa ya-yen*.

Hsiang-ssü 項斯, Tang dyn., poet.

Hsiao chêng-mu 蕭正模, Ch'ing dyn., about 1660, prose-writer.

Hsiao-chi 蕭吉, astrologer and geomancer, Sui dyn. about 610, author of *Wu-hsing ta-i*,

- Hsiao ch'i-chiang 蕭啟江, Ch'ing dyn., good officer, served against the T'ai-p'ings, died in 1860.
- Hsiao-ho 蕭何, Ch'ien-Han dyn., first counsellor and minister of Liu-pang, made his fortune, died in 193 B.C.
- Hsiao-hsien 蕭銑, an officer of the Sui, perished in fighting against the T'ang in 621.
- Hsiao-i 蕭繹, (shih-ch'êng 世宗), Liang dyn., son of the emperor Wu, burnt the imperial library and was killed in 554. Author of the treatise *Chin-lou-tzû*.
- Hsiao-kang 蕭綱, third son of Hsiao-yen, the emperor Chien-wên of the Liang, 550, Vedantist poet.
- Hsiao-kuei 蕭歸 (jên-yüan 仁宣), Liang dyn., son of Hsiao-ch'a, author of diverse works, died in 585.
- Hsiao liang-yü 蕭良玉 (i-chan 以占), scholar, Ming dyn., died in 1621, author of *Lung-wên pien-ying*.
- Hsiao-p'a-hsia 蕭寶夏, Kuli-beg, see *Yakub-beg*, and *Hai-ku-la*.
- Hsiao pao-chüan 蕭寶卷 (chih-ts'ang 智藏), the last but one of the Nan-ch'i, a vile debauchee massacred in 501, at the age of 17 years.
- Hsiao-pin 蕭斌, accomplice of Liu-shao in 453 (Ch'ien-Sung), executed soon after.
- Hsiao tao-ch'êng 蕭道成 (shao-pai 邵伯), claimed to have descended from Hsiao-ho. Commander of the guard in 472, exterminated the Ch'ien-Sung in 478, became the emperor Kao of the Nan-Ch'i in 479, died in 482.
- Hsiao-t'ung 蕭統 (tê-shih 德旋), elder son of the emperor Wu of the Liang, writer, Buddhist tint, died in 531.
- Hsiao tzü-hsien 蕭子顯 (ching-yang 景陽), of the blood of the Ch'i and of the Liang, elder brother of Hsiao Tzü-yün, died in 537. Author of *Nan-Ch'i-shu*.
- Hsiao tzü-liang 蕭子良, prince of the blood of the Nan-Ch'i, 484, the Mécenas of the scholars. Fervent Buddhist. The *Tz'ü-pei tao-ch'ang ch'an-fa* is attributed to him.
- Hsiao tzü-yün 蕭子雲 (ching-ch'iao 景喬), 492-553, of the blood of the Ch'i and of the Liang, younger brother of Hsiao Tzü-hsien, savant, calligraphist, alchemist, had some revelations, died poor in a Buddhist convent.
- Hsiao wang-chih 蕭望之, Ch'ien-Han dyn., wise counsellor, Grand Secretary in 57, Regent in 40, attacked the eunuchs, disgraced, committed suicide in 47 B.C.
- Hsiao-yen 蕭衍 (shu-ta 叔陵), of the blood of the Nan-Ch'i, fought the Pei-Wei in 494, rose against Hsiao Pao-chüan in 501 to avenge his elder brother unjustly put to death, extinguished the Nan-Ch'i his own family in 502, became the emperor 武帝 Wu-ti of the Liang 502-549, Buddhist devotee, welcomed Bodhidharma, tried to become a monk in 527. Good but weak. Allowed himself to die of hunger in 549.
- Hsiao ying-shih 蕭穎士 (mao-ting 茂實), of the blood of the Liang, met. grad. in 735 under the T'ang, celebrated scholar, was invited to go and teach in Japan, the Chinese government opposed his departure. Austere and worthy life.
- Hsiao-yü 蕭瑀 (shih-wên 時文), of the blood of the Liang, son of Hsiao-kuei, father-in-law of the founder of the Sui, high functionary at the beginning of the T'ang, Buddhist devotee, died in 647.
- Hsiao yüan-ming 蕭淵明, of the blood of the Liang, temporarily on the throne in 555.

- Hsiao-yüeh 蕭悅, T'ang dyn., about 820, painter, flowers and birds.
- Hsiao yün-ts'ung 蕭雲從, painter, Ch'ing dyn., author of the illustrated edition of the *Elegies of Ch'u*, the *Li-sao ch'üan-t'u*. He formed a school.
- Hsieh-an 謝安 (an-shih 安石), Chin dyn., 320 to 385. Learned scholar, minister, meditative and taciturn. In 383, whilst playing at chess, he received the news that his two nephews 石 Shih and 玄 Hsüan had defeated Fu-chien and saved the empire. He continued his game without showing any sign of emotion, says the History. Clever painter, trained Ku K'ai-chih.
- Hsieh ch'ao-tsung 謝超宗, versifier and liturgist, Nan-Ch'i dyn., after 479.
- Hsieh-chên 謝榛, poet, Ming dyn.
- Hsieh-chih 謝稚, Ch'ien-Sung dyn., about 460, portrait painter, speciality celebrated women.
- Hsieh-chiang 謝絳, prose-writer, Sung dyn., about 1050.
- Hsieh chieh-shu 謝階樹, Ch'ing dyn., met. grad. in 1808, prose-writer.
- Hsieh-chin 解縉 (ta-shên 大紳), met. grad. in 1388, intimate counsellor of the first Ming emperors, made many enemies, was imprisoned. The gaolers killed him, by burying him when drunk in a heap of snow, in 1415.
- Hsieh fang-tê 謝枋得 (chün-shih 君實), at the end of the Sung, met. grad. in 1253, functionary. Being solicited to serve the Yüan Mongols, he allowed himself to die of hunger, in 1289.
- Hsieh-ho 謝赫, Nan-Ch'i dyn., about 480, formulated the rules of Chinese painting since considered as classical. Produced little, but wrote, taught, formed a school. Author of *Ku-hua-p'in-lu*.
- Hsieh-hsü 謝緒, nephew of the empress, left the world. Taoist hermit, committed suicide in 1276 on the downfall of the Sung.
- Hsieh-hsüan 謝玄, Chin dyn., nephew of Hsieh-an, conqueror of Fu-chien, at Shou-yang, in 383. See *Hsieh-shih*.
- Hsieh-hui 謝晦, minister of the Ch'ien-Sung, disgraced and executed in 425.
- Hsieh-i 謝讎, Sung dyn., 12th century, poet.
- Hsieh-k'un 謝鯤, epicurean, debauchee, Chin dyn., 297.
- Hsieh liang-tso 謝良佐 (hsien-tao 顯道), Sung dyn., met. grad. in 1084, memoirs and commentaries.
- Hsieh ling-yün 謝靈運, functionary in 424 under the Ch'ien-Sung, poet, mad-cap and drunkard; often designated, with his rival Yen Yen-chih, by the two characters 顏謝 Yen-Hsieh.
- Hsieh-mao 謝邈, Chin dyn., rapacious functionary.
- Hsieh pu-i 橘不疑, Ch'ien-Han dyn., prefect of police, brave and devoted, 86-82 B.C.
- Hsieh shang-ts'ai 謝上蔡, Sung dyn., Confucist, precursor of Wang Yang-ming.
- Hsieh-shih 謝石, Chin dyn., nephew of Hsieh-an, conqueror with Hsieh-hsüan of Fu-chien, in 383.
- Hsieh-t'iao 謝朓, Nan-Ch'i dyn., died in 501, prose-writer, versifier.
- Hsieh t'ing-hsün 謝廷訓, mathematician, Ming dyn., about 1595.
- Hsieh ying-fang 謝應芳 (yü-lan 于蘭), Ming dyn., scholar, functionary, retired and lived as a hermit from 1364. Thinker. Wrote the *Pien-huo-pien* against the superstitions of his time.

- Hsien-mên-tzü kao 羨門子高, Kao the Master of Hsien-mên. A Taoist of the 4th century B.C. probably. See *Sung Wu-chi*.
- Hsien-yü tzü-chün 鮮于子駿, Sung dyn., functionary under Ssü-ma Kuang, celebrated for his invariable good luck.
- Hsien-yü wang-jên 鮮于妄人, Ch'ien-Han dyn., mathematician, calculated the value of the celestial cupola of Lo-hsia Hung, in 78 B.C.
- Hsien-yüan 軒轅, see *Huang-ti*.
- Hsin ch'i-chi 辛棄疾, Sung dyn., prose-writer and poet, died in 1198.
- Hsin-ching 辛景, prefect of the Chin, killed the pirate Sun-ên in 402, naval battle.
- Hsin kung-i 辛公義, benevolent and popular mandarin, about 600, Sui dyn.
- Hsin-t'ai 心泰, Chinese Buddhist monk, Ming dyn., before 1620, author of *Fo-fu chin-t'ang-pien*.
- Hsin tê-yüan 辛德源, scholar, poet, Sui dyn., about 585.
- Hsin-têng 辛澄, Tang dyn., about 780, fertile religious painter.
- Hsin ti-fou 辛替否, fearless censor, T'ang dyn., 710.
- Hsin tu-fang 信都芳, mathematician, with the Pei-Ch'i, about 560.
- Hsin yen-nien 辛延年, poet, Hou-Han dyn., second century probably.
- Hsin-yüan p'ing 新垣平, Ch'ien-Han dyn., geomancer, imposter, mystified the emperor Wên in 165 B.C., killed in 163.
- Hsing-ping 邢昺, Sung dyn., met. grad. in 976, functionary, died in 1010.
- Hsing-shao 邢邵 (tzü-ts'ai 子才), with the Pei-Wei, about 570. A scholar celebrated for his prodigious memory.
- Hsing yün-lu 邢雲路, mathematician, Ming dyn., after 1595.
- Hsiung ch'i-ying 熊其英, Ch'ing dyn., about 1880, prose-writer.
- Hsiung-chung 熊忠, scholar, Yüan dyn., about 1320, revised the *Yün-hui chü-yao*.
- Hsiung-nu 匈奴, the Huns of the Northern steppes.
- Hsiung pai-lung 熊伯龍, Ch'ing dyn., met. grad. in 1640, prose-writer.
- Hsiung san-pa 熊三拔, Father Sabbatino de Ursis, S. J., mathematician, died at Macao in 1620, author of *Chien-p'ing-i-shuo*, etc.
- Hsiung ssü-li 熊賜履, Ch'ing dyn., met. grad. in 1658, prose-writer, died in 1709.
- Hsiung t'ing-pi 熊廷弼 (fei-pai 飛百), Ming dyn., censor, then general, soul of the resistance to the Manchus, unjustly put to death in 1625.
- Hsiung tsung-li 熊宗立, physician, Ming dyn.
- Hsiung wei-lin 熊爲霖, diviner, Ch'ing dyn. Author of *Shih-ts'è tung-hsü lu*.
- Hsiung wên-ts'an 熊文燾, Ming dyn., before 1640. General, fought the pirates of Fu-kien, failed against the Manchus.
- Hsü-ang 徐昂, mathematician, T'ang dyn., 822, explained the sources of optical errors, refraction, etc.
- Hsü-ch'ao 徐潮, Ch'ing dyn., 1673 met. grad, 1700 high functionary, 1706 in charge of the Yellow River, died in 1715. Father of Hsü-pên.
- Hsü ch'ao-chün 徐朝俊, mathematician compiler, Ch'ing dyn., after 1800. See *Kao-hou mêng-ch'iu*.
- Hsü-chêng 許貞, Chinese officer, served the Manchus from the beginning, died in 1695.

Hsü ch'êng-ssü 徐承嗣, mathematician, T'ang dyn., 784.

Hsü ch'êng-tsu 徐承祖, Ch'ing dyn., legations at Washington and at Tokyo, degraded in 1889.

Hsü-chi 徐稽, Sung dyn., 11th century, pious son, ritualistic scholar.

Hsü-chih 徐稚 (ju-tzü 孺子), Hou-Han dyn., friend of Ch'ên-fan, poor scholar, lived by his work, died in 168.

Hsü chih-kao 徐知誥, of the blood of the T'ang (see Li-pien), first prince of the Nan-t'ang in 936, bibliophile, died in 943.

Hsü chih-ch'ang 徐知常 (tzü-chung 子中), after 1130, Sung dyn., Taoist, religious painter.

Hsü chih-ts'ai 徐之才, physician with the Pei-Ch'i, about 5th C.

Hsü chih-ts'ang 許智藏, Sui dyn., physician, diagnostician, about the year 600.

Hsü-chieh 徐階 (ch'u-chin 楚金), Sung dyn., scholar, died in 971, younger brother of Hsü-hsüan.

Hsü-chieh 徐階 (tzü-shêng 子升), Ming dyn., high functionary hostile to the eunuchs, prose-writer and poet about 1523, retired in 1568; died in 1574.

Hsü-chien 徐堅 (yüan-ku 元固), T'ang dyn., scholar, functionary, died in 729.

Hsü-ch'ien 徐謩, physician, with the Pei-Wei, about the year 500.

Hsü-ch'ien 許謙, Yüan dyn., scholar, commentator, died in 1337.

Hsü ch'ien-hsiao 徐乾學, Ch'ing dyn., met. grad. in 1670, learned scholar beloved by K'ang-hsi, bibliophile, epigraphist, made many enemies, enforced retirement in 1690, died in 1694. Ruined his brother Hsü Yüan-wên.

Hsü-ch'in 徐沁, Ming dyn., painter, author of Ming-hua-lu.

Hsü ching-têng 許景澄, met. grad. in 1868; from 1884 to 1888 minister in France, Italy, Germany, Austria, Holland; in 1890 minister in Russia; then high functionary. Executed by the Boxers, in 1900, by order of Li Ping-hêng, for having buried von Ketteler, the assassinated German minister.

Hsü ching-tsung 許敬宗, T'ang dyn., mediocre writer and counsellor, died in 672.

Hsü ching-yeh 徐敬業, see *Li Ching-yeh*.

Hsü ch'ung-chü 徐崇矩, Sung dyn., about the year 1000, painter, plants and animals.

Hsü ch'ung-ssü 徐崇嗣, Sung dyn., about the year 1000, fertile painter, plants and animals.

Hsü-fa 徐發, chronologist, 1682, Ch'ing dyn. Author of *T'ien-yüan li-li ch'üan-shu*.

Hsü-fang 徐防, Scholar, speechifier, Hou-Han dyn. About the year 100.

Hsü-fang 徐枋, prose-writer, Ch'ing dyn., initial period.

Hsü-fu 徐壘, see *Hsü-shih*.

Hsü-hêng 許衡 (chung-p'ing 仲平), mathematician, Yüan dyn., prepared the calendar of 1286.

Hsü-hsi 許希, court physician, 1034, Sung dyn.

Hsü-hsi 徐熙, Wu-tai period, about 955, very fertile painter, flowers and birds, speciality peonies.

Hsü hsien-chih 徐羨之, Ch'ien-Sung dyn., minister, regent, disgraced in 425, committed suicide.

Hsü-hsüan 徐鉉 (ting-ch'ên 鼎臣), Sung dyn., prose-writer, died in 991, elder brother of Hsü-chieh.

- Hsü-hsün 許遜 (ching-chih 敬之), Chin dyn., mystic Taoist, died in 374. The works inserted in the Canon under his name are apocryphal. HBO. L 61.
- Hsü i-k'uei 徐一夔, prose-writer, Ming dyn., before 1400.
- Hsü jih-shêng 徐日昇, Father Thomas Pereyra, S.J., died in 1708, mathematician. See *Yü-tsuan lü-lü chêng-i*.
- Hsü-kan 徐幹 (wei-ch'ang 偉長), Hou-Han dyn., between 196-220, verbose and colourless writer, poet, author of a small work *Chung-lun* which must not be confounded with the treatise of the same name by Nāgarjuna.
- Hsü-k'o 徐珂, a contemporary, compiled some *Ch'ing-pai lei-ch'ao*.
- Hsü-kuang 徐廣 (yeh-min 野民), Chin dyn., 352 to 425, younger brother of Hsü-miao, learned man of letters, imperial librarian, commentator, ritualist.
- Hsü kuang-ch'i 徐光啟 (tzü-hsien 子先), minister of state, patron and exploiter of Father Matthew Ricci, then of the Jesuit mathematicians, overseer of their works, died in 1633, Ming dyn. — Writer of *Kou-ku-i... Ts'ê-liang fa-i... Chi-ho yüan-pên*. — Directed the drawing-up of *Hsin-fa suan-shu*. — Author of *Ts'ê-liang i-t'ung*, and of *Nung-chêng ch'üan-shu*.
- Hsü kuei-lin 許桂林, mathematician, Ch'ing dyn., after 1850. Author of *Suan-hsi-t'ung*.
- Hsü-k'un 許邛, geomancer, 1786, Ch'ing dyn. Author of *Hsing-ch'i yüan-chu*.
- Hsü-ling 徐陵, Ch'ên dyn., fertile and verbose writer, died in 583.
- Hsü-mi 許謐, Chin dyn., Taoist ascetic, died in 373. Younger brother of Hsü-ying.
- Hsü-miao 徐邈 (ching-shan 景山), San-kuo Wei, about 245. Animal painter. Painted a fish so perfectly, that an otter was deceived by it. Functionary. Drunkard. Died in 249.
- Hsü-miao 徐邈, Chin dyn., scholar, high functionary, died in 397, elder brother of Hsü-kuang.
- Hsü-mien 徐勉 (hsia-jên 蔣仁), Liang dyn., disinterested functionary about 507, died in 535.
- Hsü mou-tê 徐懋德, Father André Pereyra, S.J., mathematician, died in 1743. See *Yü-chih shu-li ching-yün* — *Yü-chih li-hsiang k'ao-ch'êng* — *Yü-ting i-hsiang k'ao-ch'êng*.
- Hsü pai-chêng 許伯政, mathematician, Ch'ing dyn.
- Hsü-pên 徐本, Ch'ing dyn., son of Hsü-ch'ao, met. grad. in 1718, functionary, retired 1742, died 1747.
- Hsü-p'u 徐溥 (shih-yung 時用), Ming dyn., 1429-1499, met. grad. in 1454, high functionary in 1487, directed the drawing-up of the *Ta-Ming hui-tien* from 1497, died in 1499. Reputed for his good, peaceable, conciliating character.
- Hsü shan-hsin 許善心 (wu-pên 務本), bibliographer, collaborated in the literary catalogue of the Sui, about 600.
- Hsü shan-tai 徐善代, scholar, topographer, Ch'ing dyn., author of *Ch'un-ch'iu ti-ming k'ao-liao*.
- Hsü-shang 許商, mathematician under the Ch'ien-Han. His writings are lost.
- Hsü-shao 許邵 (tzü-chiang 子將). End of the Hou-Han. Moralist, censor. On the first of each month, he told his neighbours what displeased him in their conduct.

- Hsü-shên 許慎 (shu-chung 叔重), Hou-Han dyn., scholar, pupil of Ma-jung. Author, about the year 200, of *Shuo-wên chieh-tzŭ*.
- Hsü-shih 徐市, alias Hsü-fu 徐福, the man who, on the pretext of going to find the Isles of the Genii, obtained from the First Emperor of the Ch'in a well-equipped expedition, with which he went to settle in Japan probably, in 219 B.C.
- Hsü shih-ch'ang 徐世昌, president of the Republic after Fêng Kuo-chang.
- Hsü shih-chi 徐世勣, see *Li-chi*.
- Hsü shih-lin 徐士林, Ch'ing dyn., 1684 to 1741, a high functionary of integrity.
- Hsü shou-hui 徐壽揮, Yüan dyn., insurgent in 1351, killed in 1357.
- Hsü-shu 徐述, physician, Ming dyn.
- Hsü ssü-pai 徐嗣伯, half physician half sorcerer, Nan-Ch'i dyn., about 490, used hydrotherapy.
- Hsü-ta 徐達 (t'ien-tê 天德), 1329-1383, the general who made the fortune of Chu Yüan-chang the founder of the Mings. — Put an end to the Yüan, capture of Peking, in 1368. Took more than a hundred towns, without massacre or pillage.
- Hsü ta-chêng 徐大正 (tê-chih 德之), Sung dyn., before 1160, poet, lived as a hermit.
- Hsü ta-ch'un 徐大椿, Ch'ing dyn., about 1730, Taoist, physician, prose-writer.
- Hsü tao-fu 徐道復, officer, rebel against the Chin in 410, taken and decapitated in 411.
- Hsü tao-ning 許道寧, Sung dyn., after the year 1000, very prolific landscape painter.
- Hsü tso-su 徐作肅, Ch'ing dyn., licentiate in 1651, prose-writer.
- Hsü tsung-yen 許宗彥, Ch'ing dyn., met. grad. in 1799, prose-writer.
- Hsü tzü-p'ing 徐子平, Sung dyn., celebrated diviner, popularized the system of the 八子 *pa-tzŭ*, eight cyclic characters. Author of *Hsü-shih Lao-lu-tzŭ fu-chu*.
- Hsü-wei 徐渭, Ming dyn., after 1500, celebrated painter.
- Hsü-wên 徐溫, Wu-tai period, 907, minister of Yang Hsing-mi prince of Wu, adopted father of Li-pien (Hsü Chih-kao). See *Yang-wu*.
- Hsü wên-ching 徐文靖, Ch'ing dyn., 1724, scholar, works on the *Chu-shu chi-nien* and the *Yü-kung*.
- Hsü yang-yüan 徐養原, Ch'ing dyn., musician, author of *Ti-lŭ t'u-chu*.
- Hsü yin-tsung 許引宗, Tang dyn., before 650, brought into fashion the use of medicinal drugs.
- Hsü-ying 許謫, Chin dyn., Taoist ascetic, left the world in 313. Elder brother of Hsü-mi.
- Hsü-ying 許營, Chin dyn., officer, commander of the guard, speechifier, 389.
- Hsü-yo 徐岳, Hou-Han dyn., mathematician, disciple of Liu-hung, about 206. The *Shu-shu chi-i* is attributed to him.
- Hsü yu-jên 徐有壬, mathematician, original and profound thinker, 1836. See *Wu-min i-chai suan-hsiao*, and *Chou-chêng chŭn i-shu*.
- Hsü yu-chêng 徐有貞, Ming dyn., 1457, caused the ruin of Yü-ch'ien.
- Hsü yüan-mêng 徐元夢 (shan-chang 善長), 1650-1736, Manchu, a vile courtier, alternatively raised and degraded, throughout his life.

- Hsü yüan-wên 徐元文, Ch'ing dyn., met. grad. in 1659, historiographer, prepared the history of the Mings, procured that the last three princes 福 Fu 唐 T'ang and 桂 Kuei should not be termed rebels, and also that the Chinese should not be reduced to servitude by the Manchus. His brother Hsü Ch'ien-hsiao caused his ruin in 1689. Died in 1691.
- Hsüan-chi 玄極, Chinese Vedantist monk, Ming dyn., after 1400. Author of *Hsü ch'uan-têng-lu*.
- Hsüan-chuang 玄奘, see *Hsüan-tsang*.
- Hsüan-i 玄嶷, Chinese Buddhist monk, controversialist, T'ang dyn., after 745 probably. Author of *Chên-chêng-lun*.
- Hsüan-tsang (sic) 玄奘, T'ang dyn. Name in religion of the Chinese 陳祿 Ch'ên-i, 602-664, Buddhist monk at 20 years of age, left as a pilgrim for India in 629, returned in 645. The account of his voyage, *Hsi-yü-chi*, written from 646 to 648, is a geographical document of the highest value. Not to be confused with the romance *Hsi-yu-chi*, a parody.
- Hsüan-wên-chün 宣文君, see *Wei-ta*.
- Hsüan-ying 玄應, T'ang dyn., Chinese Buddhist monk and philologist.
- Hsüan-yüan 軒轅, name of the Hsia chief, who became the emperor Huang-ti, after his victory over the Miao aborigines.
- Hsüeh an-tu 薛安都, brave officer of the Ch'ien-Sung, fought the Pei-Wei in 450, defeated Tsang-chih in 454.
- Hsüeh-chi 薛稷, T'ang dyn., about 700. Censor. Celebrated calligraphist. Painter, flowers and birds. Died in 713.
- Hsüeh chü-chêng 薛居正 (tzü-p'ing 子平), Sung dyn., historiographer, died in 981 from a dose of the drug of immortality. Author of *Chiu Wu-tai shih* in 973.
- Hsüeh-fang 薛芳, Ch'ien-Han dyn., learned scholar, died in 25 B.C.
- Hsüeh fêng-tso 薛鳳祚, Ch'ing dyn., about 1650. Mathematician, in charge of the Yellow River and of the Grand Canal. Author of *T'ien-hsiao hui-t'ung*, and of *T'ien-pu chên-yüan*.
- Hsüeh fu-ch'êng 薛福成, Ch'ing dyn., met. grad. in 1867, was from 1889 to 1893 minister in England, France, Italy, Belgium,. Died in 1891.
- Hsüeh-hsüan 薛瑄 (tê-wên 德溫), 1399-1464, Ming dyn., scholar, moralist. Author of *Tu-shu-lu*.
- Hsüeh-hsüeh 薛雪, physician. Ch'ing dyn.
- Hsüeh-hui 薛蕙 (chün-ts'ai 君采), poet, Ming dyn.
- Hsüeh jên-koei 薛仁貴, T'ang dyn., Chinese general, defeated by the Tibetans in 670, died in 683.
- Hsüeh-jung 薛鎔, Ch'ing dyn., about 1660, prose-writer.
- Hsüeh shang-kung 薛尚功, scholar, Sung dyn., author of *Hsüeh-shih chung-t'ing k'uan-shih*.
- Hsüeh-shou 薛收 (pai-pao 伯褒), T'ang dyn., son of Hsüeh Tao-hêng, high functionary, died in 683.
- Hsüeh tao-hêng 薛道衡, (hsüan-ch'ing 玄卿), scholar, poet, Sui dyn., about 595. Father of Hsüeh-shou.
- Hsüeh-tsung 薛綜, San-kuo period, about 250, scholar, letter-writer.
- Hsüeh-ts'ung 薛聰, (yen-chih 延智), with the Pei-Wei, learned scholar, good

functionary about 491, noble character, died after 500.

Hsüeh-ying 薛瑩 (tao-yen 道言), San-kuo period, poet with the Wu, about 250.

Hsün-ch'ing 荀卿, the minister Hsün, from his name Hsün-k'uang 況, died after 238 B.C., officer of Ch'i and then of Ch'u, politician, legist, master of Li-ssü and of Han-fei, substituted for the doctrine of Confucius and of Mencius his own doctrine, called abusively pragmatism. Rationalist, traditionalist. Author of the xenophobia and the antichristianism of the Chinese. An obnoxious man. Popularly Hsün-tzū, master Hsün. See HBO, L 33 and 34.

Hsün chü-pai 荀巨伯, Hou-Han dyn., devoted friend.

Hsün-hsi 荀息, devoted preceptor and tutor of prince Hsi-ch'i of Chiu, committed suicide in 651 B.C.

Hsün-hsü 荀勖 (kung-tsêng 公曾), 274, Chin dyn., scholar, poet and prose-writer, musician, painter. Edited the recovered *Chu-shu chi-nien* and the *Mu tien-tzū ch'uan*. Composed the *Ti-lu t'u-chu*. Died in 289.

Hsün-k'uang 荀況, see *Hsün-ch'ing*.

Hsün-pien 荀變, an officer of Wei, 5th century B.C.

Hsün-shuang 荀爽 (tz'u-ming 慈明), Hou-Han dyn., scholar about 165, died in 190. See *Chou-i Yü-shih-i*.

Hsün-tzū 荀子, see *Hsün-ch'ing*.

Hsün-yü 荀彧 (wên-jo 文若), Hou-Han then San-kuo, grad. in 189, counsellor of Ts'ao-ts'ao, committed suicide in 211.

Hsün-yüeh 荀悅 (chung-yü 仲豫), Hou-Han dyn., 148-209. Celebrated scholar, moralist, imperial librarian, historiographer. Author of *Shên-chien* — of *Han-chi*.

Hu an-kuo 胡安國 (k'ang-hou 康侯), Sung dyn., met. grad. in 1097. Learned scholar, of the conservative party. Died in 1138. Father of Hu-hung. Author of *Ch'un-ch'iu chu-kuo hsing-fei shuo*.

Hu ch'êng-kung 胡承珙, Ch'ing dyn., learned commentator. Author of *Mao-shih hou-chien* — of *I-li ku-chin-wên shu-i*.

Hu chi-t'ang 胡季堂, Ch'ing dyn., son of Hu-hsü. Scholar, historian, ritual adviser. Died in 1800.

Hu-ch'ien 胡虔, Wu-tai period, about 940. A Ch'i-tan, son of Hu-kuei, painter, horses and cavaliers.

Hu-cho 胡擢, Wu-tai period, before 939, painter, flowers and birds.

Hu chü-jên 胡居仁 (shu-hsin 叔心), Ming dyn., died in 1484. Confucianist, precursor of Wang Yang-ming.

Hu-ch'üan 胡銓, prose-writer, Sung dyn.

Hu-hai 胡亥, the Second Emperor of the Ch'in, came to the throne in 209 through the death of his brother Fu-su ruined by the eunuch Chao-kao. Assassinated by order of the same eunuch, at the age of 23 years, in 207 B.C.

Hu-han 胡翰, Ming dyn., prose-writer, backward economist.

Hu-hsü 胡煦, Ch'ing dyn. Learned scholar, imperial counsellor. Author of *Pu-fa hsiang-k'ao*. Father of Hu Chi-t'ang.

Hu-huai 胡瓌, Wu-tai period, about 930, a Ch'i-tan, painter, horses and cavaliers, scenes of nomad life. Father of Hu-ch'ien.

Hu-hung 胡宏 (jên-chung 仁仲), Sung dyn., about 1140. Conservative scholar, fearless censor. Son of Hu An-kuo.

- Hu-i 胡翼, Wu-tai period, about 915, painter of Taoist style.
- Hu-kuang 胡廣 (pai-shih 伯始), Hou-Han dyn. Coming of a poor family, he had a rapid and brilliant career. Learned scholar, good counsellor. Died in 172.
- Hu-kuang 胡廣, Ming dyn., academician in 1400, high functionary, died in 1418.
- Hu k'uang-chung 胡匡衷, Ch'ing dyn., scholar and critic. Grandfather of Hu P'ei-hui. Author of *I-li shih-kuan*.
- Hu lin-i 胡林翼, Ch'ing dyn., met. grad. in 1873, prose-writer, author of *Tu-shih ping-lüeh*, died in 1861.
- Hu-mu fu chih 胡母輔之, Chin dyn., 297, epicurean, debauchee.
- Hu p'ei-hui 胡培翬, Ch'ing dyn., grandson of Hu K'uang-chung, scholarly commentator. Author of *I-li chêng-i*.
- Hu-pi-lieh. See Kublai.
- Hu-tan 胡璣, mathematician, Ch'ing dyn.,
- Hu tê-fên 狐德棻, bibliographer, Tang dyn., about 720. Prepared the *T'ang I-wên-chih*. Introduced the division into 四庫 *Ssü-k'u*, Four Classes: Canonicals, Historians, Thinkers, Men of Letters.
- Hu t'ien-yu 胡天游, Ch'ing dyn., about 1750, prose-writer.
- Hu-t'ing 胡珽, Amidist lay adept, Ch'ing dyn., 1850. Continuator of the *Ching-t'u shêng-hsien-lu*.
- Hu-t'u 孤突, the preceptor of prince Shên-shêng of Chin, who appeared to him after his death, in 649 B.C., says the legend.
- Hu-wei 胡渭 (fei-ming 拙明), Ch'ing dyn. 1633-1714. Learned commentator, celebrated geographer and topographer. Collaborated in *Ta-Ch'ing i-t'ung-chih*. Author of *Yü-kung chui-chih*, about 1680.
- Hu wei-jung 胡惟庸, Ming dyn., high functionary in 1373, poisoned Liu-chi in 1375, prime minister in 1377. Went to all lengths. Deceitful, covetous, a conspirator, was executed in 1380, with a number of real or supposed accomplices.
- Hu wên-huan 胡文煥, Ming dyn., about 1600, physician, prolific medical author, especially a compiler. Edited *Ko-chih ts'ung-shu*, and *Pai-ming-chia shu*.
- Hu-yin 胡寅 (ming-chung 朋仲) Sung dyn., nephew of Hu An-kuo, cousin of Hu-hung, met. grad. in 1119, imperial counsellor, died in 1151.
- Hu-yüan 胡瑗 (i-chih 翼之), Sung dyn., scholar, musician, caster of bells, died in 1059.
- Hua-hsiang 華湘, mathematician, Ming dyn., treatise of 1523.
- Hua-hsin 華歆 (tzü-yü 子魚) Hou-Han dyn. then San-kuo Wei, good functionary, devoted friend, died in 231.
- Hua-li-lang 花李郎, female courtier, dramatic author, Yüan dyn.
- Hua-mu-lan 花木蘭, see *Mu-lan*.
- Hua-shou 滑壽 (pai-jên 伯仁), physician, commented on the *Nan-ching*, Yüan dyn., some say Ming.
- Hua-t'o 華佗 (yüan-hua 元化), Hou-Han dyn., then San-kuo Wei. Physician, celebrated diagnostician, needling and incisions, legendary cures. Died about A.D. 220.
- Hua-tu 華督, officer of the duchy of 宋 Sung, 8th century B.C., assassinated K'ung Mu-chin, ancestor of Confucius.

Hua-yen 華岳, Ch'ing dyn., after 1650, fertile painter.

Hua yüan-êrh 華願兒, favourite eunuch of Liu Tzū-yeh (Ch'ing-Sung), 404.

Huai-i 懷義, favourite bonze of the empress Wu-hou of the T'ang from 686, for a long while omnipotent, put to death by order in 694.

Huai-nan tzu 淮南子, the philosopher of Huai-nan, see *Liu-an*.

Huai-su 懷素, Chinese Buddhist monk, T'ang dyn., died in 682. Treatises on ethics and discipline, excellent as regards form. Dharmagupta school. — *Ssü-fên-lu k'ai-tsung-chi*. — *Ssü-fên-lu pi-ch'iu chieh-pên*. — *Ssü-fên lu pi-ch'iu-ni chieh-pên*. — *Sêng chieh-mo*. — *Ni chieh-mo*.

Huai ying-p'in 懷應聘, Ch'ing dyn., about 1680, prose-writer.

Huan-ch'ung 桓冲 (yu-tzu 幼子), Chin dyn., younger brother of Huan-wên, good scholar, incapable officer, died in 385.

Huan-hsüan 桓玄 (ching-tao 敬道), Chin dyn., descendant of Huan-wên, ambitious, independent in 399, revolted in 402, took the capital in 403 and put the emperor An aside, defeated and killed in 404.

Huan-i 桓伊, Chin dyn., functionary, musician, died about 384.

Huan-jung 桓榮 (ch'un-ch'ing 春卿), poor and learned. A scholar, retired at the time of Wang-mang's usurpation. A high functionary under the Hou-Han, and preceptor to the emperor Ming, who went into mourning for him. 21 B.C. to A.D. 59.

Huan-lun 幻輪, a Chinese Buddhist monk, Ming dyn., before 1627. Author of *Shih-shih chi-ku-lüeh*.

Huan shih-ch'ien 桓石虔, Chin dyn., officer, nephew of Huan-wên, died in 388.

Huan-t'an 桓譚, scholar, musician. Under the Hou-Han, counsellor for many years, disgraced after the year 50.

Huan-tien 桓典 (kung-ya 公雅), Hou-Han dyn., censor, enemy of the eunuchs, died in 201.

Huan-wên 桓溫 (yüan-tzu 元子), Chin dyn., general, destroyed the Li of Ssü-ch'uan in 347, restored Lo-yang in 356, defeated by the Yen in 369, died in 373. Ancestor of Huan-hsüan. Often called Ssü-ma Wên, Marshal Wên.

Huan yen-fan 桓彥範, officer of the guard, contributed to the coup d'état of 705. T'ang dyn. See *Chang Chien-chih*.

Huang-ch'ao 黃巢, T'ang dyn., the famous brigand who brought war and bloodshed to China, from 876 to 884. The Banshoa of Arabian historians. Sack of Canton in 879; massacre of 120 thousand Mussulmans, Jews, Nestorians and Parsees. Sack of Lo-yang in 880, of Ch'ang-an in 881. Defeated by the Turk Li K'o-yung; assassinated in 884.

Huang-ch'i 黃齊, Sung dyn., before 1120, painter, landscapist.

Huang-chien 黃鑑 (t'ang-ch'ing 唐卿), at the beginning of the Sung, scholar, functionary.

Huang-ch'ien 黃潛 (chung-chao 仲昭), Yüan dyn., annotator of the *Tzū-chih t'ung-chien kang-mu*.

Huang-chin 黃潛 (chin-ch'ing 晉卿), Sung dyn., met. grad. 1315, honest and learned scholar, died in 1354.

Huang-chin 黃巾, the Yellow Turbans, the insurgents of the year 184. See *Chang-chiao*.

- Huang chio-tzü 黃芻滋, Ch'ing dyn., censor, in 1838 denounced the opium trade.
- Huang ch'u-p'ing 黃初平, Taoist author, Chin dyn.
- Huang-chung 黃仲, Ch'ing dyn., officer, attempted to massacre the mussulmans of Yün-nan in 1856. Thus provoked their insurrection. See *Ma Tê-hsing*.
- Huang chung-chao 黃仲昭, see Huang-ch'ien.
- Huang chung-chien 黃中堅, Ch'ing dyn., about 1720. prose-writer.
- Huang ch'un-yao 黃淳耀, Ming dyn., poet, patriot, hanged himself when Peking was taken in 1644.
- Huang chü-ch'ing 皇居卿, mathematician, calendar or the year 1092, Sung dyn.
- Huang chü-pao 黃居寶, Wu-tai period, about 980, painter, flowers and birds.
- Huang chü-ts'ai 黃居采, Sung dyn., about 990. Very fertile painter, plants and birds, mural paintings in temples. Son of Huang-ch'üan.
- Huang-ch'üan 黃筌, Wu-tai period, died in 981, extremely prolific painter, flowers and birds.
- Huang fan-ch'o 黃繙綽, T'ang dyn., musician, clown, put to death by An-lu-shan after 755.
- Huang fu-ch'ên 黃輔辰, Ch'ing dyn., met. grad. in 1836, prose-writer.
- Huang-fu chung-ho 皇甫仲和, mathematician, Ming dyn., 1438, constructed the Peking observatory.
- Huang fu-kuei 黃復圭, toward the end of the Yüan, poet.
- Huang-fu mi 皇甫謐 (shih-an 士安), Chin dyn., 215-282, universal savant, a strange eccentric of Taoist tint, fertile prose-writer and poet, physician, etc. He had himself buried naked, without shroud or coffin. Author of *Chia-i-ching*, *Kao-shih-ch'uan*.
- Huang-fu po 皇甫鑄, T'ang dyn., minister, Taoist, 818.
- Huang-fu shih 皇甫湜, T'ang dyn., scholar, prose-writer, about 830.
- Huang-fu sung 皇甫嵩 (i-chên 義真), Hou-Han dyn. General, brave and wise, defeated the Yellow Turbans in 184. Forced on by the eunuchs in 185. Adversary of Tung-cho from 189. Died of sickness in 192.
- Huang-hao 黃皓, San-kuo Han period, eunuch intriguer, 246.
- Huang-hao 黃鶴, Ch'ing dyn., after 1800, painter, scenes of life.
- Huang-hsiang 黃香, Hou-Han dyn., scholar, functionary, celebrated for his filial piety, died in 122.
- Huang-hsieh 黃歇, minister of 楚 Ch'u, patron of Hsün-ch'ing, assassinated by Li-yüan whose pregnant daughter he had married to his prince, died in 237 B.C.
- Huang-hsien 黃憲 (shu-tu 叔度), Hou-Han dyn., a private individual, celebrated for the nobleness of his character, type of the upright man.
- Huang-hsün 黃樵, commentator, Sung dyn. Author of *Mao-shih chi-chieh*.
- Huang-huai 黃淮, Ming dyn., intimate counsellor of the emperor Yung-lo, retired in 1427, died in 1449.
- Huang i-chou 黃以周, Ch'ing dyn., scholar, ritualist, author of *Li-shu t'ung-ku*.
- Huang-jên 黃任, Ch'ing dyn., met. grad. in 1702, prose-writer and poet, still living in 1762.
- Huang-kan 黃幹 (chih-ching 直卿), Sung dyn., pupil of Chu-hsi, neo-Confu-

ciist, kept school, died in 1221.

Huang-k'ang 黃亢 (ch'ing-ch'ên 清臣), Wu-tai period, poet.

Huang kung-hsiu 黃宮緇, physician, pharmacologist, Ch'ing dyn.

Huang kung-shao 黃公紹, scholar. Yüan dyn., about 1300, author of *Yün-hui chü-yao*.

Huang-mu 黃模, Ch'ing dyn., scholar, critic. Author of *Hsia hsiao-chêng fên-ch'ien* and *I-i*.

Huang kung-wang 黃公望 (zü-chiu 子久), Yüan dyn., about 1360, landscape painter. Classed first among the Yüan painters.

Huang-pa 黃霸, Ch'ien-Han dyn., scholar, Grand Judge in 74, disgraced in 72, pardoned in 70. Effeminate, superstitious. Died in 51 B.C.

Huang p'ei-lieh 黃丕烈, Ch'ing dyn., scholar and critic. Author of *Hsiao-chêng Chou-kuan*.

Huang ping-hou 黃炳厚, Ch'ing dyn., mathematician and geographer.

Huang shên 黃慎, Ch'ing dyn., between 1720 and 1750, painter, portraits, speciality old men.

Huang shih-kung 黃石公, Taoist genie, patron of Chang-liang, about 240 B.C.

Huang shu-lin 黃叔琳, Ch'ing dyn., learned scholar and critic, met, grad. in 1691, died in 1756.

Huang tao-chou 黃道周 (yu-p'ing 幼平), met. grad. in 1623, devoted himself to the dethroned Mings, was captured and put to death by the Manchus in 1646.

Huang-ti 黃帝, the Yellow Emperor, founder of the Chinese empire, about 2486 B.C., after his victory over the aborigines. Before this he was called Hsüan-yüan. See *Ch'ih-yu*.

Huang-ting 黃鼎, diviner, Ch'ing dyn., 1653. Author of *Tien-wên ta-ch'êng kuan-k'uei chü-yao*.

Huang ting-chien 黃庭堅 (lu-chih 魯直), Sung dyn., scholar, prose-writer and poet, died in 1110. Dreamer, diffuse.

Huang tzü-chiu 黃子久, Yüan dyn., painter.

Huang tzü-têng 黃子澄, minister of the emperor Ho-ti of the Ming, refused to serve the usurper Ch'êng-tsu. Executed in 1402 with Fang Hsiao-ju.

Huang tsung-hsi 黃宗羲 (t'ai-ch'ung 太冲), 1609-1695. Devoted himself to the cause of the Ming; went to Japan to ask help for them. Buried himself in retirement after their ruin. Works of scientific and literary criticism: *Sung Ju-hsiao-an... Ming Ju-hsiao-an... Etc.*

Huang yü-chien 黃與堅, Ch'ing dyn., met. grad. in 1658, prose-writer.

Huang yüan-yü 黃元御, Ch'ing dyn., physician, fertile medical author.

Huang-yüeh 黃鉞, Ch'ing dyn., met. grad. in 1790, high functionary, painter.

Huang yung-nien 黃永年, Ch'ing dyn., met. grad. in 1737, prose-writer.

Hui-chiao 慧皎, Chinese Buddhist monk, Liang dyn., 519. Author of *Kao-sêng-ch'uan*.

Hui-hsiang 慧詳, T'ang dyn., Buddhist monk, author of *Fa-hua-ching ch'uan-chi*.

Hui-hui 回回, the Mohammedans, Mussulmans.

Hui-hung 惠洪, Buddhist monk, see *Hung Chiao-fan*.

- Hui-ko** 阿訖, the Ouigours, Ougres, Hongres, Hungarians.
- Hui-k'o** 慧可, from his name 姬光 Chi-kuang, 487-593, Vedantist monk, first successor of Bodhidharma at the head of the 禪 Ch'an sect.
- Hui-nêng** 慧能, T'ang dyn., Chinese Vedantist monk, 637-712, fifth successor of Bodhidharma, after which the sect split into branches.
- Hui-shêng** 惠生, Buddhist monk, under the Pei-Wei. Sent to India, via Tarim and Gandhara, by Queen 胡 Hu, in 518. Returned in 521. Account of voyage preserved; important geographical document. See *Sung-yün*.
- Hui-shih** 惠施, commonly Hui-tzû Master Hui, sophist of the fourth century B.C., died before 330 probably. The special laughing-stock of Chuang-chou. See HBO L 25 C.
- Hui shih-ch'i** 惠士奇, Ch'ing dyn., met. grad. in 1709, scholar, critic, mathematician, died in 1741. Father of Hui-tung. Author of *Li-shuo*. — of *Ch'un-ch'iu-shuo*.
- Hui-ssü** 慧思, Chinese Buddhist monk, died in 577.
- Hui-tung** 惠棟, Ch'ing dyn., born about 1700, expositor and critic. Son of Hui Shih-ch'i. Author of *Chou-i shu* — of *Ku-wên shang-shu-k'ao* — Etc.
- Hui-tzû** 惠子, see *Hui-shih*.
- Hui-yüan** 慧遠, Chin dyn., 332-416. Monk, first Taoist then Amidist, founded in 386 the first Amidic community. Not to be confused with his homonym under the Sui.
- Hui-yüan** 慧遠, Buddhist monk, writer, Sui dyn., about 610. Not to be confused with his homonym under the Chin. *Madhyamika* school.
- Hun-hsien** 渾瑊, T'ang dyn., general, defeated the rebel Li Huai-kuang in 785, died in 789.
- Hung ch'ang-kung** 閔長公, see *Lo-hsia Hung*.
- Hung-chi-la** 宏吉剌, empress wife of Kublai, died in 1281.
- Hung chih-ch'ang** 洪知常, Taoist author, Yüan dyn.
- Hung-chün** 洪鈞, Ch'ing dyn., met. grad. in 1868; since 1887 ambassador in Russia, Austria, Germany, Holland; in 1890 attached to the *Tsung-li ya-mên*. Died in 1893.
- Hung fu-t'ien** 洪福瑱, son of Hunn Hsiu-ch'üan the great chief of the T'ai-p'ings, executed in 1866 at the age of 18 years.
- Hung-jên** 宏忍, T'ang dyn., 602-675, Chinese Vedantist monk, fourth successor of Bodhidharma.
- Hung-jên** 宏仁, Ch'ing dyn., Chinese Buddhist monk, painter.
- Hung-hao** 洪皓 (kuang-pi 光弼), Sung dyn., high functionary, adversary of Ch'in-kuei. Sent to the Kin in 1129, he was made prisoner; freed in 1140. Died in 1155. Father of Hung-kua, Hung-tsun, Hung-mai, called *the three Hnng*. Grandfather of Hung Chiao-fan.
- Hung hsiu-ch'üan** 洪秀全, 1812-1864, revolutionary who declared himself a prophet, started the 1850 insurrection of the 太平 T'ai-p'ings, ravaged the whole of southern China until 1864. Died besieged at Nanking, a few days before the downfall. It has been reckoned that this rebellion cost the lives of twenty million men. See *Hung Fu-t'ien*.
- Hung liang-chi** 洪亮吉, Ch'ing dyn., met. grad. in 1790, scholar, topographer,

- died in 1809. Author of *Ch'ün-ch'iu Tso-chuan ku* — of *Kuo-yü Wei-chao chu-shu*.
- Hung-mai 洪邁 (ching-lu 景廬), Sung dyn. third son of Hung-bao, met. grad. in 1145, deputy to the Kin in 1162, then high functionary, died in 1203, Celebrated scholar and writer.
- Hung-tsan 弘贊, Chinese Amidist monk, Ch'ing dyn., 1668-1682. Author of *Kuan-yin tz'ü-lin-chi* — of *Liu-tao-chi*, and of diverse treatises on discipline.
- Hung-tsun 洪遵 (ching-yen 景巖), Sung dyn. Scholar, counsellor. Author of the first treatise on Chinese numismatics, after 1142. Died in 1174.
- Hung-tz'ü li-erh 紅字李二, courtesan, dramatic author, Yüan dyn.
- I 夷, foreign peoples of the North-East and of the South-West, in antiquity.
- I-chih 伊陟, son of I-yin, minister of the emperor Tai-wu, 1475 B.C.
- I-ching 義淨, from his name 張文明 Chang Wên-ming, Tang dyn., Chinese Buddhist monk, left for India by sea (Sumatra, Bengal) in 671, sojourned for ten years in the celebrated convent of Nālanda, returned in 695, died in 713. Prolific translator. Author of *Ta-T'ang Hsi-yü ch'iu-fa kao-sêng-ch'uan*, a valuable geographical document.
- I-erh-tê 伊爾德, Manchu general, distinguished himself in the campaigns against the last Mings, died in 1661.
- I-erh-têng 伊爾登, Manchu general, campaigns against the last Mings, died in 1663.
- I-hsin 奕訢, the prince 恭 恭 kung, 6th son of the emperor Tao-kuang, see *Kung I-hsin*.
- I-hsing 一行, from his name 張遂 Chang-sui, T'ang dyn., Chinese Tantrist monk, astronomer and mathematician. Calculated the calendar of the year 724, constructed a uranorama. Tables of the gnomon, chart of the heavens, etc. Translated numerous Indian Tantrist treatises.
- I-hsüan 義軒, legendary physician.
- I-hsüan 義玄, Chinese Vedantist monk, founder of the 臨濟 *Lin-chi* branch of the 禪 *Ch'an*. T'ang dyn. Died in 867.
- I-ju 一如, Chinese Buddhist monk, Ming dyn., after 1500 probably. Author of *Ta-ming san-ts'ang fa-shu*.
- I-k'uang 奕劻, the prince 慶 Ch'ing, see *Ch'ing I-k'uang*.
- I-sang-a 伊桑阿, Manchu noble, met. grad. in 1652, high functionary since 1677, died in 1703.
- I-ssü-ma-yin 亦思馬因, a Ouigour in the service of the Mongols, colleague of A-lo-wa-ting, machinist under A-li-hai-ya from 1271. Died in 1330.
- I-ti 儀狄, the inventor of arrack, about 1988 B.C.
- I-ya 易牙, alias 易巫 i-wu, the paragon of cooks, served the marquis Huan of Ch'i, between 684 and 642 B.C.
- I-yin 伊尹, author of the fortune, and then minister of the first emperor of the second dynasty 1558, tutor of the grandson who succeeded him, Tai-chia 1540-1529 B.C., died more than a hundred years old about 1521. Confucist paragon. Grave doubts hover over the truth of his history. Father of I-chih.
- I yüan-chi 易元吉, about 1064, Sung dyn. prolific painter, plants and animals; specialized in monkeys, studied by him in the forests; an acute observer of nature.

Jan-ching 冉耕 (pai-niu 伯牛), disciple of Confucius, born in 544 B.C., died before the Master.

Jan-ch'iu 冉求 (tzü-yu 子有), disciple of Confucius, born in 520 B.C.

Jan-yung 冉雍 (chung-kung 仲弓), disciple of Confucius, born in 523 B.C.

Jang-chü 穰苴, a Ch'i general, military writer, between 547 and 490 B.C.

Jao t'ing-hsuan 饒廷選 (mei-ch'ên 枚臣), Ch'ing dyn., good officer, fought the T'ai-p'ings, was killed at Hang-chou in 1861.

JEHANGIR, see *Chang-ko-êrh*.

Jên chao-lin 任兆麟 (hsin-chai 心齋), Ch'ing dyn., scholar, author of *Hsia hsiao-chêng chu*.

Jên ch'ü-yün 任啟運 (i-shêng 翼聖), Ch'ing dyn. met. grad. in 1733. Censor, commentator, writer. Died in 1744.

Jên-fang 任昉 (yen-shêng 彥升), scholar, voyager, Liang dyn., about 510. The *Shu-i-chi* is attributed to him.

Jên-hsiao 任囂, Ch'in dyn., about 215 B.C. Colonized the Canton country for the Ch'in. Dying, he bequeathed his work to Chao-t'o, with the advice to render himself independent.

Jên ta-ch'un 任大椿 (yu-chih 幼植), Ch'ing dyn., met. grad. in 1769, librarian, esteemed writer, died in 1789.

Jên-t'ang 任棠, Taoist sage. Hou-Han dyn., about 110.

Jên-wei 任昉 (chung-ho 仲和), Hou-Han dyn., functionary, Taoist tint, died in 92.

Jên wei-ch'ang 任渭長, Ch'ing dyn., prolific painter, designer, and illustrator, at his apogee about 1857.

Ju-hsing 如惺, Chinese Buddhist monk, Ming dyn., 1617. Author of *Ta-Ming Kao-sêng-ch'uan*.

Jui-lin 瑞麟, Manchu, viceroy of Chih-li in 1858, of the two Kuang in 1866, died in 1874.

Jung 戎, foreign tribes of the North-West, in antiquity.

Jung-lu 榮祿, Manchu, general at Hsi-an Fu in 1891, pleased the emperor Kuang-hsü who retained him at Peking from 1894, viceroy of Chih-li in 1898 he provoked the coup d'état, was made commander in chief of the Northern troops, outflanked by the extremists in 1900, came to the surface again after the storm, and died a short while after, leaving the field free for Yüan Shih-k'ai.

Kai-ch'i 改琦 (pai-yün 伯蘊), Ch'ing dyn., painter, superb plants, portraits of women, active career between 1790-1830.

Kai-hsün 蓋勰 (yüan-ku 元固), Hou-Han dyn., adversary of Tung-cho, about 190.

Kan-ching 甘京, prose-writer, Ch'ing dyn.

Kan-kung 甘公, see *Kan-Tê*.

Kan-pao 干寶 (ling-shêng 令升), scholar, Chin dyn., about 320. The *Sou-shên-chi* is attributed to him.

Kan-tê 甘德, ancient astrologer of Ch'i. See *Hsing-ching*.

K'an-tsê 闕澤 (tê-jun 德潤), mathematician of Wu (San-kou), calendar of 242.

Kan wên-hun 甘文焜 (chung-ming 仲明), Chinese, gave himself to the Manchus from the start. In 1667 governor of Chih-li, in 1668 viceroy of Yün-nan,

surprised by Wu San-kuei's revolt, committed suicide with all his family in 1674.

Kan-yang 甘陽, engraver, Ming dyn., 1605. Author of *Yin-chang chi-shuo*.

Kan-ying 甘英, Hou-Han dyn., officer of Pan-ch'ao, sent by him to the Romans, in A.D. 97. Recoiled before sea-sickness, at the moment when he was about to embark at Hira.

Kang-i 剛毅, Manchu, factotum of the empress Tz'ü-hsi in 1900.

K'ang-li hui-hui 康里回回 (tzu-yüan 子淵), 1283-1333, Mussulman minister, under the Mongols. Elder brother of K'uei-k'uei. K'ang-li is the name of their tribe. — Son of Pu-hu-mu.

K'ang-li k'uei-k'uei 康里夔夔 (tzu-shan 子山), Yüan dyn., 1295-1345, Mussulman minister, younger brother of Hui-hui.

K'ang chin-chih 康進之, dramatic author, Yüan dyn.

K'ang yu-wei 康有爲 (ch'ang-su 長素), utopianist, endocrinated the emperor Kuang-hsü of the Ch'ing in 1898. Escaped from the coup d'état of September.

Kao-ang 高昂 (ao-ts'ao 敖曹), with the Tung-Wei, fierce adventures, relative of Kao-huan, prepared the way for him. Killed in a fight in 538.

Kao-ch'ai 高柴 (tzu-kao 子羔), disciple of Confucius, born about the year 500 B.C.

Kao-chan 高湛, king of Pei-ch'i, lecherous and sanguinary brute, 561 to 568.

Kao-ch'an 高蟾, T'ang dyn., poet.

Kao-chao 高肇, with the Pei-Wei, assassinated the queen and her son, for the sake of his own sister, favourite concubine of T'o-pa Ch'iao. Afterwards assassinated the guardian T'o-pa Hsieh, 508. Assassinated in his turn, in 515. His sister was put to death in 518.

Kao-ch'i 高啟, prose-writer and poet, Ming dyn.

Kao ch'i-ch'o 高其倬 (chang-chih 章之), cousin of Kao Ch'i-wei, met. grad. in 1694, greatly devoted to the Manchus, governed various provinces from 1720, died in 1738.

Kao chi-hsing 高季興 or 季昌 Chi-ch'ang, at the end of the T'ang, adventurer from 907, partisan of Chü-wèn, died in 929.

Kao ch'i-wei 高其位 (i-chih 宜之), Ch'ing dyn. Served against Wu San-kuei. Was a high functionary until his death in 1727. See *Kao Ch'i-cho*.

Kao-chien 高儉 (shih-lien 士廉), scholar, nephew of Chang-sun Wu-chi, served the T'ang from their first appearance (622), was a high functionary until his death in 647.

Kao-ch'ien 高乾, brother of Kao-ang, of the same type, killed before him about 534.

Kao-hsi 高錫, prose-writer, Sung dyn.

Kao-hsien 高遜, Yüan dyn., after 1340, painter, animals.

Kao hsien-chih 高仙芝, of Korean origin, served the T'ang as a general usefully. Expedition to the Indus valley. Overwhelmed by the Arabs in 751.

Kao hsin-k'uei 高心夔, Ch'ing dyn., met. grad. in 1859, prose-writer.

Kao-hsing 高興 (kung-ch'i 功起), Yüan dyn. A Chinese celebrated for his physical strength. Served under Bayan from 1274. Became an officer of high gra-

de under the Mongols. Died in 1313.

Kao-huan 高歡, unconscientious politician, counsellor of Erh-chu Jung in 528, mayor of the palace with the Tung-Wei from 534 until his death in 547. Father of Kao-têng and of Kao-yang.

Kao-i 高益, Sung dyn., about 990. A Ch'i-tan naturalized as Chinese, religious painter, decorator of temples.

Kao i-chih 高一志 (tsè-shèng 則聖), Father Alphonse Vagnoni, S.J., died in China in 1640.

Kao k'o-kung 高克恭 (yen-ching 彥敬), Yüan dyn., 1275, landscape painter, native of Tarim.

Kao k'o-ming 高克明, Sung dyn., about 1030, landscape painter.

Kao-kung 高拱 Ming dyn., met. grad. in 1541, a high functionary, died in 1578.

Kao li-shih 高力士, the eunuch favoured by the emperor Hsüan-tsung of the T'ang, all-powerful from 713, generalissimo in 748, followed the emperor in his flight 755. Supplanted by the eunuch Li Fu-kuo. Died in 763, after the two emperors Hsüan-tsung and Su-tsung, from grief says the history.

Kao lien-shên 高謙深, hygienist, Ming dyn., 1591, author of *Tsun-shêng pa-chien*.

Kao lien-shêng 高連陞, Ch'ing dyn. Officer, lieutenant of Tsêng Kuo-fan and then of Tso Tsung-t'ang. Killed in 1869 in a mutiny.

Kao-ming 高明 (tsè-ch'êng 則誠), dramatic author, at the beginning of the Ming. The 琵琶記 P'i-pa-chi.

Kao-piao 高彪 (i-fang 義方), Hou-Han dyn., poet, about 160, Taoist tint.

Kao-ping 高駢 (ch'ien-li 千里), T'ang dyn. Brave officer, campaign in Annam in 864, checked Huang-ch'ao in 879. Stultified by Taoism in 882. Massacred by brigands in 887.

Kao-shih 高適 (ta-fu 達夫), T'ang dyn., writer, poet.

Kao shih-ch'i 高士奇, scholar, artist, courtier, 1645-1704, Ch'ing dyn. Author of *Ch'un-ch'iu ti-ming k'ao-lüeh* — of *Tso-chuan hsing-ming t'ung-i-k'ao* — of *Chiang-ts'un-hsiao-hsia-lu*.

Kao shih-ch'ih 高世栻, physician, Ch'ing dyn.

Kao ssü-sun 高似孫 (hsü-ku 續古), Sung dyn., met. grad. in 1184, scholar, historian and topographer, author of *Wei-liao*.

Kao-sung 高崧, prose-writer, letter-writer, about 350, Chin dyn.

Kao-t'ang 高堂, Ch'ien-Han dyn., about the year 200 B.C., first interpreter of the recovered ritual *I-li*.

Kao t'ang-lung 高堂隆, mathematician of Wei (San-kuo), speechifier, about 235

Kao tao-hsing 高道興, Wu-tai period, before 920, portrait-painter.

Kao-têng 高澄, son of Kao-huan, succeeded him as palace mayor of the Tung Wei in 547, was assassinated in 549, had as successor his younger brother Kao-yang.

Kao-wei 高緯, last king of Pei-Ch'i, as infamous as his predecessors, put to death in 577, family exterminated.

Kao wên-hsiu 高文秀, very fertile dramatic author, Yüan dyn.

Kao wên-chin 高文進, Sung dyn., about the year 1000, religious painter.

Kao-yang 高洋 (tzu-chin 子進), younger brother of Kao-têng, succeeded him

in 549, put an end in 550 to the Tung-Wei Tonguses, and made himself first king of the Chinese Pei-Ch'i. A horrible brute. Exterminated all the T'o-pa. Repaired the Great Wall. Died in 559.

Kao-yao 高陶, the celebrated minister of the emperor Shun, legist, died in 1988 B.C.

Kao yen-ti 高延第, Ch'ing dyn., about 1870, prose-writer.

Kao-yü 高愈 (tzu-ch'ao), Ch'ing dyn., 1697, scholar, commentator.

Kao yüan-yü 高元裕, Tang dyn., prolific poet, died in 818.

Kao-yün 高允 (pai-kung 伯恭), with the Pei-Wei. Was a Buddhist novice in his youth. Man of letters, scholar, mathematician. Colleague of Ts'ui-hao, in office from 431, died almost a centenarian in 487.

Kêng chi-mao 耿繼茂, Chinese, son of Kêng Chung-ming, fought for the Manchus from 1649, helped them to take Canton, then took Amoy for them with the help of the Dutch. Died in 1671. Father of Kêng Ching-chung.

Kêng ching-chung 耿精忠, son of Kêng Chi-mao, coddled by the Manchus, allied to the imperial family, revolted in 1674 with Wu San-kuei, pardoned apparently in 1676, traitorously executed at Peking where he had been invited, in 1681.

Kêng chung-ming 耿仰明, Chinese, gave himself to the Manchus from 1634, and fought for them until his death in 1651. Father of Kêng Chi-mao.

Kêng-hsün 耿詢, mathematician, Sui dyn.

Kêng-kung 耿恭, Hou-Han dyn., cunning, brave and stubborn, A.D. 75.

Kêng-ping 耿秉, Hou-Han dyn., general, fought the Huns in 73 and 74, commanded as second the expedition of the year 89. See *Tou-hsien*.

Kêng sang-ch'u 庚桑楚, disciple of Lao-tzū.

Kêng shou-ch'ang 耿壽昌, Ch'ien-Han dyn. Smelted in bronze the celestial cupola by Lo-hsia Hung, in 59 B.C. Author of tables for the calculation of lunations.

Kêng-shu 耿舒, brother of Keng-yen, lieutenant of Ma-yuan, calumniated his chief, A.D. 49, Hou-Han dyn.

Kêng-wei 耿濤, Tang dyn., poet, about 775.

Kêng-yen 耿弇, Hou-Han dyn., able general of Liu-hsiu, conquered for him the Eastern provinces, in A.D. 29.

Ko ch'ang-kêng 葛長庚, alias Pai Yü-ch'an, Taoist author, Sung dyn.

Ko ch'ien-sun 葛乾孫, physician, Ming dyn.

K'o-ch'in 柯琴, physician, Ch'ing dyn.

K'o chiu-ssü 柯九思, Yüan dyn., about 1280, painter, trees and bamboos.

Ko-erh-tan 葛爾丹, Galdan, khan, of the Eleuths (at Kobdo), defeated by the Chinese in 1690, and again in 1696, died the same year. To be distinguished from Galdan son of Rabdan.

Ko-hêng 葛衡, mathematician of Wu (San-kuo).

Ko-hsüan 葛玄 (hsiao-hsien 孝先), San-kuo Wu period. Taoist innovator, founded mystical Taoism between 238-250. Grand-uncle of Ko-hung. See HBO. L. 61.

Ko-hung 葛洪 (chih-ch'uan 稚川), grand-nephew of Ko-hsüan. Chin dyn., about 326. Taoist innovator, popularizer if not inventor of alchemical dietetic

- and magical Taoism. Author of the treatise *Pao-p'u-tzu* 抱朴子. See HBO. L. 52.
- Ko-jung 葛榮, brigand, ravaged the North in 527, taken and decapitated in 528 (Pei-Wei).
- Ko shou-ch'ang 葛守昌, Sung dyn., about 1080, painter, flowers and birds.
- Ko-shu-han 哥舒翰, Ouigour general in the service of the T'ang, defeated and killed by An-lu-shan in 756.
- K'o tan-ch'iu 柯丹丘, prolific dramatic author, Yüan dyn.
- Ko tsu-liang 葛祖亮, Ch'ing dyn., met. grad. in 1736, prose-writer.
- Kou-ch'ang 苟萇, general of Fu-chien 苻堅, aggrandized him considerably, 376-378.
- Kou-chien 勾踐, viscount of Yüeh from 496 B.C., adversary of Fu-ch'a viscount of Wu, defeated by him in 494, prepared his revenge for twenty years, destroyed Wu in 473. Fu-ch'a committed suicide. See *Fan-li*.
- K'ou ch'ien-chih 寇謙之, Taoist impostor and politician, patronized by Ts'ui-hao, nominated 天師 T'ien-shih Celestial Master, at the court of the Pei-Wei Tongus, in 424. Functioned there again in 442.
- K'ou-chun 寇準 (p'ing-chung 平仲), Sung dyn. Imperial counsellor. In 1006 prefect of Ta-ming Fu, entrusted with the task of preventing the Ch'i-tan crossing the Yellow River. Unjustly disgraced in 1023, he died in exile. A dry bamboo stuck in the ground by him, became green again as witness to his innocence, says the legend.
- Kou-i fu-jên 鉤弋夫人 (maiden name 趙 Chao), favourite concubine of the emperor Wu of the Ch'ien-Han. Mother, in 94, of prince 弗陵 Fu-ling, heir presumptive. Not wishing a woman to become regent, the emperor when dying forced her to commit suicide, in 88 B.C.
- K'u 龔, 2217 B.C., ancient sovereign, reigned after Chuan-hsü. Father of 摯 Chih and of 堯 Yao. Chih having succeeded him, governed badly, was dethroned by the feudatory princes, and replaced by his brother Yao, 2145.
- Ku ai-chi 顧藹吉, scholar, Ch'ing dyn., compiler of *Li-pien*.
- Kublai, in Chinese Hupileh 忽必烈, younger brother of Mangu, grand khan of the Mongols from 1260; emperor of China, 世祖 Shih-tsu, the first of the Yüan dynasty, reigned from 1280 to 1294.
- Ku ch'ang-fa 顧長發, mathematician, Ch'ing dyn.
- Ku-chên 顧鏡, Ch'ing dyn., met. grad. in 1754, prose-writer.
- Ku chêng-i 顧正誼, Ming dyn., about 1550, painter, trees.
- Ku chêng-kuan 顧貞觀, poet, Ch'ing dyn.
- Ku ching-hsiu 顧景秀, painter. Ch'ien-Sung dyn., about 450. Persons, birds, etc. Anterior to Lu T'an-wei.
- Ku chung-ch'ing 顧仲清, dramatic author, Yüan dyn.
- Ku fêng-mao 顧鳳毛 (ch'ao-tsung 超宗), Ch'ing dyn., 1788, commentator.
- Ku-hsiu 顧脩, scholar, Ch'ing dyn., 1799, author of *Kui-k'o shu-mu*.
- Ku-huan 顧歡 (ching-i 景怡), lived as a hermit, Taoist poet, in 483, under the Nan-Ch'i.
- Ku hung-chung 顧闕中, Sung dyn., portrait-painter.
- Ku-jung 顧榮 (yeh-shien 彥先), Chin dyn., officer, counsellor, died in 322.
- Ku k'ai-chih 顧愷之 (ch'ang-k'ang 長康), Chin dyn., painter, active career

between 365 and 405, rendered himself famous in several types.

Ku-k'uang 顧况 (p'u-wèng 逋翁), T'ang dyn., poet, about 800.

Kuli-beg, son of Yakub-beg. See *Hai-ku-la* and *Hsiao-p'a-hsia*.

Ku li-ch'êng 辜立誠 (hung-p'êng 洪朋), born about 1860, graduated at Edinburgh 1877, secretary to Sir Th. Wade, from 1885 interpreter to Chang Chih-tung. Author of *Defensio populi ad populos* in 1891. Well known in Europe. Enemy of Christianity. Signed himself Kaw Hong-beng.

Ku-liang ch'ih 穀梁赤 (ying-shao 應邵), pupil of Tzū-hsia, 5th century B.C. He was of the Lu country. Writer of *Ku-liang-chuan*.

Ku-pa-tai 顧八代 (wèn-ch'i 文起), a Manchu, good scholar and brave officer, distinguished himself in the campaign against Wu san-kuei. Functionary. Disgraced. Died extremely poor, in 1708. Grand father of Ku-ts'ung-

Ku pao-kuang 顧寶光, painter, pupil of Lu T'an-wei, Ch'ien-Sung dyn., after 465. Persons and animals.

Ku-pi 古弼, with the Pei-Wei, functionary, director of the stud in 444, celebrated for his obstinacy in defending the interests of the state against the whims of the prince (T'o-pa Tao). Removed. Perished the victim of hidden intrigues.

Ku shang-chih 顧尚之, Ch'ing dyn., mathematician.

Ku-sou 瞽叟, the father of the emperor Shun, celebrated for his stupidity.

Ku ssü-li 顧嗣立, scholar, Ch'ing dyn., 1672. Compiler of *Yüan-shih-hsüan*.

Ku ta-chung 顧大中, Sung dyn., before the year 1000, painter of genre.

Ku-tai 顧岱, Ch'ing dyn., met. grad. in 1658, prose-writer.

Ku tê-ch'ien 顧德謙, Wu-tai period, about 970, religious painter.

Ku-tso 顧佐, Ming dyn., met. grad. in 1400. Rigid censor, recluse, incorruptible. Died in 1446.

Ku tsu-yü 顧祖禹, Ch'ing dyn., 1667, poor and learned scholar, especially a topographer. Author of *Tu-shih fang-yü chi-yao*.

Ku-tsung 顧琮, Manchu, grandson of Ku-pa-tai. Mathematician, in charge of the Yellow River 1737-1754. Always poor. Extremely obstinate.

Ku tung-kao 顧棟高, Ch'ing dyn., met. grad. in 1721, commentator, critic, died in 1759. Author of *Ch'un-ch'iu ta-shih-piao*.

Ku tzü-ching 谷子敬, dramatic author. Yüan dyn.

Ku yeh-wang 顧野王, 519-581, Ch'ên dyn. Painter (speciality insects), author in 523 of the dictionary *Yü-p'ien*, poet without ideas.

Ku yen-wu 顧炎武 (chiang 絳, ning-jên 寧人, t'ing-lin 亭林), 1612-1681. Celebrated scholar. After the downfall of the Mings, he refused to serve the Ch'ings, lived as a hermit, still studying and writing. Author of *Jih-chih-lu* — and of treatises on the ancient sounds and tones, *Shih-pên-yin* — *Yin-lun* — *Ku-yin-piao* — Etc.

Ku ying-hsiang 顧應祥, mathematician, Ming dyn., before 1500. Author of *Hu-shih hsüan-shu*.

Ku Ying-t'ai 谷應泰, historian, Ch'ing dyn., 1648, author of *Ming-ch'ao chi-shih pên-mo*.

Ku-yung 谷永 (tzu-yün 子雲), Ch'ien-Han dyn., censor from 36 B.C., numerous memoirs on the occurrence of natural phenomena, especially from 29 to 12 B.C. The type of a sermonizer.

Ku-yü 顧煜, appraiser, Ming dyn. Author of *Shê-shu*.

Ku yüeh-chih 顧悅之 (chün-shu 君叔), Chin dyn., after 320, officer.

K'uai-ch'è 蒯徹, counsellor of Han-hsin, 204-196 B.C. (Ch'ien-Han).

Kuan-chung 管仲, see *Kuan I-wu*.

Kuan han-ch'ing 關漢卿, very prolific dramatic author, Yüan dyn. 60 pieces of his remain.

Kuan-hsiu 貫休, a bonze, Wu-tai period, about 920, religious painter, painted according to his visions.

Kuan i-wu 管夷吾, alias 管仲 Kuan-chung, vulgarly 管子 Kuan-tzū, died in 645 B.C. The famous politician who made, from 685, the fortune of the marquis Huan of Ch'i. The work entitled *Kuan-tzū* is not by him, but perhaps develops his principles.

Kuan-kung 關公, see *Kuan-yü*.

Kuan-lu 管輅, San-kuo Wei, 209 to 256, celebrated geomancer and diviner, his biography inserted in the History. The *Kuan-shih ti-li chih-mêng*.

Kuan lung-p'êng 關龍逢, censured the tyrant Chieh, who had him put to death, 1559 B.C.

Kuan-ning 管寧 (yu-an 幼安), Hou-Han dyn., learned scholar, died in 241.

Kuan-ti 關帝, see *Kuan-yü*.

Kuan-t'ung 關仝, Wu-tai period, about 920, fertile landscape-painter, speciality mountains.

Kuan-t'ung 管同, Ch'ing dyn., licentiate in 1825, prose-writer.

Kuan-tzū 管子, see *Kuan I-wu*.

Kuan-yin-tzū 關尹子, see *Yin-hsi*.

Kuan-yü 關羽 (yün-chang 雲長), San-kuo Han. Ally of Liu-pei and Chang-fei from 191, A life of struggles, adventures and intrigues. Killed in 219, in an ambush. Very popular, one does not altogether see why. Had his temple in almost all towns. Titles, 關公 Kuan-kung; 關帝 Kuan-ti or 武帝 Wu-ti, from 1594.

K'uang-hêng 匡衡 (ya-kuei 雅圭), Ch'ien-Han dyn., 33-31 B.C., censor, minister, purified the worship.

Kuei 癸, the tyrant, see *Chieh*.

K'uei 夔, director of worship and music under the emperor Shun, 2002 B.C.

K'uei-chi 窺基, learned and fertile monk, T'ang dyn. Numerous works for the 法相 *madhyamayāna* school. Commentaries on 成唯識論, on 唯識論, etc.

Kuei-fu 桂馥, Ch'ing dyn., scholar, epigraphist, met. grad. in 1790, died in 1805.

Kuei-ku-tzū 鬼谷子, see *Wang-hsü*.

Kuei-o 桂萼 (tzü-shih 子實), Ming dyn., met. grad. in 1511, imperial counselor until 1529, died in 1531.

Kuei wan-jung 桂萬榮, jurist, Sung dyn., 1211, compiler of *T'ang-yin pi-shih*.

Kuei-yu 貴由, see *Gayouk*.

Kuei yu-kuang 歸有光, prose-writer, toward the end of the Ming.

Kun 鯀, the father of Yü the Great, entrusted before him with draining the waters of the great inundation of 2085 B.C., failed, and was exiled.

K'ung an-kuo 孔安國 (tzü-kuo 子國), Ch'ien-Han dyn. Scholar, descendant of

Confucius, reconstituted, about 97 B.C., the text of the *Shu-ching* called 古文 *Ku-wên*, according to the manuscripts recovered about the year 154. His work got lost or was suppressed. The text since attributed to him is apocryphal. See *Shu-ching* and *Mo-tzû*.

K'ung ch'ao-fu 孔巢父, T'ang dyn., about 780, learned scholar, incapable officer, killed by mutinous soldiers.

Kung chao-yüan 龔照瑗, Ch'ing dyn., functionary of the modern type from 1886, ambassador in Europe in 1893, held high offices in China in 1895, died in 1897.

K'ung-chi 孔伋 (tzu-ssü 子思), the grandson of Confucius, born about 500 B.C., lived at least until 440. He has preserved to us, in his treatise 中庸 *Chung-yung* the Middle Way, the principal points of the doctrine of his grandfather, of utopian Confucianism. See HBO. L. 26. He lived poor, and divorced his wife like his grandfather.

K'ung chi-han 孔繼涵, Ch'ing dyn. about 1750, uncle of K'ung Kuang-shên, scholar, an authority in the matter of rites.

K'ung ch'ing-chiao 孔淸覺, founder of the 白雲教 White Cloud Sect, manichæan probably, in 1108, Sung dyn. it was prohibited in 1202.

K'ung-ch'iu 孔丘 (chung-ni 仲尼), vulgarly 孔子 K'ung-tzu. Master K'ung, or 孔夫子 K'ung Fu-tzu whence Confucius. Inheritor of the theories of the 儒 Ju ancient economists, which he popularized. A functionary in the marquisate of 魯 Lu, from 501 to 497. Narrow and brittle character. Made himself the travelling merchant of politics, and apostle of return to the antique. Returned to Lu in 484. Compiled for his pupils some anthologies, the remains of which are the 書經 *Shu-ching* Annals, and the 詩經 *Shih-ching* Odes. Composed appendices to the Mutations 易經 *I-ching*. Was not approved of by his contemporaries. Died discouraged in 479. — He repudiated his wife. His only son Pai-yü died before him. [See HBO. L. 7 D — L. 15 — L. 76 — and, in the Table, under the word Confucianism.] — See *K'ung Shu-liang-ko*, *K'ung-li* and *K'ung-chi*.

K'ung fang-shu 孔防叔, the great-grandfather of Confucius, left the duchy of 宋 Sung, to settle in the marquisate of 魯 Lu.

K'ung-fu 孔鮒 (tzu-yü 子魚). Descendant of Confucius. Hid in a wall, in 213, the prohibited canonical books, which were recovered later. Died about 210 B.C.

K'ung-hsi 孔僖, descendant of Confucius, chief of his clan in A.D. 85, Hou-Han dyn.

Kung hsi-ch'ih 公西赤 (tzu-hua 子華), born about 510 B.C., disciple of Confucius, arranged his funeral ceremonies.

Kung-hsien 龔賢, painter, Ch'ing dyn., author of *Hua-chüeh*.

K'ung hsing-t'ai 孔興泰, mathematician, Ch'ing dyn.

Kung i-hsin 恭奕訢, prince Kung, 1832-1898, Manchu, sixth son of the emperor Tao-kuang, brother of Hsien-fêng. Condemned Ch'i-ying in 1858. Treated with the Allies in 1860. Stifled the conspiracy of 1861, and procured the regency for his sister-in-law Tz'ü-hsi. Humiliated in 1865, 1874, 1878, 1884. Recalled in 1894. Died in May, 1898. Hated Christianity.

K'ung-jung 孔融 (wên-chü 文舉), Hou-Han dyn., descendant of Confucius,

- counsellor, put to death by Ts'ao-ts'ao in 208, no mean poet.
- K'ung kuang-shên 孔廣森, scholar and critic, Ch'ing dyn., 1751-1786. Author of *Shih sêng-lei — Shih-shêng fên-lì — Ta-Tai li-chi pu-chu — Ch'un-ch'iu Kung-yang t'ung-i*.
- Kung-kung 共工, legendary person, the first rebel, in the pastoral epoch. See Nü-wa.
- K'ung-li 孔鯉 (pai-yü 伯魚), 533-482, the only son of Confucius, died before him. Father of K'ung-chi called Tzū-ssü.
- Kung-liang ju 公良孺 (tzü-chêng 子正), disciple of Confucius, 490 B.C.
- K'ung mêng-p'í 孔孟皮 (pai-ní 伯尼), brother of Confucius, by a former wife of his father, born impotent, about 560 B.C. See *K'ung Shu-liang-ko*.
- K'ung mu-chin 孔木金, 8th century B.C., ancestor of Confucius, officer of the duchy of 宋 Sung, assassinated by Hua-tu who coveted his wife.
- K'ung pai-hsia 孔伋, the grandfather of Confucius.
- Kung-sha mu 公沙穆 (wên-yu 文又), Hou-Han dyn., about 155, poor scholar, petty officer.
- Kung-shêng 龔勝 (chün-pín 君賓), Ch'ien-Han dyn., 67 B.C. to A.D. 11. Celebrated scholar, high functionary; allowed himself to die of hunger, rather than serve Wang-mang.
- K'ung shu-liang-ko 孔叔梁紇, died in 548 B.C. Petty functionary in the marquise of 魯 Lu, had by his first marriage nine daughters and one impotent son (K'ung Mêng-p'í); by his second marriage, Confucius, who was three years old when his father died. The child was brought up by his mother 顏徵在 Yen Chêng-tsai.
- Kung shu-tzū 公輸子, see *Lu-pan*.
- Kung-sui 龔遂 (shao-ch'ing 少卿), officer, speechifier, believed in the moralizing virtue of the *Shih-ching*. Ch'ien-Han dyn., 74-66 B.C.
- Kung-sun ch'ên 公孫臣, geomancer, Ch'ien-Han dyn., 165 B.C.
- Kung-sun ch'iao 公孫僑, called Tzū-ch'an 子產. Of the blood of the counts of 鄭 Chêng, 581 to 496 B.C. Minister of Chêng in 554, excellent administrator, published a code in 535. Greatly admired by Confucius. There remain to us from him some very important texts, in the *Tso-chuan*.
- Kung-sun ch'ing 公孫卿, impostor, systematically mystified the emperor Wu of the Ch'ien-Han, 113-109 B.C. Worked hard for the Taoist apotheosis of Huang-ti.
- Kung-sun ch'u-chiu 公孫杵臼, of Chin. Died in 597 B.C., to save Chao-wu, the posthumous son of Chao-shuo, from the hands of T'u-an Ku.
- Kung-sun hung 公孫弘, counsellor of the emperor Wu of the Ch'ien-Han 130 B.C., inexhaustible speechifier. He was still speaking in 124. Died in 121.
- Kung-sun lung 公孫龍, of the reigning family of 趙 Chao, dates unknown, his active life is placed between 320-280 B.C. Sophist after the *Hui-shih* style. Learnt from the Hindus, probably. Has left a small work bearing his name. See HBÖ. L. 25.
- Kung-sun shu 公孫述 (tzü-yang 子陽), Hou-Han dyn., governor of the western provinces in 14, made himself king in 24, claimed the empire in 25, killed in A.D. 36. A sanguinary brute.
- Kung-sun tsan 公孫瓚, Hou-Han dyn. Adventurer, took possession of the north-

east of China in 191, defeated by Yüan-shao in 192, held his ground, built a fortress with ten concentric ramparts not far from the present 易州 I-chou, perished there in 198, the besiegers having penetrated by a subterranean tunnel to the centre of the place.

Kung-sun yang 公孫鞅, see *Wei-yang*.

Kung ta-yung 宮大用, dramatic author, Yüan dyn.

K'ung tao-fu 孔道輔, Sung dyn., noble and upright officer, deputy to the Ch'itan in 1031, died in 1033.

Kung t'ing-hsien 龔廷賢, Ch'ing dyn. physician, author of the popular treatise on hygiene *Shou-shih pao-yüan*.

K'ung-tzü 孔子, see *K'ung-ch'iu*.

Kung-yü 貢禹 (hsiao-wêng 小翁), courageous censor, under the emperor Yüan of the Ch'ien-Han, 48-44 B. C.

K'ung-yü 孔愉, Grand Ceremonialist, protected the temple of the Ancestors in 328, Chin dyn.

Kung yang-kao 公羊高, pupil of Tzü-hsia, 5th century B. C. He was of the Ch'i country. Writer of *Kung-yang chuan*.

K'ung ying-ta 孔穎達 (chung-ta 仲達), 574-648, celebrated scholar, directed the drawing-up of the T'ang canonicals, new gloss, *Shih-san-ching chêng-i chu-shu*.

K'ung yu-tê 孔有德, Ming dyn., Chinese insurgent, delivered the North-East to the Manchus in 1633, killed in 1652.

Kuo-chên 郭震 (yüan-chên 元振), 656-713, T'ang dyn. Contributed to the coup d'état of 713. Son-in-law of Chang Chia-chêng.

Kuo-chi 郭伋 (hsi-hou 細侯), 38 B. C. to A. D. 47, Hou-Han dyn., esteemed functionary.

Kuo ch'i-yüan 郭起元, Ch'ing dyn., about 1730, prose-writer.

Kuo ch'ien-hui 郭乾暉 and **郭乾祐** Ch'ien-yu, brothers, painters, Wu-tai period, about 970, flowers and birds.

Kuo-chin 郭進, Sung dyn. First brigand, then officer, then high functionary, died in 979.

Kuo-ch'un 郭純, Ming dyn., about 1425, painter, landscapes.

Kuo chung-shu 郭忠恕, Sung dyn., scholar, painter, drunkard, debauchee, died in 977. Author of *Han-chien*.

Kuo-fan 郭汜, general, confederate of Li-ts'ui in 193, then his rival. Killed in 197. Hou-Han dyn.

Kuo-ho 郭荷, Chin dyn., scholar of the 5th century, kept a school.

Kuo-hsi 郭熙, Sung dyn., about 1070, fertile landscape painter.

Kuo hsia-chou 郭遐周 and his brother **遐叔** Hsia-shu, poets, after 260, San-kuo Wei.

Kuo-hsiang 郭象 (tzü-yüan 子元), Chin dyn., Taoist writer, probably pilfered from Hsiang-hsiu the commentary on *Chuang-tzü* attributed to him, died in 312.

Kuo-hsieh 郭解, celebrated knight-errant, eventually executed in 127 B. C., Ch'ien-Han dyn.

Kuo hsien-chih 郭獻之, mathematician, T'ang dyn., 762.

- Kuo-hsing 果性, Chinese Vedantist monk, Ch'ing dyn., 1666. Author of *Po-tsu chêng-ch'uan ku-chin chieh-lu*.
- Kuo-hsiu 郭琇, Ch'ing dyn., 1638-1715. Came from a very poor family, met. grad. in 1670, censor in 1686, then viceroy; retired in 1702; distributed all his goods to the poor.
- Kuo-hsü 郭詡, Ming dyn., after 1500, portrait painter.
- Kuo jo-hsü 郭若虛, painter, Sung dyn., author of *T'u-hua chien-wên-chih*.
- Kuo-jung 郭榮, Wu-tai period. Adopted son of Kuo-wei. His real name was 柴 Ch'ai. Second emperor of the Hou-Chou, 954-959. Father of Kuo Tsung-hsün.
- Kuo kung-chên 郭拱辰, Sung dyn., scholar, pupil of Chu-hsi, portrait painter, about 1200.
- Kuo-p'u 郭璞 (ching-ch'un 景純), Chin dyn., 276-324, celebrated Taoist, geomancer, diviner, put to death by the rebel Wang-tun, in 324.
- Kuo shou-ching 郭守敬 (jo-ssü 若思), 1231-1316, clever mathematician and constructor, completed the calendar *Shou-shih-li* of the year 1286, Yüan dyn.
- Kuo sung-tao 郭嵩燾, Ch'ing dyn., met. grad. in 1848, high functionary, first envoy from China to Europe in 1876, retired sick in 1879, died in 1887. Relative of Tsêng Kuo-fan. Good scholar. Upright, simple and worthy.
- Kuo-t'ai 郭太 (lin-tsung 林宗), Hou-Han dyn., 127-169. From being a poor scholar, became a celebrated master.
- Kuo tsung-hsün 郭宗訓, Wu-tai period, the last of the Hou-Chou. Dethroned by Chao K'uang-yin in 960. Died in 973.
- Kuo tzü-hsing 郭子興. Brigand, insurgent against the Yüan in 1352. Died in 1355, bequeathing his bands to his lieutenant Chu Yüan-chang, who overthrew the Yüan and founded the Ming.
- Kuo tzü-i 郭子義, 697-781, celebrated general and statesman, the support and saviour of the Tang dynasty at the time of the revolt of An-lu-shan in 755, regent and tutor in 779, fortunate in all his undertakings, died in 781. The most worthy figure of the whole history of China, and of immaculate memory. Was perhaps a Nestorian proselyte.
- Kuo-wei 郭威, 901-953, Wu-tai period. Brave officer of the Hou-Han, made first emperor Hou-chou by his soldiers, in 950. Father by adoption of Kuo-jung.
- Kuo-yü 郭玉, court physician, about the year A.D. 100, Hou-Han dyn.
- Kuo-yü 郭瑀 (yüan-yü 元瑜), Chin dyn., Taoist hermit, disciple of Kuo-ho.
- Kuo yüan-fang 郭元方, Sung dyn., about 1070, painter, insects.
- Koxinga 國姓爺, see *Chêng Ch'êng-kung*.
- Kumâra-jîva, in Chinese 鳩摩羅什 Chiu-mo-lo-shih, Buddhist monk, born in the Tarim of a Hindu father, taken to China as a prisoner, very learned, of dissolute manners, ruled the Chinese monks, wrote a number of works. Died at Ch'ang-an in 412 or a short while after. Had a great and inauspicious influence. HBO. L. 53.
- Lai chün-chên 來俊臣, T'ang dyn., cruel functionary, decapitated for conspiracy in 697.
- Lai-hsi 來歙, brave general of Liu-hsiu, assassinated in the year 35, Hou-Han dyn.
- Lai-ku 來鵠, T'ang dyn., moralist, apologues.
- Lai-t'a 賈塔, Ch'ing dyn., brave Manchu officer, died in 1681.

Lai wên-chîn 賴文進, geomancer, Sung dyn., 13th century.

Lan-chên-tzû 賴眞子, see *Ma Yung-ch'ing*.

Lan-li 藍理, Ch'ing dyn., brave officer, distinguished himself under Shih-laung; died in 1719.

Lan-p'u 藍浦, ceramist, Ch'ing dyn., 1815. Author of *Ch'ing-tê-chên t'ao-lu*.

Lan t'ing-chên 藍廷珍, Ch'ing dyn., good officer, distinguished himself under Shih Shih-p'iao in 1721, died in 1729.

Lan ting-yüan 藍鼎元, Ch'ing dyn., 1680-1733, good scholar and writer, unskilful functionary, implacable enemy of the Buddhist monks.

Lan ts'ai-ho 藍采和, Taoist genie, one of the *pa-hsien*.

Lan-yü 藍玉, Ming dyn., 1393, a general accused of conspiracy real or supposed. This affair cost the lives of fifteen thousand persons.

Lang shih-ning 朗世寧, Frère Joseph Castiglione, S.J., painter, painted for the emperors K'ang-hsi, Yung-chêng and Ch'ien-lung, at Peking 1715-1764.

Lao-ai 嫪毐, Ch'in dyn. False eunuch, whom Lü Pu-wei introduced into the harem of the king of Ch'in, to cover his relation with the old queen-mother, his former concubine. Put to death in 238 B.C.

Lao-chün 老君, see *Lao-tzû*.

Lao ch'ung-kuang 勞崇光, 1801-1867, met. grad. in 1832. Viceroy of several southern provinces, until his death. To him is owed the ground on which the cathedral at Canton is built.

Lao-lai-tzû 老萊子, legendary Taoist, pious son.

Lao nai-hsüan 勞乃宣, mathematician, Ch'ing dyn., about 1900. Author of *Ku ch'ou-suan k'ao-shih chai-yao*.

Lao-tan 老聃, see *Lao-tzû*.

Lao-tzû 老子, the Old Master, must have lived between 570-490 B.C. Was imperial archivist (Chou dyn.) and the first Chinese Taoist writer; author of *Tao-tê-ching*. He had an interview with Confucius, in 501 probably. See HBO. L. 17. — Other titles, 老君 Lao-chün, or 老聃 Lao-tan. His real name is unknown. Later he was called Li-êrh 李耳 (pai-yang 伯陽 or ch'ung-êrh 重耳).

Lei hsiao-hung 雷學洪, modern mathematician. Author of *Ku-ching t'ien-hsiang k'ao*.

Lei-huan 雷煥, geomancer, about 280, Hou-Han dyn.

Lei-i 雷義 (chung-kung 仲公), Hou-Han dyn. Friend of Ch'ên-chung, Orestes and Pylades.

Lei-kung 雷公, the genie or genii of lightning, executors of the sentences of Heaven. — Also a legendary physician, colleague of Ch'i-pai.

Lei shih-chün 雷士俊, at the end of the Ming, about 1640, prose-writer.

Lei-tsu 雷祖, wife of the emperor Huang-ti, called Hsi-ting-shih, patron of silk-worms.

Lei-tsung 雷宗, mathematician, Ming dyn., Ouigour method.

Li 黎, aboriginal tribes, of Miao race. See that word.

Li an-shih 李安世, under the Pei-Wei, proposed in 485 a kind of state socialism, commonwealth system, which could not be applied.

Li-ch'ang 李瑒, under the Pei-Wei, sermonized queen Hu in 506.

- Li ch'ang-k'eng 李長庚, Ch'ing dyn., general, admiral, gave chase to the pirate Ts'ai-ch'ien, was killed in a naval combat, in 1808.
- Li ch'ang-ling 李昌齡, Taoist writer, Sung dyn., author of the text of *Tai-shang kan-ying-p'ien*.
- Li ch'ang-mao 李長茂, mathematician, Ch'ing dyn.
- Li chao-ch'ing 李兆慶, sixth brother of Li Hung-chang, father of Li Ching-fang, lord Li.
- Li chao-lo 李兆洛 (shên-ch'î 申耆), eminent savant, historian, geographer, cartographer, critic, met. grad. in 1805. His celestial chart is from 1855. Author of the following works: *Li-tai chi-yüan-pien* — *Li-tai ti-li chih-yün-pien* — *Pu chien-yüan i-ch'ien li-tai chia-tzü* — *Hêng-hsing ch'ih-tao ching-wei tu-t'u* — *Tuan-hsi yen-k'êng chi*. Etc.
- Li ch'ao-sun 李超孫, scholar and critic, Ch'ing dyn. Author of *Shih shih-tsu k'ao*.
- Li chao-tao 李昭道, about 730, prince of the blood of the T'ang, celebrated landscape painter, son of Li Ssü-hsün.
- Li-chên 李振, Wu-tai period. Officer of the T'angs whom he hated, helped to overthrow them, then persecuted them (Hou-Liang). Put to death at the time of the Hou-T'ang reaction, in 923.
- Li-chên 李震, brave officer of the Sung, fought against the Kin, was killed by them in 1126.
- Li-chên 李眞, called 李八百 Li Pa-pai. Taoist, under the Sung.
- Li ch'ên-tien 李臣典, 1837-1864. Officer. Fought the T'ai-p'ings under Tsêng Kuo-fan. It was he who blew up the wall of Nanking in 1864. Died of his wounds soon after.
- Li-chêng 李楨, Ch'ing dyn., about 1870. prose-writer.
- Li-ch'êng 李成, about 965, Sung dyn. Of the blood of the T'angs. Very fertile landscape painter. He only painted when drunk, and died drunk.
- Li chêng-ch'ên 李正臣, Sung dyn., after 1130, painter, flowers and birds.
- Li ch'êng-liang 李成梁, Ming dyn., good general, commanded in Liao-lung from 1574, organized an artillery corps, retired in 1608, died in 1615.
- Li ch'êng-tung 李成東, general, first aided the Manchus 1647, then went over to the Mings. Drowned in 1649.
- Li chêng-tzü 李正字, physician, pharmacologist, Ch'ing dyn.
- Li chi 騶姬, Chi of Li, Tangutian, captured by the marquis 獻 Hsien of 晉 Chin who married her. Wicked woman, who caused to perish the designated heir Shên-shêng and exiled his brother Ch'ung-êrh in 662 B.C., for love of her own son Hsi-ch'î, who was assassinated in 651. Important episodes in the *Tso-chuan*.
- Li-ch'î 李期, Chin dyn., son of Li-chiung, succeeded him in 334 after the assassination of his brother Li-pan the designated heir. Ruled as a tyrant. Dethroned in 338 by his uncle Li-shou, he committed suicide.
- Li-ch'î 李頎, Tang dyn., 725, fecund poet.
- Li-chi 李集, with the Pei-Ch'î, fearless censor, reproved Kao-yang in 556, was slain by his order.
- Li-chi 李勣, from his name Hsü Shih-chi, was called Li when he had sold himself to the T'ang. Good officer and clever courtier. Made the fortune of the

- future Wu-hou, who was grateful to him. Took the capital of Korea in 668. Died in 669.
- Li-chi 李籍, mathematician, Sung dyn., annotated the *Chou-pi suan-ching*, and the *Chiu-chang suan-shu*.
- Li chi-fu 李吉甫, T'ang dyn., minister about 800, persecuted by Niu sêng-ju and Li tsung-min. Father of Li Tê-yü
- Li chi-lung 李繼隆, Sung dyn., brave officer, fought the Ch'i-tan, died in 1005.
- Li chi-tsung 李繼宗. Mathematician, constructor of instruments, in 1132, Sung dyn.
- Li chia-ming 李家明, courtier of Li-yü (Nan-T'ang), vulgar flatterer, but sometimes also spiritual censor. Between 961 and 975.
- Li chia-mou 李嘉謀, Taoist writer, Sung dyn., commentator or perhaps author of *Yüan-shih shuo hsien-t'ien tao-tê-ching*.
- Li-chiao 李嶠, T'ang, precocious scholar, fertile poet, unfortunate censor, 692-713.
- Li-chien 李漸, T'ang dyn., after 800, painter, animals. Father of Li Chung-ho.
- Li-ch'ien 李謙, mathematician, greatly esteemed, always sick, died after 1312, Yüan dyn.
- Li-chih 李摯, se *Li Cho-wu*.
- Li chih-fang 李之芳, Ch'ing dyn., met. grad. in 1647, functionary, died in 1694.
- Li chih-fu 李直夫, fertile dramatic author, Yüan dyn.
- Li chih-tsao 李之藻, patron and exploiter of Father Matthew Ricci and of the first Jesuit mathematicians, Ming dyn., 1613. Writer of *Yüan-jung chiao-i — Tung-wên suan-chih — Hun-kai t'ung-hsien t'u-shuo*.
- Li-ching 李靖, officer, served the Sui and then the T'ang. Campaign in 630 against the Turks. Died in 649. Author of *Ta-T'ang Wei-kung Li-ching ping-fa*.
- Li-ching 李景, Wu-tai period, son of Li-pien, second prince of the Nan-T'ang in 943, died in 961. See *Li-yü*.
- Li-ching 李敬, Ch'ing dyn., met. grad. in 1647, prose-writer, miscellanea.
- Li ching-fang 李經方 (pai-hsing 伯行), adopted son of Li Hung-chang, his true father being Li Chao-ching. Called Lord Li. Secretary at London, minister at Tokio 1890, negotiator in 1895, in Russia in 1896.
- Li ching-tao 李景道, Sung dyn., portrait painter.
- Li ching-tê 李靖德, Sung dyn., writer of the *Chu-tzû yü-lei*.
- Li ching-yeh 李敬業, faithful officer, rose in 684 for the T'ang against the famous Wu-hou, perished by assassination.
- Li ching-yu 李景遊, Sung dyn., portrait painter.
- Li-ch'üung 李瓊, astrologer, Ming dyn.
- Li cho-wu 李卓吾, Ming dyn. Fine scholar. Became a Buddhist. Died about 1610.
- Li-ch'u 李樗, commentator, Sung dyn. Author of *Mao-shih chi-chieh*.
- Li ch'un-fêng 李淳風, T'ang dyn., 664. Famous mathematician. Author of *Lin-tê-li*, and of the treatise *T'ien-wên* in the *Chin-shu*. Tradition attributes to him the text of the *Tui-pei-t'u*. He commented on numerous mathematical treatises.
- Li-ch'ung 李充, Confucianist speechifier, 338, Chin dyn.
- Li-ch'ung 李崇, with the Pei-wei, 512, wise functionary, perspicacious judge.

- Li chung-ho 李仲和, T'ang dyn., about 810, painter, animals. Son of Li-chien.
- Li chung-hsüan 李仲宣, after 1130, Sung dyn., painter, flowers and birds.
- Li chung-tzü 李中梓, physician, Ming dyn. Author of *I-tsung pi-tu*.
- Li ch'ü-chin 李取進, dramatic author, Yüan dyn.
- Li-ch'üan 李筌, Taoist, T'ang dyn., about 750, commentated on or perhaps composed the *Huang-ti yin-fu-ching*. Author of *T'ai-pai yin-ching*.
- Li-erh 李耳 (pai-yang 伯陽 or ch'ngg-êrh 重耳), see *Lao-tzü*.
- Li-fan 李梵, mathematician, Hou-Han dyn., A.D. 85. His writings are lost.
- Li-fang 利防, the Buddhist monk said to have come, with 17 companions, to the court of the First Emperor of the Ch'in, between 221-210 B.C. The fact is not proved.
- Li-fang 李昉, T'ang dyn., scholar, high functionary, twice minister, died in 995. Worthy, frank, esteemed. Directed the compilation of the *Tai-p'ing yü-lan*, and of the *Tai-p'ing kuang-chi*.
- Li fêng-pao 李鳳苞, Ch'ing dyn., creature of Li Hung-chang, started at the Kiang-nan arsenal, sent to Europe with P. Giquel in 1877, minister in Germany in 1878, disgraced in contemptuous terms in 1885, died in 1887. «The type of greasy Chinese. Cleanliness was the least of his cares.» H. Cordier.
- Li-fu 李紱, Ch'ing dyn. Met. grad. in 1709, high functionary of great talent, incorruptible censor. To break him down, in 1727 Yung-chêng had him led to the execution ground. He refused to make any excuse and was pardoned. Cashiered in 1727, 1729, 1736, he was always recalled. Made innumerable enemies, but succeeded in upholding himself against them. Retired, blind, in 1741. Died in 1751.
- Li fu-kuo 李輔國, T'ang dyn., powerful eunuch, rival of the eunuch Kao Li-shih, suppressed the empress on the death of Su-tsung. Was assassinated soon after, in 763.
- Li fu-p'ing 李黼平, commentator and critic, Ch'ing dyn. Author of *Mao-shih ch'ou-i*.
- Li-han 李翰, prose-writer, T'ang dyn.
- Li han-chang 李翰章, born in 1821, elder brother of Li Hung-chang, high functionary from 1862, retired in 1895. Unskilful and disagreeable.
- Li-hang 李沆, Sung dyn., honest functionary, died in 1004.
- Li hao-ku 李好古, dramatic author, Yüan dyn.
- Li-ho 李邵, astrologer, diviner, Hou-Han dyn., died in 126. Father of Li-ku.
- Li-ho 李賀, T'ang dyn., poet, died about 810.
- Li-hsi 李醯, physician in Ch'in, caused Pien-ch'iao to be assassinated through jealousy, about 450 B.C.
- Li hsi-fan 李錫蕃, mathematician, Ch'ing dyn., 1860. Author of *Wu-shih Ting-shih suan-shu*.
- Li hsi-lieh 李希烈, T'ang dyn., imperial governor, revolted in 783, took possession of several of the central provinces; assassinated in 786.
- Li hsiao-hsi 李小喜, Wu-tai period. Officer of Liu Shou-kuang, whom he sold to Li Ts'un-hsü. The latter had him decapitated in 912.
- Li-hsien 李賢, prince of the blood of the T'ang, 676, author of the commentary on the *Hou-Han-shu*.

- Li-hsien 李賢, Ming dyn., met. grad. in 1433, directed the writing of the *Ta-Ming i-t'ung-chih*. Died in 1466.
- Li hsien-chung 李顯忠, Sung dyn., officer, fought the Kiu who had massacred his family, died in 1177.
- Li-hsin 李信, general of Ch'in, bully, defeated by the Ch'u in 225 B.C.
- Li-hsin 李歆, Chin dyn., son of Li-kao, succeeded him in 417 (Hsi-Liang). Killed in a combat in 420. His brother 恂 Hsün was put to death in 421.
- Li hsing-tao 李行道, dramatic author, Yüan dyn.
- Li hsing-yüan 李星沅, Ch'ing dyn., met. grad. in 1832, functionary in 1846, died in 1851.
- Li-hsiu 李秀, daughter of the prefect Li-i 毅 of 寧州 Ning-chou, defended the besieged town, after the death of her father, in 306, Chin dyn.
- Li-hsiung 李雄, Chin dyn., son of Li-tè, whom he succeeded in 303. Maintained himself in Ssü-ch'uan (成 Ch'eng kingdom). Brave officer and good administrator. Died in 334. Father of Li-ch'i.
- Li hsü-chung 李虛中, T'ang dyn., about 800, celebrated diviner. Author of *Li-hsü-chung ming-shu*.
- Li hsü-pin 李續賓, good officer, fought against the T'ai-p'ings, killed in 1858.
- Li-hsüan 李暄, physician, T'ang dyn., specialized in the treatment of gout.
- Li hsüan-pai 李玄伯, Taoist, poisoned the emperor Hsüan of the T'ang in 859.
- Li-hsün 李尋, Ch'ien-Han dyn., sermonizer, 7 B.C.
- Li-hsün 李恂, at the beginning of the Hou-Han. Good officer, rendered service in the Marches of the north. Left office so poor, that he had to engage in petty trading for a livelihood.
- Li-hu 李湖, Ch'ing dyn., met. grad. in 1739, high functionary in 1780, made rough war on the pirates.
- Li-hua 李華, moralist, prose-writer, T'ang dyn., about 820.
- Li huai-kuang 李懷光, a nomad adopted by the T'ang and called Li by them. General. Rendered them good service, then revolted in 784. Defeated by Hunsien, he committed suicide in 785.
- Li-huang 李潢, Ch'ing dyn., mathematician, before 1820. Author of the works: *Chiu-chang suan-shu hsi-ts'ao t'u-shuo* — *Hai-tao suan-ching hsi-ts'ao t'u-shuo* — *Ch'i-ku suan-ching k'ao-chu*.
- Li hung-chang 李鴻章 (shao-ch'üan 少荃), born in 1822, met. grad. in 1847 — 1853 raised troops against the T'ai-p'ings — 1863 taking of Su-chou. Gordon. — 1868 campaign against the Nien-fei — 1870 viceroy of Chih-li — 1871 he venerates a serpent — 1874 he supports the dowager — 1876 Chih-fu (Chefoo) convention — 1844 Fournier affair. Courbet. — 1888 he married his daughter to Chang P'ei-lun. Notified the throne that a large tortoise prevented the stopping of the breach in the Yellow River bank — 1894 he negotiated with Japan. Cession of Formosa. — 1896 he represented China at the coronation of the Tzar, and went round the world. — 1898 he negotiated with Germany. Cession of Chiao-chou. — 1899 viceroy at Canton. — 1901 viceroy of Chih-li in July, concluded peace on 7th September, died on 7th November.
- Li-i 李義, T'ang dyn., honest and fearless functionary, poet, died in 713.
- Li-i 李益, T'ang dyn., poet, died about 827.

Li-i 李沂, astrologer, Ming dyn.

Li i-fu 李義府, T'ang dyn. Counsellor. Contributed to the fortune of the empress Wu, in 655. Deceitful, Surnamed *the cat*. Banished in 658. Died in 666.

Li jo-cho 李若拙, Sung dyn. Scholar, died in 1001.

Li-jui 李銳, probably the best mathematician of the Ch'ing dyn. Died in 1818. Works *Li-shih i-shu*, published in 1823. — Amended the *Hu-shih suan-shu*, about 1800. — Annotated the *Ch'ai-yüan hai-ching*, in 1797.

Li-k'ai 李楷, graduated in 1624, served the Ch'ing prose-writer, varia.

Li k'ai-hsien 李開先, Ming dyn., 1545, painter and art critic.

Li-k'an 李衍, Yüan dyn., 1312, painter, speciality bamboos. Author of *Chu-pu hsiang-lu*.

Li-kang 李綱, Sung dyn., met. grad. in 1112, patriotic functionary opposed to Ch'in-kuei, disgraced, died in 1140.

Li-k'ang 李康, prose-writer, Chin dyn.

Li-kao 李暹, Chin dyn., descendant of Li-kuang, founded in 400 the small kingdom of 西涼 Hsi-Liang, at the entrance to the Tarim. Father of Li-hsin. Died in 417.

Li-kao 李杲, physician, Yüan dyn.

Li-k'o 里克, officer of Chin, preceptor of Shên-shêng, assassinated Hsi-ch'i in 651, usurped the marquisate, committed suicide in 650 B.C.

Li k'o-yung 李克用. Turkic officer, called Li by the T'ang whom he served from 881. Wonderful bowman and brave soldier. Crushed the bands of Huang-ch'ao in 884. Antagonist of Chu-wên. King of Chin from 859. Died in 908. Father of Li Ch'un-hsü.

Li-ku 李固, Hou-Han dyn., son of Li-ho, faithful officer, opposed Liang-chi, disgraced in 147. Good prose-writer.

Li ku-yen 李固言, T'ang dyn., scholar, functionary, died in 847.

Li-kuan 李觀, prose-writer, T'ang dyn.

Li k'uan-fu 李寬甫 dramatic author, Yüan dyn.

Li-kuang 李廣, Ch'ien-Han dyn., brave general, fought the Huns from 144, was defeated in 129. Blamed by Wei-ch'ing in 119 B.C., he committed suicide. Grandfather of Li-ling.

Li-kuang 李廣, Ming dyn., eunuch, geomancer. Accused of being the cause of misfortunes in the palace (*fêng-shui*), he committed suicide in 1498.

Li kuang-li 李廣利, Ch'ien-Han dyn. Chinese general, brother of a favourite concubine. Expedition to Sogdiana, 103-101 B.C. Expedition against the Huns in 99. Defeated and taken by the Huns in 90, he married a daughter of the khan. The emperor exterminated his family.

Li kuang-pi 李光弼, T'ang dyn., son of a Ch'i-tan chief, passed over to the Chinese, officer of Kuo Tzū-i, faithful and honoured. Died in 763.

Li kuang-shên 李光琛, Ch'ing dyn., the principal counsellor of Wu San-kuei and Wu Shih-fan, executed in 1681.

Li kuang-ti 李光地, Ch'ing dyn., met. grad. in 1660, counsellor, high functionary, mathematician, prose-writer, died in 1713.

Li-k'uei 李悝, legist of the marquis 文 Wên of 魏 Wei between 420 and 400 B.C., contributed to the development of the school of legists. Author of *Li-tzū*.

- Li-k'uei** 李揆, T'ang dyn., functionary about 759, disgraced in 761 and 777, retired.
- Li kuei-chên** 厲歸真, Wu-tai period, about 920, Taoist, painted animals.
- Li kuei-nien** 李龜年, T'ang dyn., director of songs and ballets under the emperor Hsüan-tsung, about 720.
- Li kung-lin** 李公麟, about 1110, Sung dyn., scholar, prolific drawer and painter of scenes.
- Li kung-nien** 李公年, Sung dyn., before 1120, painter, landscapist.
- Li kung-tso** 李公佐, T'ang dyn., writer, about 813.
- Li-kuo** 李果, Ch'ing dyn., about 1730, prose-writer.
- Li kuo-han** 李國翰, Chinese, attached himself to the Manchus from the very beginning; helped them effectively to conquer China. Died in 1658.
- Li li-wêng** 李笠翁, Ch'ing dyn., 1679, painter, author of *Chieh-tzû-yüan hua-ch'uan*.
- Li liang-nien** 李良年, Ch'ing dyn., 1379, prose-writer, miscellanea.
- Li-lien** 李廉, scholar, Yüan dyn. Author of *Ch'un-ch'iu chu-chuan hui-t'ung*.
- Li lin-fu** 李林甫, T'ang dyn., of the imperial blood, made his fortune through harem intrigues, antagonist of Chang Chiu-ling, favourite minister from 734, caused the destruction of the hereditary prince and others, crafty and perfidious, execrated by the people, supplanted by Yang Kuo-chung in 752, died of vexation. Posthumous proceeding, corpse thrown out on the road.
- Li-ling** 李陵 (shao-ch'ing 少卿), grandson of Li-kuang, brave officer under the emperor Wu of the Ch'ien-Han, sent against the Huns in 99 B.C., thwarted and tricked, he was defeated and surrendered. Ssü-ma Ch'ien was mutilated for having recommended him. In 97 the emperor had the whole of Li-ling's family massacred. Through rage, he attached himself to the Huns, married the daughter of the khan, was made kinglet and military instructor, an office which he filled conscientiously for more than 20 years, until his death.
- Li liu-fang** 李流芳, Ming dyn., about 1610, landscape painter.
- Li luan-ch'êng** 李欒城, mathematician, Sung dyn., twelfth century. Ancient Chinese methods.
- Li lung-chi** 李隆基, son of the emperor Jui-tsung of the T'ang, massacred the empress Wei in 710, forced his aunt to commit suicide in 713, became the emperor Hsüan-tsung.
- Li ma-tou** 利瑪竇, Father Matthew Ricci, S.J., mathematician, in China from 1583, at Peking from 1600, died there in 1610, Ming dyn. — For his work, see the articles *T'ien-hsiao ch'u-han ch'i-pien* — *Hun-kai t'ung-hsien t'u-shuo* — *T'ung-wên suan-chih* — *Yüan-jung chia-o-i* — *Chi-ho yüan-pên* — *Ko-ku-i* — *Ts'ê-liang fa-i* — *Kao-hou mêng-ch'iu*.
- Li mao-chêng** 李茂貞, an officer of the T'ang, held out after their downfall until the Hou-T'ang to whom he surrendered. Died in 924. He invented a tax on lamps. The people suggested to him also to tax the light of the moon.
- Li mêng-yang** 李夢陽, prose-writer, poet, Ming dyn., 1493.
- Li-mi** 李密, San-kuo period, about 26, officer, poet.
- Li-mi** 李謐, Chin dyn., scholar, mutilated his hands to prevent him wasting his time in playing the lute. Probably a legend.

- Li-mi 李密, insurgent against the Sui in 616, antagonist of the pretender Li-yüan, killed in 618.
- Li-mu 李牧, excellent officer of 趙 Chao, guarded well the Marches of the north against the Huns. Put to death in 229 B.C. through the intrigues of the Ch'in, who destroyed Chao in the following year.
- Li-pai 李白 (l'ai-pai 太白 or ch'ing-lien 青蓮), T'ang dyn., poet, drunkard. He was called to the court in 742. The emperor Hsüan-tsung was over-fond of him. He offended the eunuch Kuo Li-shih, who set the favourite Yang Kuei-fei against him. He was discharged. Drowned himself in 762, being drunk, and trying to fish the moon out of a pond.
- Li pai-hu 李伯護, Chin dyn., Chinese traitor, in 379, delivered Hsiang-yang to Fu-chien, who had him decapitated.
- Li pai-yao 李百藥, T'ang dyn., son of Li Tê-lin, counsellor, drinker, gambler. Author of *Pei-Ch'i-shu* finished in 636. Died in 648.
- Li-pi 李泌, T'ang dyn. Taoist, vegetarian, celibate, bibliophile. Counsellor to four emperors. Died in 789.
- Li-pien 李昇 (chêng-lun 正倫), Wu-tai period, prince of the blood of the fallen T'ang, adopted by the minister Hsü-wên of Wu. Yang-p'u of Wu having abdicated in his favour, he became prince of 南唐 Nan-T'ang in 936. Bibliophile. See *Hsü-wên*, *Hsü Chih-kao* and *Li-yü*.
- Li ping-hêng 李秉衡, governor in Shan-tung in 1897, changed at the request of Germany, very active in 1900, committed suicide when Peking was taken.
- Li-p'o 李頗, Wu-t'ai period, about 975, painter, bamboos.
- Li-shan 李善, T'ang dyn. about 660, learned scholar, kept a school, but was himself always incapable of passing any examination.
- Li shan-chang 李善長, first a diviner, then one of the officers who made the fortune of the founder of the Ming, became his first minister. Collaborated in the history of the Yüan. The emperor becoming suspicious, removed him in 1371, and had him put to death in 1390, unjustly.
- Li shan-kan 李善感, Sung dyn., about 980, intrepid censor.
- Li shan-lan 李善蘭, Ch'ing dyn., learned mathematician, first publications about 1845. Author of the complete translation of Euclid, in 1857, see *Chi-ho yüan-pên*. Made a fair copy of the translation of W. Herschel's astronomy by Alex. Wylie, see *T'ien-wên liao-lun*. Complete works *Tsê-ku hsi-chai suan-hsüeh* of the highest interest.
- Li shang-chih 李尚之, Ch'ing dyn., mathematician, algebraist, 1774-1817.
- Li shang-yin 李商隱, T'ang dyn., 813-858, scholar, prose-writer and poet.
- Li shao-chün 李少君, impostor who mystified the emperor Wu of the Ch'ien-Han, in 133 B.C. Alchemist.
- Li-shê 李涉, T'ang dyn., after 800, poet.
- Li-shêng 李晟, T'ang dyn., faithful imperial general, fought the rebels T'ien-yüeh, Chu-tz'ü and Li Huai-kuang, died in 793.
- Li-shêng 李昇, Wu-tai period, about 920, fertile religious painter.
- Li-shih 李勢, Chin dyn., son of Li-shou, succeeded him in 343 as king of Han. Conquered and made prisoner by the Chin in 347, died in 361.
- Li shih-chên 李時珍, 1578, Ming dyn. Scholar, physician, worked for 26 years

- at his pharmacopoeia *Pên-ts'ao kang-mu*.
- Li shih-chi 李世勣, Chinese general, T'ang dyn., 641. Campaign in Corea 645.
- Li shih-chih 李適之, of the imperial blood of the T'ang, poet. Li Lin-fu impeached him. He retired in 746, and committed suicide in 747.
- Li shih-hung 黎士宏, Ch'ing dyn., licentiate in 1654, prose-writer.
- Li shih-lu 李仕魯, Ming dyn., Grand Judge, having spoken against the Buddha in 1382, the emperor had him executed on the spot.
- Li shih-min 李世民, second son of Li-yüan, real author of the fortunes of the T'ang, killed his two brothers, constrained his father to abdicate, became the emperor T'ai-tsung 627 to 649. Knew all religions and practised none.
- Li shih-min 李時敏, before 1120, Sung dyn., painter of genre. Brother of Li Shih-yung.
- Li shih-tao 李師道, T'ang dyn., governor, revolted in 845, killed in 849.
- Li shih-yung 李時雍, before 1120, Sung dyn., landscape painter.
- Li-shou 李壽, Chin dyn., in 338 succeeded his nephew Li-ch'i king of Ch'èng whom he called Han. Died in 343. Father of Li-shih.
- Li shou-ch'ing 李壽卿, fertile dramatic author, Yüan dyn.
- Li shou-su 李守素, T'ang dyn., before 800, annalist.
- Li shu-ch'ang 黎庶昌, Ch'ing dyn., secretary and then chargé d'affaires in Europe, minister to Japan in 1881, high functionary in 1891.
- Li shuai-t'ai 李率泰, Ch'ing dyn., good officer, fought the last Mings, died at his post in 1666.
- Li-ssü 李斯, pupil of Hsün-tzü, legist, entered the service of Lü Pu-wei in 247. Counsellor, finally minister of Ch'in in 214, prompted in 213 the decree for the destruction of the ancient books, in reply to the insolence of the Scholars; helped Chao-kao to ruin prince Fu-su, in 210; Chao-kao had him executed in 208. Author of the 小篆 *hsiao-chuan* writing. See *Ch'un-yü Yüeh*.
- Li ssü-chên 李嗣眞, T'ang, about 680, painter, author of *Hsü-hua p'in-lu*.
- Li ssü-hsün 李思訓, prince of the blood of the T'ang, died in 716, celebrated landscape painter, father of Li Chao-tao.
- Li ssü-yeh 李嗣業, brave officer, T'ang dyn., 757.
- Li ssü-yüan 李嗣源, Turkic orphan, adopted by Li Ts'un-hsü, massacred all his family after his death, made himself the emperor Ming-tsung of the Hou-T'ang 926 to 933. Under his reign was undertaken the engraving of the blocks for the printing of the Confucian Canonicals.
- Li tang-chih 李當之, San-kuo Wei period, author of *Li-shih yao-lu*, probably the first index of drugs, about 250.
- Li-tao 李燾, Sung dyn., scholar, historian, died in 1184.
- Li tao-ch'un 李道純 (yüan-su 元素), Taoist author, Yüan dyn.
- Li tao-erh 李道兒, favourite of Liu-yü 或 of the Ch'ien-Sung. Father of Liu-yü 昱.
- Li-tê 李德, an officer of the Chin, took Ssü-ch'uan in 300, was defeated and killed in 303. Father of Li-hsiung.
- Li tê-ch'ing 李德卿, mathematician, Sung dyn., calendar of the year 1250.
- Li tê-fang 李德芳, mathematician, Ming dyn., calendar of 1393.
- Li tê-jou 李德柔, Sung dyn., after 1130, Taoist, fertile religious painter.
- Li tê-lin 李德林, 530-590, scholar, worked on the Code of the Sui 581, father

of Li Pai-yao, had a fine career.

Li tê-yü 李德裕 (wên-jao 文饒), T'ang dyn., son of Li Chi-fu, 787-849. Counsellor or minister under six emperors. Hated the eunuchs and the Buddhists. Persecuted by his father's enemies, Niu Sêng-fu and Li Tsung-min, he died disgraced and exiled. Prose-writer of merit.

Li têng-chung 李澄中, Ch'ing dyn., graduated in 1783, compiler of *Ch'üan Wu-tai chih*.

Li t'ieh-kuai 李鐵拐, Taoist genie, one of the *pa-hsien*. He is pictured crippled, supporting himself on an iron stick.

Li-t'ien 李旼, Sung dyn., introduced, it is said, the use of fire-crackers against ghosts, goblins, etc.

Li t'ien-ching 李天經, director of the bureau of European mathematicians, after the death of Hsü Kuang-ch'i, 1633, Ming dyn. See *Hsin-fa suan-shu*.

Li t'ien-fu 李天馥, 1634-1699, high functionary beloved by K'ang-hsi, Ching dyn.

Li t'ing-i 厲廷儀, Ch'ing dyn. met. grad. in 1700. Judge. Improved the morality of the prisons, separated the sexes in them, etc. Died in 1732.

Li ting-kuo 李定國, the last general faithful to the Mings, worthy officer, defeated the Manchus in 1652. Sun K'o-wang ruined his affairs in 1657. Went as a fugitive to Burma in 1660. Committed suicide when the Burmese betrayed Chu Yu-lang in 1662.

Li to-tso 李多祚, commander of the guard, executed the coup d'état of 705, perished miserably soon afterwards. T'ang dyn. See *Chang Chien-chih*.

Li-t'ung 李侗 (yüan-chung 愿中), 1093-1163, Sung dyn. Refused all rank, all office. Private professor, master of Chu-hsi.

Li tung-yang 李東陽, scholar, directed the drawing up of the first edition of the *Ta-Ming hui-tien*, in 1511.

Li tsan-hua 李贊華, Wu-tai period, about 935, Ch'i-tan prince naturalized as Chinese. Painter; horses, cavaliers, the chase, scenes of nomad life.

Li tso-hsien 李佐賢, numismatist, Ch'ing dyn. Author of *Ku-ch'üan-hui*.

Li-ts'ui 李催, Hou-Han dyn., Officer of Tung-cho, killed Wang-yün in 192, took possession of the emperor Hsien a child of 15 years, sacking of the capital Ch'ang-an in 195, fell out with his confederates, was killed in 198. Ts'ao-ts'ao took possession of the emperor. See *Kuo-fan*.

Li ts'un-hsü 李存勗, son of Li K'o-young and his successor in 908 as king of Chin, made war on the Hou-Liang from 918, finished them in 923 and founded the Hou-T'ang. Killed in a riot in 926.

Li ts'ung-hou 李從厚, son of Li Ssü-yüan, assassinated by Li Ts'ung-k'o in 934. (Hou-T'ang).

Li ts'ung-k'o 李從珂, Hou-T'ang. Adopted son of Li Ts'ung-hou, whom he assassinated in 934. Besieged by Shih Hsing-t'ang, he burnt himself in his palace with his family and his goods, in 936. He was a Chinese 王 Wang.

Li tsung-min 李宗閔, T'ang dyn., friend of Niu Sêng-ju, enemy of Li Tê-yü, died disgraced and exiled in his turn in 846.

Li tsung-yüan 李宗源, physician, Ch'ing dyn., 1831. Author of *I-kang ti-yao*.

Li tzü-chêng 李自成, Ming dyn., peasant scholar, at first brigand, then rebe

- from 1630, became formidable about 1640. Took K'ai-fêng Fu in 1642, then Tai-yüan Fu. Entered Peking, a gate of which had been opened for him, in 1644. The emperor Ch'ung-chêng hanged himself. Peking pillaged. Li Tzü-chêng retired before Wu San-kuei and the Manchus. He was killed in a brawl in 1645.
- Li tzü-chung 李子中, dramatic author, Yüan dyn.
- Li tzü-hsing 李汝省, Ming dyn., favourite diviner from 1479, very powerful at court. He ended disgraced, in prison, in 1487.
- Li tzü-yü 李子豫, Taoist exorcist, Chin dyn., about 300 probably, inventor of the famous pill of the Eight Poisons.
- Li-wei 李瑋, Sung dyn., about 1040, prose-writer, poet.
- Li-wei 李鵬, Ch'ing dyn., 1625-1684. Confidential secretary of K'ang-hsi, worked at the Ming-shih, and at the *Ta-Ch'ing hui-tien*.
- Li wên-ch'êng 李文成, Ch'ing dyn., chief of the Pai-lien-chiao rebels at Hua-hsien in 1813, committed suicide when the town was taken.
- Li yang-ping 李陽冰, T'ang dyn., 763, scholar, author of *Lün-chuan*.
- Li-yeh 李業, Hou-Han dyn., celebrated scholar, died rather than serve the adventurer Kung-sun Shu, about the year 25.
- Li-yeh 李冶, learned mathematician, Yüan dyn., after 1248. Author of *Ch'ai-yüan hai-ching*, and of *I-ku yen-tuan*.
- Li yeh-hsing 李業興, mathematician, with the Pei-Wei, calendar of the year 540.
- Li yeh-ssü 李鄴嗣, at the end of the Ming, about 1640, prose-writer.
- Li yen-chih 李延之, Sung dyn., about 1070, painter, insects.
- Li yen-nien 李延年, eunuch in consequence of crime, favourite of the emperor Wu, musician, set to music the hymnal of the Ch'ien-Han, in B.C.
- Li yen-shou 李延壽 (hsia-ling 遐齡), T'ang dyn., historiographer, wrote after 629 the two histories *Pei-shih*, and *Nan-shih*, for which his father had collected the materials from 589 to 618.
- Li yin-tu 李因篤, Ch'ing dyn., grad. in 1679, prose-writer.
- Li-ying 李膺, Hou-Han dyn., general in 156, counsellor, member of the Pleiad, put to death by the eunuchs in 169. See *Tou-wu*.
- Li-ying 李滢, Ch'ing dyn., licentiate in 1645, historical dissertations.
- Li ying-tsê 李應策, mathematician, Ming dyn., after 1595.
- Li-yung 李邕, T'ang dyn., learned scholar, celebrated calligraphist; died in prison, the victim of Lin-fu, in 747.
- Li-yü 李煜 (ch'ung-kuang 重光), son of Li-ching, third and last prince of the Nan-T'ang in 961, Buddhist devotee, conquered by the Sung in 975, died in 978. Here are the dates of that principality, first 吳 Wu, then 南唐 Nan-T'ang... Yang Hsing-mi died in 907 — Yang-wu 907 to 908 — Yang Lung-yen 908-920 — Yang-p'u 920-936 — Li-pien 936-943 — Li-ching 943-961 — Li-yü 961-975.
- Li-yü 李籲 (tuan-pai 端伯), Sung dyn., met. grad. in 1172, devoted pupil of Chu-hsi.
- Li yü-mei 栗毓美, Ch'ing dyn. In charge of the Yellow River in 1835, died in 1840. Venerated, after death, as a genie protector of dikes.

- Li-yüan 李園**, a man of 趙 Chao, whose sister was concubine of Huang-hsieh. In 238 B.C., the latter caused her to be married, being enceinte, by the king of Ch'u, who had no children. She gave birth to a son. In 237, Li-yüan assassinated Huang-hsieh, to assure the future of his sister and his son.
- Li-yüan 李淵**, (shu-lê 叔德), father of Li Shih-min, imperial prefect in 613, revolted against the Sui in 617, founded the T'ang in 618 (Kao-tsu), abdicated in favour of his son in 626, died in 635.
- Li yüan-hung 黎元洪**, the father of the Republic, 1911. President after the death of Yüan Shih-k'ai. Resigned.
- Li yüan-ming 李元明**, Nan-pei period, excellent magistrate. When asked the secret of such good government, he said «to eat only rice and drink only water».
- Li yüan-tu 李元度**, Ch'ing dyn., officer against the T'ai-p'ings, high functionary till his death in 1887. Author, in 1868, of *Hsien-chêng shih-liao*.
- Liang chên-yü 梁辰魚**, dramatic author, Ming dyn.
- Liang-chi 梁冀** (pai-ch'ê 伯車), Hou-Han dyn. Officer. His aunt and sister were introduced into the harem. He became marshal, through his sister the empress, in 141. Poisoned the young emperor Chih in 146, and made Huan the emperor. Became too powerful. Committed suicide to escape punishment, in 159. Family exterminated, fortune confiscated.
- Liang ch'i-ch'ao 梁起超**, innovator, writer of *Chinese Progress*, presented to the emperor Kuang-hsü in 1898, escaped at the coup d'état. Since then, political and literary activity. Author of *Yin-ping-shih ch'üan-chi*, 1902. In the cabinet of Yüan Shih-k'ai in 1911.
- Liang chin-chih 梁進之**, dramatic author, Yüan dyn.
- Liang-hao 梁顥**, Sung dyn., met. grad. in 985, at 72 years of age according to some, 82 according to others. Imperial counsellor. Died in 1004.
- Liang hua-fêng 梁化鳳**, Ch'ing dyn., officer, fought the pirates, got rid of Coxinga, died in 1671.
- Liang-hung 梁鴻**, Hou-Han dyn., about 78, poet.
- Liang-kuang 梁廣**, T'ang dyn., about 800, painter, flowers and birds.
- Liang-k'uei 梁揆**, Sung dyn., after 1130, landscape painter.
- Liang kuo-chih 梁國治**, Ch'ing dyn., 1723-1787. High functionary. Counsellor of the emperor Ch'ien-lung, from 1773.
- Liang li-shêng 梁履繩**, younger brother of Liang Yü-shêng, Ch'ing dyn., scholar, author of *Tso-t'ung-pu-shih*.
- Liang ling-tsan 梁令瓚**, T'ang dyn., 725, constructor, executed in bronze the uranorama of I-hsing.
- Liang shih-min 梁師閔**, before 1120, Sung dyn., painter, plants.
- Liang shih-chêng 梁詩正**, Ch'ing dyn., 1707-1763, counsellor under Ch'ien-lung.
- Liang-sung 梁竦**, Hou-Han dyn. Celebrated scholar. His two daughters were introduced into the harem. One of them had a son. The empress appropriated the infant, and had Liang-sung and his two daughters destroyed, in 83.
- Liang-tso 梁佐**, scholar, Ming dyn., 1554, author of *Tan-ch'ien tsung-hu*.
- Liang t'ung-shu 梁同書**, antiquarian, scholar, Ch'ing dyn., about 1760. Author of *Ku-t'ung tz'ü-ch'i-k'ao*, and of *Pi-shih*.

Liang ying shêng 梁應升, Ming dyn., probably author of *San-tz'u-ching*, sometimes attributed to Wang Ying-lin.

Liang yü-shêng 梁玉繩, elder brother of Liang Li-shêng, scholar, Ch'ing dyn.

Liao 遼, kingdom and dynasty of the Ch'i-tan Tonguses, going back to A-pao-chi, about 916. Extinguished by the Kin in 1124. See *Yeh-lü*.

Liao-ch'êng 廖偁, prose-writer, Sung dyn.

Liao-yü 廖禹, T'ang dyn., after 880 probably, Taoist hermite, geomancer, author of *Liao-yü shih-liu tsang-fu*.

Lieh-tzü 列子, see *Lieh Yü-k'ou*.

Lieh yü-k'ou 列禦寇, vulgarly Lieh-tzü, one of the Fathers of Taoism, lived obscure and poor in the principality of Chêng for 40 years, was driven from it by famine in 398 B.C., and disappeared. See HBO. L. 17. Author of the treatise *Lieh-tzü*.

Lien ch'ung-yü 連重遇, general of the 閩 Min, revolted against Wang-ch'ang in 939, assassinated Wang Yen-hsi in 944.

Lien-fan 廉范, Hou-Han dyn., very popular governor.

Lien hsi-hsien 廉希憲, 1234-1280, Yüan dyn. Counsellor of Kublai, minister at 29 years, governor of Peking, passed his life in high offices, died poor, leaving only a lute and some books.

Lien-p'o 廉頗, general of Chao, then went over to Wei, then to Ch'u. Enemy then friend of Lin Hsiang-ju, 280 B.C.

Lin chien-yen 林簡言, prose-writer, T'ang dyn.

Lin chih-ch'i 林之奇, Sung dyn., commentator on the Canonicals, style and ideas limpid. Author of *Shang-shu ch'üan-chieh*.

Lin-ch'ing 林攄, Ch'ing dyn., chief of the Pai-lien-chiao, author of the coup d'état on the imperial palace of Peking in 1813, in which the emperor Chia-ch'ing almost perished.

Lin hsiang-ju 藺相如, prefect of Chao, in 280 B.C., saved the precious stone of his master from the rapacity of the king of Ch'in, and in 279 the honour of the same. Devoted and fearless servant.

Lin-i 林億, physician, Sung dyn. Commentated on the *Huang-ti nei-ching su-wên*. — Composed the *Ch'i-chiu hsien-fang*.

Lin ling-su 林靈素, Taoist monk reputed magician, who indoctrinated the emperor Hui of the Sung from 1116. Attacked the Buddhists in 1119. Was worsted. Died of vexation in 1120. Compiler of *Ling-pao ling-chiao chi-tu chin-shu*.

Lin-lu 林路, Ming dyn., about 1640, prose-writer.

Lin pai-tung 林伯桐, scholar and critic, Ch'ing dyn. Author of *Mao-shih shih-hsiao* — *Mao-shih tung-k'ao*.

Lin-p'u 林逋 (chün-fu 君復), Sung dyn., poet, celibate, hermit, a little mad, died in 1026.

Lin tsé-hsü 林則徐, Ch'ing dyn. Censor. Viceroy at Canton. Enemy of opium and of Christianity. Provoked the war of 1840-1844. Removed. In office until his death in 1850. Ardent but narrow-minded patriot.

Lin yün-ming 林雲明, at the end of the Ming dyn., met. grad. about 1600, good critical edition of *Chuang-tzü*, etc. Perished at the beginning of the Ch'ing,

about 1650, probably decapitated at Peking.

Ling hu-t'ao 令狐綯, T'ang dyn., met. grad. in 847, esteemed and honoured imperial counsellor.

Ling hu-ch'u 令狐楚, prose-writer, T'ang dyn., about 830.

Ling-hu tê-fên 令狐德舉, T'ang dyn., historiographer, writer of the *Chou-shu* completed in 636, died in 666.

Ling i-tung 凌以棟, Ming dyn., 1576, commentator.

Ling-lun 伶倫, legendary person who brought the musical tubes (the Greek gamut, thought Mr. Ed. Chavannes) from the West.

Ling t'ing-k'an 凌延堪, Ch'ing dyn., ritualist, musician, etc., met. grad. in 1790, died in 1809.

Liu-an 劉安, prince of the blood imperial of the Ch'ien-Han, called 淮南子 the Master of Huai-nan, disquiet spirit, Taoist, rebel in 122, committed suicide to escape punishment. Had the compilation *Huai-nan-tzŭ* made.

Liu an-shih 劉安世, Sung dyn., disciple of Ssu-ma Kuang, historiographer, fearless censor, died in 1125.

Liu-ch'ang 劉敞, commentator, Sung dyn., about 1060. Author of *Ch'un-ch'iu-chuan*.

Liu ch'ang-ch'ing 劉長卿, T'ang dyn., 733, voluminous poet.

Liu ch'ang-yu 劉長佑, Ch'ing dyn., met. grad. in 1849, viceroy of Chih-li in 1863, fought the Nien-fei in 1863, high functionary till his death in 1885.

Liu-chao 劉昭, Liang dyn., author of the 志 *chih* of the *Hou-Han-shu*, about 510.

Liu-ch'ao 劉焯, mathematician, Sui dyn. Calendar of the year 604. Died in 608.

Liu-chêng 劉楨, end of the Hou-Han, officer, poet, died in 217.

Liu ch'êng-yu 劉承祐, son and successor of Liu Chih-yuan, killed in 950 by his soldiers. Wu-tai period.

Liu-chi 劉基 scholar, mathematician, poet, geomancer. Contributed to the founding of the Ming. Poisoned by Hu Wei-yung in 1375. Author of the calendar *Ta-Tung-li* of the year 1370. The *Liu-chi k'an-yŭ man-hsing* is attributed to him.

Liu-chi 劉吉, Ming dyn., met. grad. in 1448, high functionary from 1475, minister of all work, surnamed Liu-Cotton (*mien-hua*) because nothing affected him. Retired in 1492, died in 1493.

Liu chi-shu 劉季述, T'ang dyn., eunuch, coup d'état of the year 900, massacred in 901.

Liu-chien 劉健, Ming dyn., met. grad. in 1460, high functionary from 1491, collaborated in the *Ta-Ming hui-tien*, was ruined by the eunuchs, in 1527.

Liu-chih 劉智, mathematician, Chin dyn., calendar or 274.

Liu-chih 劉智 (chieh 介), learned Mohammedan. Ch'ing dyn., 1710. Author of *T'ien-fang tien-li tsê-yao-chieh*, of *T'ien-fang hsing-li*, etc.

Liu chih-chi 劉知幾, T'ang dyn., 713, author of *Shih-tung*.

Liu chih-yŭan 劉知遠, Turkic orphan, Chinese officer, founded the Hou-Han dynasty of the Wu-tai in 947, died in 948. His son Liu Ch'êng-yu was killed in 950.

Liu-chin 劉瑾, Ming dyn., favourite eunuch of the emperor Wu-tsung, executed

- in 1510. He was hostile to Wang Yang-ming.
- Liu chin-p'ing** 劉進平, celebrated ancient diviner, lived perhaps under the T'ang, often invoked as an authority. See *San-ming t'ung-hui*.
- Liu chin-t'ang** 劉錦棠, Ch'ing dyn. Officer of Tso Tsung-t'ang, Tarim campaign in 1877, taking of Yarkend. Appointed to combat the Japanese in Korea in 1894, he died whilst proceeding to his post.
- Liu-ching** 劉敬, Ch'ien-Han dyn., counsellor of Liu-pang, caused him to decide to establish his capital at Ch'ang-an in 202 B.C., dissuaded him from the expedition of 200 against the Huns.
- Liu-ching** 劉荆, Hou-Han dyn., kinglet, brother of the emperor Ming, superstitious, ambitious, A.D. 67. Becoming suspect, committed suicide.
- Liu-chou** 劉晔, Taoist moralist, with the Pei-Ch'i, about 570. Author [of the treatise *Liu-tzū*.
- Liu-chün** 劉駿, third son of the emperor Wên of the Ch'ien-Sung, avenged his death in 453, became the emperor Hsiao-wu. Debauchee. Died in 464. Father of Liu Tzū-yeh.
- Liu-chuang** 劉莊, Sui dyn., about 590, honest and outspoken functionary.
- Liu-ch'ung** 劉寵, Hou-Han dyn., prefect, then minister in A.D. 161, honest and zealous, adored by the people.
- Liu-fang** 劉方, Sui general, defeated the Annamites in 605, died of sickness.
- Liu-fang** 柳芳, prose-writer, T'ang dyn.
- Liu-fu** 劉輔, fearless censor, Ch'ien-Han dyn., in the year 16 B.C.
- Liu fu-t'ung** 劉福通, Yüan dyn., chief of the Pai-lien-chiao insurgents in 1351 in An-hui, red turbaus. Took Pien-liang in 1358 Taken and executed in 1363.
- Liu-hai** 劉海, see *Liu Hsian-ying*.
- Liu-hêng** 劉衡, mathematician, Ch'ing dyn., 1851. Author of *Liu-chiu-hsüan suan-shu*.
- Liu-hsi** 劉熙, see *Liu-chên*.
- Liu hsi-hung** 劉錫鴻, Ch'ing dyn. Attached to Kuo Sung-tao in his mission of 1876, blamed him and had him recalled. Tried to supersede Li Hung-chang in 1881. This time he got the worst of it. Minister to Paris in 1888. Obtuse, jealous, peevish.
- Liu-hsia hui** 柳下惠, see *Chan-huo*.
- Liu-hsiang** 劉向 (tzu-chêng 子政), Ch'ien-Han dyn., 80 to 9 B.C. Prince of the blood, father of Liu-hsin. Imperial librarian, restored and classified the ancient works. Author of *Hsin-hsü — Shuo-yüan — Lieh-nü-ch'uan*.
- Liu hsiao-ch'êng** 劉學誠, diviner, Ch'ing dyn. Author of *T'ai-i chao-shên-ching*.
- Liu hsiao-jung** 劉孝榮, mathematician, calendar of the year 1191, Sung dyn.
- Liu-hsieh** 劉勰 (yên-ho 彥和), Liang dyn. Orphan, poor, studied with a bonze. Functionary in 502, moral writer, became a buddhist bonze, died about 550.
- Liu-hsin** 劉欣 (tzu-chün 子駿). Hou-Han, prince of the blood, son of Liu-hsiang, succeeded his father as imperial librarian in 7 B.C., classified the then existing books. Author of the celebrated literary index *Han I-wên-chih*, prepared by his father, inserted in the *Ch'ien-Han-shu*, Chap. 30; and of *Son-t'ung-li*, ibidem Chap. 21. Becoming suspect, he committed suicide in A.D. 22.
- Liu hsin-pao** 劉心璫, writer on trinkets, Ch'ing dyn., under Kuang-hsü. See

Yü-chi.

Liu hsing-en 柳興恩, scholar, Ch'ing dyn., author of *Ku-liang ta-i-shu*.

Liu-hsiu 劉秀 (wên-shu 文叔), from 4 B.C. to A.D. 67. Descendant of Liu-pang, insurgent against Wang-mang who perished in 23; calm, patient; waged war for several years; gradually reduced his competitors; declared himself emperor Kuang-wu-ti of the Hou-Han in the year 25; died in 57.

Liu-hsü 劉許, Liang dyn., scholar, lived as a recluse, died as a Buddhist monk in 518.

Liu-hsü 劉昫, Wu-tai period, under the Hou-Chin, historiographer. Author of *Chiu-T'ang-shu* in 945, died in 946.

Liu-hsüan 劉玄, cousin of Liu-hsiu, rebel against Wang mang and unskilful pretender, killed in A.D. 25 (Hou-Han).

Liu-hsüan 劉炫, mathematician, Sui dyn.

Liu hsüan-ching 劉玄靜, T'ang dyn., celebrated Taoist hermit, 845.

Liu hsüan-ying 劉玄英, vulgarly 劉海 Liu-hai, Taoist, minister of Liu Shou-kuang, after 900.

Liu-hui 劉徽, mathematician of Wu (San-kuo), about 263. Author of *Hai-tao suan-ching*. Commentated on the *Chiu-chang suan-shu*.

Liu-hung 劉洪, Hou-Han dyn., talented mathematician: established, in A.D. 196, that the solstitial points are not fixed, that the equator and the ecliptic differ, that the tropic year is not exactly 365 days plus a quarter.

Liu-i 劉毅, speechifier, reproved the emperor Wu of the Chin, in 282.

Liu i-k'ang 劉義康, Ch'ien-Sung dyn., 436, chancellor, had general T'an Tao-chi put to death, without trial, out of fear for his popularity.

Liu i-min 劉遺民, Hou-Han dyn., Taoist.

Liu jên-kung 劉仁恭, Wu-tai period, Hou-Liang. Officer, excelled in subterranean warfare, left Li K'o-yung in 896 to serve Chu-wên, was immolated to the manes of Li K'o-yung in 912. Father of Liu Shou-kuang.

Liu jui-fên 劉瑞芬, Ch'ing dyn., high functionary from 1878, minister in Europe from 1885. In 1890 at Canton, where he died in 1892.

Liu k'ang-tsu 劉康祖, Ch'ien-Sung officer, perished bravely in 450, overwhelmed by the Pei-Wei.

Liu-k'o 劉軻, voluminous prose-writer, T'ang dyn., about 830.

Liu k'o-chuang 劉克莊, Sung dyn., before 1200, poet.

Liu k'o-ming 劉克明, eunuch, strangled the emperor Ching-tsung of the T'ang in 826.

Liu-ku 劉固, mathematician, about A.D. 180, Hou-Han.

Liu k'u-jên 劉庫仁, Chin dyn. Hun, received from Fu-chien the half of Tai in 376. See *T'o-pa shih-i-chien*, and *Liu Wei-ch'ên*.

Liu ku-yen 柳顧言, bibliographer, Sui dyn., completed between 605-610 the literary catalogue *Sui Ching-chi-chih*.

Liu-k'un 劉昆, Hou-Han dyn. Excellent magistrate, to whom the people attributed transcendent power. Incorruptible, simple and frank. Died in A.D. 57.

Liu-k'un 劉琨, 315, maintained himself for some years, in the interests of the Chin, in the country of Chêng-ting Fu, helped by the Tonguses against the Huns.

- Liu k'un-i 劉 坤 一, Ch'ing dyn., born in 1830, officer in 1855, high functionary from 1865, viceroy at Nanking in 1900, kept central China at peace. Died in 1902.
- Liu kung-jung 劉 公 榮, San-kuo period, about 250, noted drunkard, rival o. Yüan-chi.
- Liu kuo-hsüan 劉 國 軒, Ch'ing dyn. Good officer of Ch'eng-ching and Ch'eng K'o-chuang, descendants of Coxinga. Kept his ground in Fu-chien until 1680, and in the Pescadore Islands until 1683. Defeated by Shih-lang, he went over to the Manchus.
- Liu-k'uan 劉 寬, Hou-Han dyn., about 150. Calm and humane functionary.
- Liu kuan-tao 劉 貫 道, Yüan dyn., 1279, landscape painter.
- Liu lao-chih 劉 牢 之, a general of Chin, fought the pirate Sun-ên in 399-400, defeated other rebels, went over to Huan-hsüan in 402, committed suicide shortly after.
- Liu ling 劉 伶, poet, drinker, mad-cap, friend of Chi-k'ang, died in 265.
- Liu-lun 劉 綸, calculator, Ch'ing dyn., died in 1773. Author of *Ch'i-mèng suan-chieh*.
- Liu mêng-sung 劉 夢 松, Sung dyn., about 1000, painter, birds.
- Liu ming-ch'uan 劉 銘 傳, fought against the Tai-p'ings, exterminated the Ch'ang-mao in 1868 (see *Chang Tsung-yü*), defended Formosa against the French in 1884-85 and then governed the island, high functionary in 1890, retired in 1894, died in 1896.
- Liu-pang 劉 邦 (chi 季), born in 247 B.C., petty officer under the Ch'in, insurgent in 209, fought against the Ch'in and against competitors of whom Hsiang-chi was the principal, took the capital Hsien-yang in 206, crushed Hsiang-chi in 203, emperor Kao-ti of the Ch'ien-Han in 202; then, in concert with his wife the atrocious Lü-hou, he destroyed those who had made his fortune; died in 195, aged 52 years. Typical Chinese; vulgarity, cheating, cruelty.
- Liu-pao 劉 寶, see *Liu-chên*.
- Liu pao-nan 劉 寶 楠, Ch'ing dyn., scholar, author of *Lun-yü chêng-i*.
- Liu-pei 劉 備 (hsüan-tê 玄德), San-kuo period. Descendant of the emperor Ching of the Ch'ien-Han, adventurer in 191, pretender from 194; defeated by Ts'ao-ts'ao in 199, in 201, in 208; joined the politician Chu-ko Liang, married the sister of Sun-ch'üan, tricked Ssü-ch'uan in 211-214, made himself emperor there (Han of Shu) in 221, died in 223. Thanks to the romance of the Three Kingdoms, this insignificant man and his helpers, Kuan-yü, Chang-fei, Chao-yün, Chu-ko Liang, became very popular in China.
- Liu p'êng-lu 劉 逢 祿, Ch'ing dyn., scholar, author of *Kung-yang Hou-shih shih-li*.
- Liu-piao 劉 表, officer of the Hou-Han, took possession of the valley of the Han about 192, died in 208.
- Liu ping-chung 劉 秉 忠 (chung-hui 仲 階), functionary, then monk; withdrawn from his convent by Kublai who made him his counsellor, organized the Mongol government in China from 1264, died in office in 1274. A good mathematician, he was one of the masters of Kuo Shou-ching.
- Liu sha-kuei 劉 殺 鬼, religious painter with the Pei-Ch'i, about 560.

Liu-shang 劉商, Tang dyn., about 800, painter, trees.

Liu-shao 劉劭, San-kuo period, 224, prose-writer.

Liu-shao 劉劭, Ch'ien-Sung prince, had his father the emperor Wên assassinated in 453, was executed soon after.

Liu shao-pan 劉紹旼, Ch'ing dyn., licentiate about 1730, prose-writer.

Liu-shih 劉寔, prose-writer, Chin dyn.

Liu shou-kuang 劉守光, Wu-tai period, son of Liu Jên-kung, tried to make himself king of Yen in 911, taken and killed by Li Ts'un-hsü in 912.

Liu-shu 劉恕, Sung dyn., scholar, historiographer, author of *Wai-chi*, died in 1078.

Liu-sung 劉松, chief of the Pai-lien-chiao rebels in 1793, Ch'ing dyn.

Liu sung-shan 劉松山, Ch'ing dyn., officer, contributed to the suppression of the Nien-fei in 1868, was killed in fighting the Mohammedans of the West.

Liu ta-hsia 劉大夏, Ming dyn., met. grad. in 1464, high functionary in 1502, loyal and upright, tricked by the eunuchs in 1506, retired in 1510, died in 1511.

Liu t'ang-ch'ing 劉唐卿, dramatic author, Yüan dyn.

Liu-t'ao 劉陶, Hou-Han dyn., scholar, speechifier, A.D. 153. Slain by the eunuchs in 185.

Liu tao-yung 劉道用, mathematician, under the Kin.

Liu-tê 劉德, Ch'ien-Han prince, son of the emperor Ching, brother of the emperor Wu, kinglet of Ho-chien, very zealous for the restoration of the books destroyed under the Ch'in, carried many of them to the capital in 130, died in 129 B.C.

Liu tê-hsiu 劉德秀, Sung dyn., 1196, scholar, one of the persecutors of Chu-hsi.

Liu-t'o 劉蛻, voluminous prose-writer, Tang dyn., about 830.

Liu tung-shêng 劉東生, dramatic author, Yüan dyn.

Liu tung-hsün 劉統勳, Ch'ing dyn., met. grad. in 1724, high functionary from 1755, died suddenly in his litter while going to court, father of Liu-yung.

Liu-ts'ai 劉棗, about 1000, Sung dyn., fertile painter, speciality fish.

Liu-ts'ang 劉聰, Chin dyn., Hun, son of Liu-yüan, brought up at the Chinese court, succeeded him as king of Han, in 310, attached to himself the brigand Shih-lei, at first wise and brave, became ferocious through drunkenness, suppressed the emperor Hui-ti in 313 and the emperor Min-ti 316, died in 318. See *Liu-yao*.

Liu tsung-chou 劉宗周, 1578-1645. Scholar. Fearless censor. Let himself die of hunger, when the Ming were ruined. Works: *Tz'ü-Liu-tz'ü hsiao-yen*.

Liu tsung-yüan 柳宗元, Tang dyn., 773 to 819. Scholar, voluminous prose-writer, poet. Author of *Liu Tsung-yüan fei Kuo-yü*.

Liu tzü-chuang 劉子壯, Ch'ing dyn., prose-writer, about 1660.

Liu tzu-yeh 劉子業, son of Liu-chün (Ch'ien-Sung), ferocious and sanguinary debauchee, killed in 464.

Liu wan-su 劉完素, physician, under the Kin, wrote much.

Liu wei-ch'ên 劉衛辰, Chin dyn. Hun, received from Fu-chien the half of Tui in 376. Defeated by T'o-pa Kuei and killed by his own people in 391. Father of Ho-lien po-po. See *T'o-pa shih-i-chien* and *Lu K'u-jên*.

- Liu wei-ch'ien** 劉惟謙, Ming dyn., jurist, 1374, directed the writing of the *Ta-Ming-lü*.
- Liu wên-hsiu** 劉文秀, one of the last Ming generals, resisted Wu San-kuei with success in 1652, was killed in 1659.
- Liu wên-t'ung** 劉文通, Sung dyn., about 1010, painter, decorator.
- Liu-yao** 劉曜, Chin dyn. Hun, orphan, albino, brought up by Liu-yüan, very scholarly and a good warrior, captured the emperor Huai-ti in 311, and the emperor Min-ti in 316. Made himself king of Han in 318 after the death of Liu-ts'ung. Fell out with Shih-lei in 319. Taken and put to death by Shih-lei in 328.
- Liu-yen** 劉巖, Wu-tai period. Younger brother of Liu-yin. Succeeded him in 911 as prince of Ling-nan. Died in 942.
- Liu-yin** 劉隱. Officer. Revolted at the end of the T'ang. Prince of Ling-nan. Elder brother of Liu-yen. Died in 911.
- Liu-yin** 劉因, Yüan dyn., scholar, functionary, died in 1293.
- Liu yin-shu** 劉蔭樞, Ch'ing, popular functionary, died in 1723.
- Liu-ying** 劉英, Hou-Han dyn., kinglet, brother of the emperor Ming, superstitious, disgraced, committed suicide in A.D. 71. Horrible case.
- Liu-yu** 劉祐, mathematician, Sui dyn.
- Liu-yung** 劉壻, Ch'ing dyn., son of Liu T'ung-hsün, fine scholar, died in 1805.
- Liu yung-fu** 劉永福, born in 1835, T'ai-p'ing rebel from 1862, chief of the black flags (a T'ai-p'ing band) in 1866, established himself at Lao-kay, served China for money, fought the French in 1883-1884 (Son-tay, Bac-ninh, Houg-hoa). Chinese general in 1887. In Formosa against the Japanese in 1894. Escaped from the island disguised as a woman.
- Liu yung-nien** 劉永年, Sung dyn., about 1040, painter, plants and birds.
- Liu-yü** 劉瑜, Hou-Han dyn., member of the Pleiad, counsellor, speechifier, perished in 168, victim of the eunuchs.
- Liu-yü** 劉裕, 356 to 422 Poor adventurer, soldier in 399, then an officer of the Chin, defeated Huan-hsüan in 405, coveted the empire, slew An-ti in 418 and Kung-ti in 421, founded the Ch'ien-Sung (Wu-ti), died in 422.
- Liu-yü** 劉戔, the emperor 明 Ming of the Ch'ien-Sung in 465, one of worst brutes of Chinese history. Exterminated his own family. Debauchee of incredible shamelessness. Died in 472.
- Liu-yü** 劉豫, high functionary of the Sung from 1124, went over to the Kin, held for them first Ta-ming Fu, then K'ai-fêng Fu, from 1130 to 1132. Died in 1143.
- Liu yü-hsi** 劉禹錫, T'ang dyn. Censor, disgraced in 806. Prose-writer, poet. His satyrs injured him. Died in 842.
- Liu-yüan** 劉淵, Chin dyn. Hun. Claimed descent from Liu-pang. Father of Liu-ts'ung. Protégé of the empire from 279, freed himself in 304 and made himself king of Han, attacked the Chin in 306, died in 310.
- Liu-yüan** 劉淵, scholar, Sung dyn., about 1250, introduced a new system of 107 finals, which was used in several dictionaries.
- Liu yüan-ching** 劉元景, a general of the Ch'ien-Sung, drove back the Pei-Wei in 450. Helped Liu-chün to avenge his father in 453. Regent, put to death by Liu Tzü-yeh in 464.
- Lo chên-yü** 羅振玉, learned contemporary scholar.

- Lo ch'i-lan 駱綺蘭, Ch'ing dyn., woman, painter, speciality flowers.
- Lo ch'in-shun 羅欽順, Ming dyn., met. grad. in 1493, high functionary from 1522, retired in 1527, wrote against Buddhism, died in 1547.
- Lo fêng-lu 羅豐祿, born in 1850, pupil at the Fu-chou (Foochow) arsenal, went to Europe with Li Fêng-pao, from 1881 in the service of Li Hung-chang. Worked with Ma Chien-chung in 1884. Followed Li to Japan, then around the world in 1896. Minister to London in 1897. Nominated to Petrograd in 1901. Began thin and ended fat (H. Cordier), in 1903.
- Lo-hsia hung 洛下閼, mathematician from the year 140, collaborated in the calendar *T'ai-ch'u-li* of the year 104 B.C., designed the celestial cupola of the Ch'ien-Han. See *Hsien-yü Wang-jên* and *Kêng shou-ch'ang*.
- Lo jao-tien 羅繞典, Ch'ing dyn., met. grad. in 1829, high functionary in 1849, fought the T'ai-p'ings and the mussulmans with success, died in the field in 1854.
- Lo ju-huai 羅汝懷, Ch'ing dyn., graduated in 1838, fertile prose-writer.
- Lo kuan-chung 羅貫中, dramatic author, Yüan dyn. The celebrated romance *San-kuo-chih yen-i* is attributed to him.
- Lo kung-yüan 羅公遠, T'ang dyn. about 750, organized a kind of theatre for the emperor Hsüan-tsung, whence the term 梨園子弟 the comedians.
- Lo-lun 羅倫, prose-writer, Ming dyn., about 1500.
- Lo lung-chi 駱龍吉, physician, Sung dyn.
- Lo-mu 羅牧, painter, Ch'ing dyn. Formed a school.
- Lo-pi 羅泌, scholar, Sung dyn., 12th century, wrote on the fabulous prehistory the *Lu-shih*, a work of no value.
- Lo-p'in 羅聘, Ch'ing dyn., 1733-1799, painter, spectres, infernal scenes.
- Lo ping-chang 駱秉章, Ch'ing dyn., 1798-1867. Very poor. At first cook, then studied. met. grad. and Censor in 1840. Defeated the T'ai-p'ings, took Shih T'ai in 1863. Discerned and helped Tsêng Kuo-fan. Simple, honest, paid his visits on foot so as not to be a burden.
- Lo pin-wang 駱賓王, T'ang dyn., 684. Esteemed prose-writer and poet. Disappeared at the time of the usurpation of the empress Wu. It is not known whether he was assassinated, or became a monk.
- Lo sai-wêng 羅塞翁, Wu-tai period, before 940, painter, animals.
- Lo shih-lin 羅士琳 (ming-hsiang 茗香), celebrated mathematician, original and profound. Annotated the *Suan-hsiao ch'i-mêng* and the *Ssü-yüan yü-chien*. Complete works: *Kuan-wo-shêng-shih hui-kao* (between 1821 and 1840).
- Lo t'êng-fêng 駱騰鳳, mathematician, died in 841. Transcendant mind. Author of *I-yu-lu*, and of *K'ai-fang-shih-li*.
- Lo tien-i 羅天益, Yüan dyn., physician, author of *Wei-shêng pao-chien*.
- Lo tsê-nan 羅澤南, Ch'ing dyn., very poor, trained the braves of Hu-nan, fought the T'ai-p'ings, was killed in 1856.
- Lo-ts'un 羅存, Sung dyn., landscape painter.
- Lo ts'ung-yen 羅從彥, Sung dyn., moralist, died in 1135.
- Lo ya-ku 羅雅谷, Father Jacques Rho, S.J., mathematician, died at Peking in 1638. See *Hsin-fa suan-shu* and *Ts'ê-suan*. It was he who made known in

China the use of logarithmic rods, which came into vogue there.

Lo-yin 羅隨, T'ang dyn., poet, very ugly, died in 909.

Lou-chien 婁堅, prose-writer, toward the end of the Ming.

Lou-ching 婁敬, see Liu-ching.

Lou-hu 樓護, Ch'ien-Han dyn., about 30 B.C. Physician, good speaker. A proverb says: the tongue of Lou-hu, the pencil of Ku-yung.

Lou shih-tê 婁師德, T'ang dyn., officer, fought the Turks from 674, died in 700, Celebrated for his apathetic patience. He advised that spittle received full in the face should be let dry, rather than wiped off.

Lu an-tê 陸安德, Father André Lobelli, S.J., died at Macao in 1683.

Lu-ang 陸印, poet with the Pei-Ch'i, about 560.

Lu chao-lin 盧照鄰, T'ang dyn., fighter, died by suicide, before 700.

Lu-chi 陸績, Hou-Han dyn., died young before 220. Scholar, mathematician, celebrated for his filial piety. Author of *Lu-shih Chou-i shu*.

Lu-chi 陸楫, scholar, Ming dyn., 1544, compiler of *Ku-chin-shu hai*.

Lu-chi 陸機, officer, served the Wu and then the Chin from 289. Put to death unjustly, with his brother Lu-yün, in 303. Left a quantity of prose and poetry, void of meaning.

Lu-ch'i 盧杞, T'ang dyn., minister in 781, behaved shamefully, disgraced, died in 785.

Lu-chia 陸賈, Ch'ien-Han dyn., minister and imperial ambassador, at Canton about the year 200, and a second time in B.C. 179. Seems to have been a clever man. Author of *Hsin-yü*.

Lu-chih 盧植, Hou-Han dyn., pupil of Ma-yung, learned scholar, opposed Tung-cho. Died in 192. Stipulated that he be buried without a coffin.

Lu-chih 陸贄 (ching-yü), T'ang dyn., met. grad. at 18 years, functionary in 780, imperial counsellor, disgraced in 795. Fertile prose-writer. Noble and pure life. Died in 805.

Lu-chih 陸治, Ming dyn., 1496-1576, painter, flowers and birds.

Lu chiu-yüan 陸九淵 (tzü-ching 子諤 or hsiang-shan 象山), Sung dyn., able functionary, celebrated philosopher, adversary of Chu-hsi, made reflection the basis of education, precursor of Wang Yang-ming, died in 1192. Works: *Hsiang-shan yü-lu*.

Lu chung-lien 魯仲連, type of disinterested politician, between 280 and 250 B.C., period of the Kingdoms.

Lu fa-ho 陸法和, Liang dyn., about 548, magician.

Lu fa-yen 陸法言, scholar, author of the first dictionary by rhymes *Ch'ieh-yün*, 206 finals, Sui dyn., after 580.

Lu-fang 盧芳, Hou-Han dyn., Chinese adventurer, went over to the Huns, made war on China on their account, from A.D. 29 to 42.

Lu-hsiang 盧象, T'ang dyn., after 713, poet.

Lu-hsieh 盧攜, T'ang dyn. Creature of the eunuch T'ien tzü-ling. Minister, intriguer, committed suicide in 879.

Lu hsien-chih 陸顯之, dramatic author, Yüan dyn.

Lu hsien-yüan 陸心源, Ch'ing dyn., licentiate in 1859, prose-writer, typical raving.

- Lu hsiu-ching 陸修靜, Taoist writer, Ch'ien-Sung dyn., about 450. Author of *Lu-hsien-shêng tao-mên k'o-lüeh*.
- Liu hsiu-fu 陸秀夫, scholar, functionary, faithful to the Sung to the end, threw himself into the sea with the last Sung emperor, in 1279. See *Chang-shih chieh*.
- Lu-hsü 陸績, faithful officer, devoted himself nobly to his master's interests, A.D. 71, Hou-Han dyn.
- Lu-hsün 盧循, adventurer, rebel against the Chin, drowned in 411.
- Lu huai-shên 盧懷慎, T'ang dyn., minister under Hsüan-tsung, retired before Yao-ch'ung. Died in 716.
- Lu-huan 盧渙, T'ang dyn., 742, honest functionary.
- Lu-huang 陸晃, Wu-tai period, about 955. Drunkard. Prolific religious painter.
- Lu-hung 盧鴻, T'ang dyn., 718. Scholar, summoned to court, refuses to prostrate himself. Landscape painter.
- Lu i-tung 魯一同, Ch'ing dyn., licentiate in 1836, prose-writer.
- Lu-k'ai 陸凱, Wu-tai period, learned scholar, devoted brother, died in 504.
- Lu-kao 遼皐, Ming dyn., eunuch, colleague of Mên-ta. Killed in 1461.
- Lu kuei-mêng 陸龜蒙, poet, T'ang dyn., author of *Lei-ssü-ching*.
- Lu-k'un 盧坤, Ch'ing dyn. Officer. Fought Jehangir in 1826, the Miao-tzü in 1832. Resisted the English at Canton (Captain Elliot) in 1834, died in 1835.
- Lu-kung 魯恭, Hou-Han dyn., 31 to 112. Descendant of the ancient marquises of Lu. High functionary from 76, powerful over nature through his virtues, says the legend.
- Lu lêng-chia 盧楞伽, T'ang dyn., about 758, religious painter.
- Lu lung-ch'i 陸隴其, 1630-1693, Ch'ing dyn. Functionary in 1675, censor in 1690, made war on bribes and on favouritism. Made so many enemies, that he was obliged to retire. Works: *San-yü-t'ang chêng-yen*.
- Lu-pao 魯褒, Chin dyn., about 295, satyric prose-writer.
- Lu-p'ei 魯丕, speechifier, Hou-Han dyn., after 100.
- Lu po-tê 路博德, Ch'ien-Han dyn., a good officer of Ho Ch'i-ping, 120 B.C.
- Lu-shên 陸深, Ming dyn., met. grad. in 1505, functionary, died in 1544.
- Lu-shêng 盧生. A scholar tinged with Taoism, for a long time duped the First Emperor of the Ch'in, deserted in 212 B.C. This desertion caused an enquiry to be made regarding the Scholars of Hsien-yang the capital, who had been left in peace after the edict for the destruction of the books in 213. The result was the execution of 460 Scholars, denounced by their congeners, as having violated the edict.
- Lu-shêng 盧生, the young man whom a Taoist magician caused to dream in one instant his whole destiny, his head supported on a magic cushion. T'ang dyn., 732. Legend.
- Lu shih-i 陸世儀, Ch'ing dyn., a Buddhist, then a Taoist, became a convinced Confucianist. Thinker, private professor of philosophy, about 1660. Prose-writer.
- Lu shih-têng 路士登, mathematician, Ming dyn., 1608, enemy of Chang Ying-hou.
- Lu-shun 陸舜, Ch'ing dyn., met. grad. in 1664, prose-writer.
- Lu ssü-tao 盧思道, scholar, poet, Sui dyn., about 585.

- Lu t'an-wei 陸探微, Ch'ien-Sung dyn., about 465. Celebrated painter, persons and animals. The most correct of the ancients, says the Chinese critic. He trained numerous pupils.
- Lu tao-ho 陸道和, Taoist writer, Sung dyn. probably. Author of *Ch'üan-chên ch'ing-kuei*.
- Lu tê-chih 魯得之, Ming dyn., about 1620, lefthanded painter, bamboos.
- Lu tê-ming 陸德明, see *Lu Yüan-lang*.
- Lu-tien 陸佃, Sung dyn., scholar, at first an innovator, then conservative. Died in 1102.
- Lu-ting 陸鼎, Ch'ing dyn., about 1800, prose-writer.
- Lu to-sun 盧多遜, Sung dyn., high functionary in 979, hated by Chao-p'u, exiled, died in 986.
- Lu ts'ang-yung 盧藏用, T'ang dyn., functionary, 706.
- Lu tsung-tao 魯宗道, Sung dyn., censor in 1017, esteemed imperial counsellor, died in 1029.
- Lu-t'ung 盧仝, T'ang dyn., pupil of Han-yü, poet, singer of tea, about 820.
- Lu wên-ch'ao 盧文昭, Ch'ing dyn. met. grad. in 1752, functionary in 1766, bibliophile, writer, died in 1795.
- Lu wên-shu 路溫舒, right at the beginning of the Ch'ien-Han, speechifier.
- Lu wên-t'ung 陸文通, Sung dyn., about the year 1000, religious painter, decorator.
- Lu yang-kung 魯陽公, duke Yang of Lu. Huai-nan Tzû said that he stopped the sun to finish a battle with the men of Han. But there was no duke 陽 Yang of Lu. The same thing is related of a certain 虞公 Yü-kung, equally unknown. A worthless legend.
- Lu-yu 陸游, Sung dyn., prose-writer, poet, drinker, died in 1209.
- Lu-yü 陸羽, T'ang dyn. Author of *Ch'a-ching*. Died in 804.
- Lu-yüan 盧垽, prose-writer, T'ang dyn., about 850.
- Lu yüan-lang 陸元朗 (tê-ming 德明), celebrated scholar, librarian under the Sui, academician under the T'ang, opposed Buddhism and Taoism, died in 625.
- Lung ch'i-jui 龍啟瑞, Ch'ing dyn., met. grad. in 1842, prose-writer.
- Lung hua-min 龍華民 (ching-hua 精華), Father Nicolas Longobardi, S.J., died at Peking in 1654. See *Hsin-fa suan-shu*.
- Lung-yü t'ai-hou 隆裕太后, widowed empress of Kuang-hsü, who signed the abdication of the Ch'ing.
- Lü 呂, the Grand Justiciary under the emperor 穆 Mu of the Chou, who promulgated, about 914 B.C., a new criminal code, 呂刑, regulating procedures and fixing the price for the redemption of punishments. A person otherwise unknown.
- Lü-chi 呂紀, Ming dyn., about 1500, painter, flowers and birds.
- Lü ch'iu-hsiao 閻丘曉, T'ang dyn., about 755, killed Wang Ch'ang-ling, was killed in his turn by Chang-hao.
- Lü fêng-t'ien 呂奉天, mathematician, Sung dyn. Memoir of the year 997.
- Lü-hou 呂后, wife of Liu-pang founder of the Ch'ien-Han, the celebrated empress Lü, clever but sanguinary woman. Caused the destruction of most of the

officers who had made her husband's fortune, usurped the power after his death, and tried to cause the throne to pass into her own family. Immediately after her death, in 180 B.C., a violent reaction restored the power to the Han. The whole Lū clan was exterminated.

Lū-hsiang 呂向, T'ang dyn., scholar, censor, 722.

Lū hsien-chi 呂賢基, Ch'ing dyn. A censor greatly esteemed in 1842, killed in fighting the Tai-p'ings in 1853.

Lū-huei 呂誨, Sung dyn., scholar of the conservative party, died in 1071.

Lū i-chien 呂夷簡, Sung dyn., scholar of note and a high functionary, one of the innovatory party. Died in 1044. Father of Lū Kung-chu.

Lū-kuang 呂光 (shih-ming 世明), Chin dyn. An officer of Fu-chien, in the 352 expedition to Turkestan, in 386 independent, in 396 king of 涼 Liang, died in 399. Father of Lū-shao. Uncle of Lū-lung.

Lū-k'un 呂坤, Ming dyn. Censor, was not listened to, resigned in 1597. Died in 1618. Political and moral writer. Works: *Shên-yin yü-hsüan*.

Lū kung-chu 呂公諸, Sung dyn., son of Lū i-chien. Censor in 1069, conservative minister in 1086, died in 1089.

Lū-lung 呂隆, Chin dyn. Nephew of Lū-kuang, succeeded Lū-tsuan (kingdom of Liang), perished after 401.

Lū-mêng 呂蒙, San-kuo period, an officer of Sun-ts'è and then of Sun-ch'üan (Wu), captured and killed Kuan-yü in 219, died soon after.

Lū mêng-chêng 呂蒙正, Sung dyn., driven away by his father, brought up by buddhist bonzes, met. grad. in 977, high functionary, minister, lenient and honest, retired in 1003, died in 1011.

Lū-po 呂博, physician to the court at Wu (San-kuo) in 239, commentated on the *Nan-ching*.

Lū-pu 呂布, adventurer, served Ting-yüan and then assassinated him, violated the sepulchres of the Hou-Han in 190, served Tung-cho and then assassinated him in 192, fled after the death of Wang-yün, fought Ts'ao-ts'ao in 194, perished in 198.

Lū pu-wei 呂不韋, a merchant of Han-tan, knew there before 258 prince I-jên of Ch'in, made his fortune, and caused him to marry his own pregnant concubine if history is to be believed, and would thus be the true father of the First Emperor of the Ch'in, became minister of Ch'in, was accused of crimes real or supposed, committed suicide in 235 B.C. Caused to be compiled, for payment, the valuable *Lū-shih ch'un-ch'iu*. See *Lao-ai*.

Lū shang 呂尙, see *Chiang Tzū-ya*.

Lū-shao 呂紹, son and successor of Lū-kung in 399, reduced through the intrigues of his relatives to commit suicide almost immediately. 涼 Liang kingdom.

Lū ta-lin 呂大臨, Sung dyn., scholar, pupil of Ch'êng-i, died soon after 1090.

Lū-tuan 呂端, Sung dyn., minister, freed the emperor Chên-tsung from the tutelage of his mother, in 997.

Lū-tsu 呂祖, patron of barbers, see *Lū-yen*.

Lū tsu-ch'ien 呂祖謙 (pai-kung 伯恭 or tung-lai 東萊), 1137-1181, Sung dyn. Celebrated scholar, historiographer, retired through illness in 1178. Neo-Confucianist writer, friend of Chu-hsi. Author of *Ch'un-ch'iu ch'i-chieh* — and

of *Chin-ssü-lu*.

Lü-tsuán 呂纂, relative of Lü-kuang, king of Liang, forced his son Lü-chao to commit suicide, was assassinated in 400. Lü-lung succeeded.

Lü tung-pin 呂洞賓, see *Lü-yen*.

Lü-wên 呂溫, prose-writer, Tang dyn.

Lü wên-ching 呂文經 (wei-t'ang 緯堂), called Captain Lew Buah, boy of the English Consul at Shanghai, brought up in Scotland, interpreter, then in command of a gun-vessel, stole away at the sight of danger in 1884 and in 1895, twice degraded, much appreciated by English people.

Lü wên-huan 呂文煥, Sung dyn., general, defended Hsiang-yang against the Mongols for five years, capitulated in 1273.

Lü-yen 呂岳 (tung-pin 洞賓), Tang dyn., born in 755, died about 805. Fine scholar, met. grad. in 770, functionary, made himself the apostle of practical Taoism. One of the *pa-hsien*. Very popular. Tradition attributes to him the famous *Kung-kuo-ko*, a table of merits and demerits, which had an immense influence on the people's morality. HBO. L. 67.

Luan-pa 欒巴, Hou-Han dyn., a Taoist, posed as a magician. Functionary about 140, degraded for exaction in 644, re-placed in office, compromised himself for Tou-wu, committed suicide in 168.

Luan-pu 欒布, Ch'ien-Han dyn., brave and faithful officer, from 196, under Liu-pang, Wên-ti and Ching-ti, defeated the Huns in 166 and the rebel princes in 154 B.C.

Luan-ta 欒大, eunuch, impostor, mystified the emperor Wu of the Ch'ien-Han in 143-112 B.C. Alchemist.

Ma-ch'i 馬齊, Manchu, son of Mi-ssü-han, high functionary from 1685, collaborated in the negotiations with the Russians from 1688, died in 1739.

Ma chih-yüan 馬致遠, fertile dramatic author, Yüan dyn.

Ma-chou 馬周, T'ang dyn., functionary from 631, died in 648.

Ma chung-chi 馬重績, Hou-Chin dyn., mathematician, calendar of 939.

Ma-ch'üan 馬荃, daughter of Ma-i, painter, about 1800.

Ma erh-han 瑪爾漢, Manchu officer, served against Wu San-kuei from 1675, several campaigns in south China, finally a high functionary, died in 1718.

Ma-hsien 馬顯, mathematician, with the Pei-Chou, calendar of the year 580.

Ma-hsien 馬先, a Mussulman of Yün-nan, chief in the revolt which followed the 1856 massacre (Huang-chung). Having won in 1860, he was called 馬如龍 Ma Ju-lung, and faithfully served the Ch'ing, even against his coreligionists in 1868. Retired in 1878. Died in 1891. Was brave, generous, loyal. See Ma Té-hsing.

Ma hsin-i 馬新貽, Ch'ing dyn., viceroy of Nan-king in 1870, just and pacific, assassinated by the anti-foreign party.

Ma hsiung-chên 馬雄鎮, governor of Chiang-hsi (Kiangsi) from 1669. Was captured at the time of Wu San-kuei's insurrection in 1674. All his family committed suicide. He was decapitated with his two sons in 1677. Poet.

Ma huang-hou 馬皇后, the empress Ma, daughter of Ma-yüan, wife of the emperor Ming of the Hou-Han, one of the fine figures of Chinese history, wise, humane, modest, simple. Died in A.D. 79.

- Ma-hung** 馬宏, Ch'ien-Han dyn., Chinese ambassador, captured by the Huns, refused to capitulate, given up by them with Su-wu in 81 B.C.
- Ma-i** 馬逸, Ch'ing dyn., about 1800, painter. Father of Ma-ch'uan.
- Ma ju-lung** 馬如龍, see *Ma-hsien*.
- Ma jai-ch'ên** 馬瑞辰, commentator and critic, Ch'ing dyn. Author of *Mao-shih ch'üan-ch'ien t'ung-shih*.
- Ma-jung** 馬融 (chi-ch'ang 季長). Hou-Han dyn., 79 to 161. Scholar, functionary, very learned, kept a school. Invented the system of commentary added to the text in small characters, so much in use since. Inaugurated the era of glosses.
- Ma jung-tsu** 馬榮祖, Ch'ing dyn., licentiate in 1732, prose-writer.
- Ma kuo-han** 馬國翰. Ch'ing dyn., about 1840, editor of *Yü-han shan-fang chi-i-shu*.
- Ma-liang** 馬良, San-kuo Han period. Scholar, helped Liu-pei, killed in a fight.
- Ma-lung** 馬隆, Chin dyn., brave officer, inventor of Chinese tanks, defeated the Tonguses in 279, died in 300.
- Ma pai-liang** 馬伯良, Mohammedan, Ch'ing dyn., 1678. Author of *Chiao-k'uan chieh-yao*.
- Ma san-hêng** 馬三衡, scholar, Ming dyn., about 1637. Author of *Mo-chih*.
- Ma-shih** 馬蒔, celebrated medical writer, Ming dyn.
- Ma shih-huang** 馬師皇, legendary physician, healed a dragon which carried him to heaven.
- Ma-su** 馬驥, Ch'ing dyn., met. grad. in 1659, scholar, historian, author of *I-shih*.
- Ma-sui** 馬燧, T'ang dyn., faithful imperial officer, fought the rebels T'ien-yüeh and Li Huai-kuang from 781 to 785. Died in 796.
- Ma ssü-ming** 馬嗣明, physician with the Pei-Ch'i, about 560.
- Ma tê-hsing** 馬德興. Mussulman of Ta-li Fu in Yün-nan, made the pilgrimage to Mecca in 1839 (Egypt, Constantinople), returned in 1846. Venerated by all. Advised the insurgents of 1856, then treated with the government on the terms offered by Ma-hsien. Viceroy for the Ch'ing until 1863. Retired. Traitorously executed, without reason or trial, by Ch'ên Yü-ying, in 1874, during Ma-hsien's absence. See *Tu wên-hsiu* and *Ch'ên Yü-ying*.
- Ma-tsu** 馬祖, T'ang dyn., Chinese Vedantist monk, founder of the *nan-yao* branch, died in 788.
- Ma tsu-ch'ang** 馬祖常, Yüan dyn., poet, died in 1344.
- Ma tuan-lin** 馬端臨 (kuei-tzü 貴子), son of a high functionary, learned scholar, retired after the collapse of the Sung, wrote and taught. Author of *Wên-hsien t'ung-k'ao* after 1280.
- Ma tzü-jan** 馬自然, T'ang dyn., physician, Taoist, drunkard, died in 880.
- Ma wên-shêng** 馬文升, Ming dyn., met. grad. in 1451, censor, caused the Taoist books to be burnt in 1488, tried to suppress sinecures in the army and consequently made to himself innumerable enemies. Retired before the eunuchs, in 1505. Died in 1510.
- Ma-yin** 馬殷, high functionary about the end of the T'ang, created for himself in 924 a small principality (Ch'ü), which did not last. Died in 930.
- Ma yung-ch'ing** 馬永卿, Sung dyn., about 1115, writer, Taoist tint, author

of *Lan-chên-tzû*.

Ma-yü 馬鈺, Taoist author, Yüan dyn.

Ma yü-k'un 馬玉昆, Ch'ing dyn., officer of Tso Tsung-t'ang, revealed himself during the campaign of 1875. Defeated by the Japanese in 1894-1895. Retired.

Ma-yüan 馬援, made his start about the year 23 under Wei-hsiao in the war against Wang-mang. Then sold his master and joined the Hou-Han. Having become general, he conquered Tongking in 42, was defeated by the Huns in 45, died on an expedition against the tribes of the South-West in 49. His daughter was empress, see *Ma Huang-hou*.

Ma yüan-t'ai 馬元臺, physician, medical author, Ming dyn.

Man 蠻, foreign tribes of Southern China, in antiquity.

Mang, see *Mêng-ko*.

Mang i-t'u 莽依圖, Manchu officer, fought Wu San-kuei and other antagonists of the new masters, died in 1680.

Mao-ch'ang 毛萇, vulgarly Mao-kung 毛公, Ch'ien-Han dyn., between 155-130 B.C. Preserved and commented on the version of the *Shih-ching* called of 趙 *Chao*, which he attributed to Tzû-hsia, a disciple of Confucius. From the year A.D. 5, that version gradually supplanted the versions of Lu, Ch'i and Han, perhaps more authentic, which were lost. See *Shên-kung*, *Han-ying*, *Yüan-ku*. The *Shih-ching* preserved being that of Mao-ch'ang, is often called 毛詩 *Mao-shih*, verses of Mao.

Mao chi'ling 毛奇齡 (ta-k'o 大可 or hsi-ho 西河), scholar, noted from 1678, numerous treatises hostile to Chuhsism. He began, under the Ch'ing, the reaction against Neo-Confucism, but was quickly supplanted by some scholars more capable than he. He called Chu-hsi a «blind mule.» Died in 1707. Works forbidden under the Ch'ing.

Mao chi-k'o 毛際可, Ch'ing dyn., met. grad. in 1658, prose-writer.

Mao-chiao 茅焦, of the country of Ch'i, reconciled the first emperor of the Ch'in with his mother, in 237 B.C. The Scholars appear to have magnified this person, in order to minimize their bête noire the First Emperor.

Mao-hêng 毛亨, see *Mao-ch'ang*.

Mao-i 毛義, pious son, at the beginning of the Hou-Han.

Mao-jung 茅容, ritualist, Hou-Han dyn.

Mao hsien-shu 毛先舒, Ming dyn., about 1640, prose-writer.

Mao-k'un 茅坤, prose-writer, Ming dyn., 16th century.

Mao-kung 毛公, see *Mao-ch'ang*.

Mao-sui 毛遂, fighter of prince 勝 Shêng of Chao, saved his honour on a visit to Ch'u, 258 B.C.

Mao tê-tsu 毛德祖, the brave defender of 虎牢 Hu-lao, in 423, for the Sung, against the Pei-Wei.

Mao-têng 毛澄, Ming dyn., met. grad. in 1493, censor from 1517, rebuffed the emperor Shih-tsung who wished to buy him, retired disgusted and died in 1523.

Mao-tun 昌頤, the famous khan of the Huns. See *Mo-tê* and *Mei-tê*.

Mao tzü-yüan 茅子元, Taoist, Yüan dyn., about 1133, founded or organized the revolutionary sect Pai-lien-chiao.

Mao yen-shou 毛延壽, governor of harem, portrait-painter, author of the misfor-

- tunes of the romantic Chao-chün, in 33 B.C... Legend.
- Mao yü-shêng 毛嶽生, Ch'ing dyn., about 1825, prose-writer, epitaph-writer.
- Mei-ch'êng 枚乘 (shu 叔), Ch'ien-Han dyn. Poet, died in 140 B.C. Some attribute to him the invention of the verse of five syllables.
- Mei-chi 枚臚, forger, replaced in A.D. 317 (Chin dyn.), in the *Shu-ching*, the ancient 古文 *ku-wên* of K'ung An-kuo, by a *ku-wên* of his own, made from ancient fragments probably, but unable to inspire confidence. It is this worthless *ku-wên* which appears in the modern *Shu-ching*.
- Mei ch'iao-ch'êng 梅穀成, grandson of Mei Wên-ting. — Treatise on calculation by the abacus *Suan-fa t'ung-tsung*. — Edited the works of his grandfather *Wu-an li-suan ch'üan-shu*. About 1750.
- Mei-fu 梅福 (tzu-chên 子真), scholar, Taoist, author of memoirs about 20 B.C., disappeared in A.D. 9 when Wang-mang usurped the throne. The Taoists have made him a Genie.
- Mei-hsi 妹喜, favourite of the tyrant Chieh, urged him to the worst excesses, between 1589-1559 B.C.
- Mei hsing-ssü 梅行思, Wu-tai period, about 970, painter, flowers and birds.
- Mei-piao 梅彪, Taoist alchemist, T'ang dyn., author of *Yao-shih êrh-ya*.
- Mei-tê (Mo-tê) 昌顓 (pronounced thus, and not Mao-lun), son of 頭曼 T'ou-man, assassinated his father, became grand khan of the Huns, subdued the Tonguses, invaded the Chinese empire. He nearly succeeded in capturing the emperor Kao-ti of the Ch'ien-Han, in the year 200 B.C. Married a supposed daughter of Kao-ti. Fresh alliance in 192. Died in 174 or soon after.
- Mei-ti (Mo-ti), 墨翟, believer, philosopher, apostle of charity and champion of the right, clever engineer, the noblest figure among Chinese thinkers. He did not teach school, but was a model and created imitators. Between 450 and 400 B.C. See HBO. L. 24. His ideas have been preserved to us in the treatise *Mei-tzû*, drawn up by other hands.
- Mei tsêng-liang 梅曾亮, Ch'ing dyn., met. grad. in 1822, fertile prose-writer.
- Mei-tzû 墨子, see Mei-ti.
- Mei wên-ting 梅文鼎 (ting-chiu 定九 or wu-an 勿庵), 1632-1721, celebrated mathematician of the Ch'ing dyn., Chinese and European methods. Writer of the treatise on astronomy in the *Ming-shih*. Thirty of his memoirs have been published; more than 50 have remained unpublished. See *Mei Ch'iao-ch'êng*. Titles *Wu-an li-suan ch'üan-shu* — *Ku suan-ch'i k'ao* — *Hsiao li shuo* — *Chung-hsi ching-hsing t'ung-i k'ao* — *Wu-an li-suan shu-mu*.
- Mei yao-chên 梅堯臣, Sung dyn., poet who sometimes recalls Horace, died in 1060.
- Mencius, see *Mêng-k'o*.
- Mên-ta 門達, Ming dyn., all-powerful eunuch under the emperor Ying-tsung, 1457. Exiled at the beginning of the following reign. Died after 1464.
- Mêng an-p'ai 孟安排, Taoist writer, Sung dyn. Author of *Tao-chiao i-shu*.
- Mêng-ao 蒙騫, general of Ch'in, defeated by Wu-chi of Wei in 247 B.C.
- Mêng-ch'ang 孟嘗, Hou-Han dyn., popular functionary.
- Mêng-ch'ang 孟昶, Wu-tai period, son of Mêng Chih-hsiang, succeeded him in 935. Kinglet of Shu, surrendered to the Sung in 964.

Mêng-chia 孟嘉, Chin dyn., secretary of Huan-wên, about 360.

Mêng chih-hsiang 孟知祥, former Chin officer, took possession of the West in 934, kinglet of Shu, died in 935. His son Mêng-ch'ang succeeded him.

Mêng han-ch'ing 孟漢卿, dramatic author, Yüan dyn.

Mêng hao-jan 孟浩然, T'ang dyn., prolific poet, died in 740.

Mêng-i 蒙毅, brother of Mêng-t'ien, perished with him, in 209 B.C.

Mêng-jên 孟仁, see *Mêng-tsung*.

Mêng-k'ang 孟康, descendant of Mencius, historiographer, about 230, San-kuo Wei.

Mêng-ko 蒙哥, Mangu, son of Tuli, nephew of Ogdai, grand khan of the Mongols in 1251, began the conquest of China which his brother Kublai completed.

Killed at the siege of 合州 Ho-chou in 1259. Kublai succeeded him in 1260.

Mêng-k'o 孟軻 (tzü-yü 子輿), vulgarly Mêng-tzu Master Mêng, latinized as Mencius, 372 to 289 B.C. A wandering politician like Confucius. Some pupils of Tzu-ssü were his masters. None contributed so much as he to the preservation and diffusion of the original utopian Confucianism. See HBO. I. 26. Author of the treatise *Mêng-tzû*.

Mêng-kuan 孟觀, Chin dyn., brave officer, defeated the Tibetans in 298-299.

Mêng-min 孟敏, Hou-Han dyn., celebrated for his stoicism.

Mêng-t'ien 蒙恬, general of Ch'in governing the Northern Marches in 215 B.C., drove back the Huns, repaired the Great Wall, built strategic roads. The disgraced prince Fu-su was confided to him in 212. After the death of the First Emperor in 210, Fu-su committed suicide. Feared by the eunuch Chao-kao, Mêng-t'ien was arrested and condemned to poison himself in 209. His brother Mêng-i shared his fate. The invention of the writing-brush is attributed to Mêng-t'ien.

Mêng-t'o 孟佗, Hou-Han dyn., a creature of the eunuch Chang-jang, before 190.

Mêng-tsung 孟宗 alias Mêng-jên 孟仁, pious son, Chin dyn., about 280.

Mêng-tzû 孟子, see *Mêng-k'o*.

Mi-fei 米芾 (ta-mi 大米), 1051-1107, Sung dyn., celebrated painter, persons and landscapes. He formed a school. Author of *Hua-shih*.

Mi-ssü-han 米思翰, Manchu, minister. Provoked the rebellion of Wu San-kuo in 1673. Father of Ma-ch'i.

Mi tzü-chia 彌子瑕, about 500 B.C. Favourite of the marquis Ling of Wei. Offered him one day the remains of a peach he was eating. Put to death for that impertinence.

Mi yu-jên 米友仁 (hsiao-mi 小米), son of Mi-fei, Sung dyn., about 1120, landscape painter.

Miao 苗, the aboriginal tribes, who resisted the invasion of the Hsia, and were conquered by them. The 苗子 Miao-tzu of the South-West are their descendants.

Miao-chi 繆忌, Ch'ien-Han dyn., promoter of the cult of the 太一 Supreme One, about 123 B.C.

Miao chin-ch'ing 苗晉卿, T'ang dyn., about 745, functionary, Taoist tint.

Miao shou-hsin 苗守信, mathematician, Sung dyn.

Min ch'i-chi 閔齊伋, scholar, Ch'ing dyn. 1661, compiler of *Liu-shu-t'ung*.

Min kuang-tê 閔光德, scholar, Ming dyn., author of *Ch'un-ch'iu chu-hou hsing-fei, i-ming k'ao*.

Min-sun 閔損, about 500 B.C., pious son, disciple of Confucius.

Ming-an-t'u 明安圖, Manchu mathematician, 1774. See *Ko-yüan mi-shuai chieh-fa*.

Ming-jui 明瑞, Ch'ing dyn., officer from 1756, governor of Turkestan in 1762, defeated in Burma in 1768, committed suicide.

Ming k'o-jang 明克讓, mathematician, with the Pei-Chou, about 570.

Ming-shêng 明昇, son of Ming Yü-chên, succeeded his father as kinglet in Ssü-ch'uan in 1366, subdued by the new imperial dynasty Ming in 1371.

Ming yü-chên 明玉珍, rose against the Yüan in Ssü-ch'uan and made himself kinglet there in 1363. Died in 1366. Father of Ming-shêng.

Mo-tê, see *Mei-tê*.

Mo-ti, see *Mei-ti*.

Mo-tzü, see *Mei-tzü*.

Mou-tzü 牟子, Master Mou, a Chinese functionary in the Canton country, wrote, between 190-200 probably (Hou-Han), a small work in favour of Buddhism, which bears his name. His first name is unknown. See HBO. L 49.

Mu-hsiu 穆修, prose-writer, Sung dyn., about the year 1000.

Mu hua-li 木華黎, Mongol officer, lieutenant of Genghis Khan in the extreme East, 1170-1223, distinguished himself against the Sung, regretted when dying that he had been unable to put an end to them.

Mu-ju-k'uei 穆汝奎, Mohammedan, Ch'ing dyn., 1837. Author of *Ch'ing-chên yüan-shih ch'an-i*.

Mu-jung ch'ao 慕容超, nephew and heir of Mu-jung Tê. Captured by Liu-yu general of the Chin, and put to death at the capital, in 410.

Mu-jung ch'ui 慕容垂, son of Mu-jung Huang, slighted by his brother khan Mu-jung Tsung, went over to Fu-chien in 369, helped him to destroy his nation, and then urged him to attack the empire of the Chin in 382, abandoned him after his discomfiture, proclaimed himself king of Yen in 383, and continued warring until his death in 396. Father of Mu-jung Pao.

Mu-jung-hsi 慕容熙, son of Mu-jung Ch'ui, succeeded Mu-jung Shêng in 401, assassinated in 407 by Mu-jung Yün.

Mu-jung huang 慕容皝, succeeded his father Mu-jung Hui as khan of the Hsien-pi. Established himself in 344 at 龍城 Lung-ch'êng, inside the Great Wall, and made himself king of Yen. Extended his conquests to Corea. Died in 348 by falling from his horse. Father of Mu-jung Tsun.

Mu-jung hui 慕容廆, made himself grand khan of the Hsien-pi Tonguses in 307, established himself on the river Liao, died in 333. Father of Mu-jung Huang.

Mu-jung-pao 慕容寶, son of Mu-jung Ch'ui, succeeded him as king of Yen in 396, was assassinated by a relative in 399. Father of Mu-jung Shêng.

Mu-jung shêng 慕容盛, son of Mu-jung Pao, king of Yen in 399, avenged the murder of his father, was assassinated in his turn in 401. See *Mu-jung hsi*.

Mu-jung tê 慕容德, son of Mu-jung Huang, freed himself in 400, died in 405. See *Mu-jung ch'ao*.

Mu-jung tsun 慕容儁, succeeded his father Mu-jung Huang as king of Yen, founded the Ch'ao-Wei Huns in 350 and destroyed them in 352. Died in 360. Father of Mu-jung Wei.

- Mu-jung wei** 慕容驎, son of Mu-jung Tsun, king of Yen in 350, defeated by Fu-chien in 370, put to death in 385 through conspiracy.
- Mu-jung yün** 慕容雲, adopted son of Mu-jung Pao, killed Mu-jung Hsi in 407, and succeeded him, was assassinated by his wives in 409. He was a Chinese named Kao.
- Mu-lan** 木蘭, a girl who served for twelve years as a soldier, in her father's place, 5th century, Chin dyn.
- Mu ni-ko** 穆尼各, Father Nicolas Smogolenski, Jesuit mathematician, died in 1656. Trained Hsüeh Fêng-tso.
- Mu-shêng** 穆生, the scholar Mu, who left the court of a small kinglet, because they ceased to serve him the special wine they had served him before. Judging that he was no longer in favour, he betook himself to safety. Ch'ien-Han about 195 B.C.
- Mu-t'u-shan** 穆圖善, Manchu officer, fought the T'ai-p'ings and the Mussulmans, then the French at Fu-chou (Foochow) in 1884, died in 1887.
- Mu-ying** 沐英, Ming dyn., governor of Yün-nan in 1384, defeated the Burmese who submitted to China in 1385, died in 1392.
- Na-ch'ing-an** 那清安, a Manchu, poet, 1881.
- Na-mo** 那摩, Buddhist monk native of Turkestan, counsellor of Mangu, 1251, Yüan dyn.
- Na-t'ung** 那桐, Ch'ing dyn., Mongol, minister of all work, rather moderate in 1900, at the *Wai-uu Pu* in 1903.
- Na-yen-ch'êng** 那彥成, Manchu officer, fought the Pai-lien-chiao in 1800, viceroy of the N.W. provinces in 1804. Disturbed career, degraded in 1831. Died in 1833.
- Nai-ma-chên** 乃馬真, Turakina, sixth queen of Ogdai, Yüan Mongols. Regent after his death, 1241-1246. Nestorian Christian, of perhaps Catholic.
- Nan-cho** 南卓, T'ang dyn., musician, author of *Chi-ku-lu*.
- Nan-huai-jên** 南懷仁 (tun-pai 敦伯), Father Ferdinand Verbiest, S.J., died at Peking in 1688.
- Nan-tzü** 南子. Noted evil woman. Confucius was reproached for having spoken to her. About 500 B.C.
- Nao-ch'ih** 淖齒 (sic), general of Ch'u, assassinated in 284 B.C. king Min of Ch'i. Killed by Wang-sun Chia in 283.
- Ni-hêng** 禰衡, Hou-Han dyn., eccentric, Ts'ao-ts'ao's drum-major, put to death as a suspect before 220.
- Ni-mu** 倪模, Ch'ing dyn., about 1800. Numismatist. Author of *Ku-chün ch'ien-lüeh*.
- Ni-tsan** 倪瓚, died in 1374, landscape painter, the third among the Yüan dyn., painters.
- Nieh-chêng** 聶政. Hired assassin paid to assassinate a minister, he performed the task, and then disfigured himself before committing suicide, in order that his sister might not be compromised. But the latter recognized his corpse and committed suicide also, 397 B.C.
- Nieh ch'ung-i** 聶崇義, learned antiquarian, Sung dyn., 960. Author of *San-li-t'u chi-chu*.
- Nieh-hsien** 聶先, Ch'ing dyn., layman, continuator in 1680 of *Chih-yüeh-lu*.

- Nieh i-chung 聶夷中, Wu-t'ai period, scholar, poet.
- Nien-ch'ang 念常, Chinese Buddhist monk, Yüan dyn., 1344. Author of *Fo-tsu li-tai t'ung-tsai*.
- Nien-fei 捻匪, the rebels of the year 1868, see *Chang Tsung-yü*.
- Nien kêng-yao 年羹堯, Ch'ing dyn., high functionary, defeated the Eleuths in 1724. Suspected of treason, was put to death in 1726.
- Ning wan-wo 甯完我, Chinese sold to the Manchus from 1616, helped in the organization of their government at Peking in 1631. Directed the writing of the history of the Ming. Minister in 1653, retired in 1658, died in 1665.
- Niu hsien-k'o 牛仙客, T'ang dyn., minister, creature of Li Lin-fu, adversary of Chang Chiu-ling, died in 742.
- Niu-hsiu 鈕琇, Ch'ing dyn., graduated in 1672, prose-writer.
- Niu-hung 牛弘 or 宏 (li-jên 里仁), jurist, writer of the Sui code in 583, author of their hymnal, died in 610.
- Niu-jui 牛璽, of the blood of the Chin through the wives... Minister in 313... After the capture of the emperor Min, he became the emperor Yüan, the first of the Tung-chin, in 318. Died in 322.
- Niu sêng-ju 牛僧孺, T'ang dyn., met. grad. in 806, minister in 823, died in 847. Friend of Li Tsung-min, enemy of Li Chi-fu and Li Tê-yü. The history blames him for having had twelve wives at the same time.
- Noorbachu 努爾哈赤, khan of the 女真 Nü-chên (Djurchen), called them 滿洲 Manchus, organized them in 旗 banners, installed himself at Mukden in 1603, declared war on China, died in 1626, posthumous title 太祖 T'ai-tsu, era 天命 T'ien-ming.
- Nü-wa 女媧, a legendary person of the pastoral age, checked the rebel Kung-kung. The legend makes Nü-wa the sister of Fu-hsi. The two personifying the two cosmic modalities, the two sexes, are depicted as two interlaced serpents.
- Nü-ying 女英, one of the two daughters of the emperor Yao, wives of Shun, 2076 B.C. See *E-huang*.
- O-erh-t'ai 鄂爾泰, Manchu, career from 1699, viceroy in the S.W. from 1725, died in 1745.
- Ogdai 窩闊 (Ogotai). Third son of Gengis-khan. Succeeded him in 1229. Good administrator. Exterminated the Kin in 1234. Conquered northern China. Died in 1241, before his time, worn out by alcohol.
- O pao-ch'ing 齔寶青, popularizer of mathematics, 1800, Ch'ing dyn. Author of *Pi-wei so-yen*.
- O-pi-lung 渴必隆, Ch'ing dyn., son of E-i-tu, career from 1645, one of the four Regents during the minority of K'ang-hsi, died in 1673.
- Oyomei, see *Wang Shou-jên* (*Wang Yang-ming*).
- Ou-yang hsi 歐陽歙, functionary under Wang-mang and then under the Hou-Han. Becoming suspect, died in prison, before the year 50.
- Ou-yang hsiu 歐陽修 (yung-shu 永叔), Sung dyn., 1007 to 1072, celebrated scholar, of the Conservative party, high functionary from 1060, retired in 1071 before Wang An-shih. Author of *Hsin Tang-shu* 1060—*Hsin Wu-tai shu* 1072.
- Ou-yang hsüan 歐陽玄, scholar and functionary, died in 1357, Yüan dyn.
- Ou-yang hsün 歐陽詢, Sui-T'ang dyn. Censor. Celebrated calligraphist, author

of *Shu-fa*. Father of Ou-yang t'ung. Died in 645.

Ou-yang t'ung 歐陽通, T'ang dyn. Son of Ou-yang Hsün. Celebrated calligraphist. Suspected of conspiracy, and put to death in 677.

Pa-hsien 八仙, the eight very popular Taoist Genii: Han Hsiang-tzū, Ho Hsien-ku (a fairy), Lan Ts'ai-ho, Li T'ieh-kuai, Lü-yen (t'ung-pin), Chang-kuo, Chung-li Ch'üan, Ts'ao Kuo-chiu.

Pa-ssü-pa 巴思巴, Phags'pa, Yüan dyn., Tibetan monk, confidant of Kublai at 15 years of age, organizer of the red bonzes, chief of the Chinese Buddhist monks of all shades at 22 years of age in 1260, inventor of the Mongol writing, died in 1279.

Pa tê-ni 巴德尼, Frère Jean Denis Attiret, S.J., painter, painted for the emperor Ch'ien-lung, at Peking 1738-1768.

Pai-ch'i 白起, a Ch'in general, the most sanguinary man of whom Chinese history, and perhaps universal history, has preserved the memory. Caused, among others, the slaughter in a single day of four hundred thousand soldiers who had capitulated, in 260. Having become suspect, he was constrained to commit suicide, in 258 B.C.

Pai-ch'in 伯禽, son of Tan duke of Chou, first marquis of 魯 Lu, helped his father to consolidate the third dynasty.

Pai chü-i 白居易 (lo-t'ien 樂天), T'ang dyn., grad. at 17 years of age, functionary, a celebrated poet, died in 846.

Pai-erb-ho-t'u 白爾赫圖, brave Manchu general, contributed to the ending of the Ming in 1661. Calumniated and decapitated under the regency by Ao-pai in 1667. Rehabilitated in 1669.

Pai hai-ch'ung 白海瓊, Taoist author, Sung dyn.

Fai-i 伯夷 and Shu-ch'i 叔齊, brothers, sons of a lord of 孤竹 Ku-chu, celebrated for their fraternal affection and their uncompromising puritanism. Judging the revolution which had placed the Chou on the throne to be illegal, they allowed themselves to die of hunger in 1050 B.C., not wishing to live on the property of the usurpers. Their matter of conscience has been debated by the authors of all times.

Pai jên-fu 白仁甫, dramatic author, Yüan dyn.

Pai-li-hsi 百里奚, politician, counsellor of duke Mu of Ch'in from 655 B.C., benevolent and popular, still living in 628.

Pai-lien-chiao 白蓮教, the revolutionary political sect of the White Lotus. Outwardly religious, it pretends to honour Maitreya, the future Buddha. Is in reality of Taoist origin. Was founded or received its definitive form about 1133, at Su-chou, by a certain Mao Tzū-yüan. Proscribed in 1308 and 1322, stirred up China against the Yüan in 1351. Has not ceased since then, under diverse names, from fomenting revolutions.

Pai-ling 百齡, Ch'ing dyn., Chinese, met. grad. in 1772, high offices from 1804, viceroy at Canton in 1807, brought about the submission of the famous pirate Chang-pao. Died in 1816.

Pai-niu 伯牛, a disciple of Confucius, see *Jan-ch'ing*.

Pai-p'i 伯嚭, took refuge in Wu in 514 B.C., with Wu-yüan chastised the corpse of king P'ing of Ch'u in 506, became minister of Wu. He caused the death of

Wu-yüan (Wu Tzū-hsü) in 484, it is not quite known why, probably out of pure jealousy.

Pai-yang-fu 伯陽父, Grand Annalist of the Chou in 773 B.C., predicted the ruin of the emperor Yu.

Pai-yen 伯顏, Chinese name of two Mongols which must not be confused, the general who died in 1294, and the minister exiled in 1340. See the two entries *Bayan*. Yüan dyn.

Pai-yü 伯魚, son of Confucius, see *K'ung-li*.

Pai-yü 白玉, a disciple of Confucius, see *Ch'iu-yüan*.

Pai yü-ch'an 白玉蟾, see *Ko Ch'ang-kêng*.

Pan-chao 班昭 (hui-chi 惠姬), Hou-Han dyn., daughter of Pan-piao, sister of Pan-ku and of Pan-ch'ao, wife of Ts'ao-shou, became a widow in early life, celebrated scholar, completed the *Ch'ien-Han-shu* prepared by her father and her brother Pan-ku. Title Ts'ao Ta-ku. Died after 102. Author of *Nü-chieh*.

Pan-ch'ao 班超, Hou-Han dyn., son of Pan-piao, brother of Pan-ku and of Pan-chao, type of Chinese cunning, made his debut in 73, conquered by force and trickery Turkestan and beyond, a life of more than romantic adventures, governed his conquests for 30 years, returned to die in China in 102. See *Kan-ying*.

P'an chi-hsün 潘季馴, Ming dyn., in charge of the Yellow River from 1565, retired in 1592, died in 1594.

Pan chieh-yü 班婕妤, Ch'ien-Han dyn., about 20 B.C. Wise and worthy concubine of the emperor Ch'êng-ti, supplanted in the year 18 by the courtesan Chao Fei-yen. Chieh-yü is a title.

P'an-fei 潘妃, Nan-Ch'i dyn., lady P'ao, favourite of Hsiao Pao-kuan, slain in 501. Some attribute the foot-mutilation to the desire of Chinese women to resemble her. Hardly credible!

P'an-hui 潘徽, prose-writer, Sui dyn., about 595.

Pan-ku 班固 (mêng-chien 孟堅), Hou-Han dyn., son of Pan-piao, drew from material collected by his father the history of the First Han, which his sister Pan-chao completed. Brother of Pan-chao. Being compromised, died in prison, A.D. 92. Prose-writer, poet. Works: *Ch'ien-Han-shu* — *Pai-hu-t'ung*.

P'an-ku 盤古, a legendary being, the first man, first king, who disentangled chaos, separated the heaven and the earth, etc. Exotic legend imported into China fairly late.

P'an-mei 潘美, attached himself early to the founder of the Sung, and was very useful to him. Passed his life in fighting, to strengthen the new dynasty. Minister from 977. Died in 987.

Pan-pai 班伯, Ch'ien-Han dyn., 15 B.C. chamberlain of the emperor Ch'êng, tried to reprimand that debauchee; ungrateful task!

Pan-piao 班彪, Hou-Han dyn., A.D. 3 to 54. Learned scholar, lived in retirement, historian, prepared the materials which his son Pan-ku elaborated. Father of Pan-ch'ao and Pan-chao.

P'an shih-ên 潘世恩, grad. in 1793, counsellor in 1833, conciliator in international questions from 1840, high offices until his retirement in 1850, greatly esteemed, died in 1854.

- P'an ssü-ch'ü 潘思渠, Ch'ing dyn., functionary in the South, worked for the good of the Miao-tzü. Esteemed and loved. Died in 1752.
- Pan-ti 班第 Mongol general, conquered I-li against the Eleuths on behalf of the Manchus in 1754. Then, enveloped by Amursana, he committed suicide, in 1755.
- P'an-yo 潘岳, counsellor, prose-writer, poet, Chin dyn., rebuked Sun-tsu who had him put to death in 300.
- P'an-yu 潘佑, prose-writer, Nan-T'ang, about 961. Secretary to Li-yü.
- P'an yü-chieh 潘於杰, engraver, Ming dyn., 1607. Author of *Chi-ku yin-fan*.
- P'an yü-lung 潘有龍 Ch'ing dyn., governor of Kan-su. Arrested in 1712 a horde of 519 nomads, who made their living by telling fortunes; perhaps a band of Tzigans. Died in 1719.
- P'ang an-shih 龐安時, physician, Sung dyn., eleventh century. Author of *Shang-han tsung-ping lun*.
- P'ang-chüan 龐涓, a Wei general, had his rival Sun-pin mutilated, being ruined by him, committed suicide in 341 B.C.
- P'ang-hsün 龐遜, T'ang dyn. about 780, threw his money into the sea and became a Taoist hermit. The maxims attributed to him are rather Vedantist.
- P'ang-t'ung 龐統, San-kuo Han, officer under Chu-ko Liang, greatly loved by Liu-peï, died in 221.
- P'ang-ts'an 龐參, Hou-Han dyn., scholar, officer, restless career from 107 until his death in 136.
- Pao-ch'ang 寶唱, Chinese Buddhist monk, Liang dyn., 526. Author of *Pi-chiu-ni ch'uan*.
- Pao-chao 鮑昭, poet under the Ch'ien-Sung, celebrated from 440, killed in a riot in 466.
- Pao-ch'ao 鮑超, Ch'ing dyn., brave officer, fought the T'ai-p'ings, retired in 1880, died in 1886.
- Pao-ch'êng 包拯 (hsi-jên 希仁 or lung-t'u 龍圖), Sung dyn., celebrated judge, as incorruptible as Yen-wang, said the people. Collections of celebrated cases have been attributed to him. He died in 1062.
- Pao-ch'êng 寶成, Chinese Buddhist monk, Ming dyn. Author of *Shih-chia Ju-lai ying-hua-lu*.
- Pao chi-fu 鮑吉甫, dramatic author, Yüan dyn.
- Pao-hai 鮑鈺, astrologer, Ming dyn., author of *Ch'ing-hsiao yü-chien*.
- Pao-hsüan 鮑宣, Ch'ien-Han dyn., very influential scholar, fearless censor, in 3 B.C. — Put to death by Wang-mang in A.D. 3.
- Pao huan-chih 鮑澣之, mathematician, calendar of the year 1207, Sung dyn.
- Pao-p'u-tzü 抱朴子, see *Ko-hung*.
- Pao shih-ch'ên 包世臣, Ch'ing dyn., licentiate in 1808, prose-writer, calligraphist. Author of *An-wu-lun-shu*.
- Pao shu-ya 鮑叔牙, minister of Ch'i, persuaded the marquis Huan of Ch'i to take as minister his friend Kuan I-wu, in 685 B.C.
- Pao-ssü 褒姒, Ssü of Pao, favourite of the emperor Yu-wang of the Chou in 779 B.C., caused his ruin in 771.
- Pao t'ing-po 鮑廷博, Ch'ing dyn., about 1780, scholar, compiler of *Chih-pu-tsu chai-tsung-shu*.

- Pao-yeh 鮑鄴, mathematician, Hou-Han dyn.
- Pao-yün 寶璽, graduated in 1838, secretary in 1874, high offices until his death in 1891.
- P'ei-chi 裴埴, T'ang dyn., outspoken minister, under the emperor Hsüan-tsung, hated the eunuchs, died in 810.
- P'ei-chü 裴矩 (hung-la 弘大), director of commerce with the West under the Sui, wrote a geography of Tarim etc. in 607, clever political agent, served the T'ang from 620, died about 630.
- P'ei fang-ming 裴方明, brave general under the Ch'ien-Sung, pacified the West in 433.
- P'ei hsiao-yüan 裴孝源, T'ang dyn., about 650. Author of *Chêng-kuan kung-ssü hua-shih*.
- P'ei hsing chien 裴行儉, T'ang dyn., adventurous officer, defeated the Turks several times, died in 682.
- P'ei-i 裴巖, Chin dyn., Chinese fugitive, suggested to Mu-jung Hui to aim at the empire, in 318. Obtained for him imperial patents in 319.
- P'ei-jiang 裴謹, poet with the Pei-Ch'i, about 570.
- P'ei-k'uan 裴寬, T'ang dyn., about 745, painter, animals.
- Pei-lin 貝琳, mathematician, Ming dyn.
- P'ei sung-chih 裴松之, Ch'ien-Sung dyn., 372 to 451, commentated on the *San-kuo-chih* of Ch'ên-shou in 429. Father of P'ei-yin.
- P'ei-tu 裴度, T'ang dyn., scholar and functionary, high offices from 811, retired after 826, died in 838.
- P'ei-wei 裴頠, scholar, mathematician, physician, counsellor, epicurean, Chin dyn., perished in the revolt against the empress Chia, in 300.
- P'ei-yen 裴炎, tool of the famous Wu-hou, T'ang dyn., 684.
- P'ei yen-ling 裴延齡, T'ang dyn., bad counsellor and financier, captivated the confidence of the emperor Tê-tsung, died in 796.
- P'ei-yin 裴駟, son of P'ei Sung-chih, commentator, Ch'ien-Sung dyn., about 470. Author of *Shih-hsi chi-chieh*.
- Pên-chiao 本覺, Chinese Buddhist monk, Sung dyn., about 960. Author of *Shih-shih t'ung-chien*.
- P'êng chi-ch'ing 彭際清, lay Amidist adept, Ch'ing dyn., 1775-1780. Author of *Chü-shih-ch'uan*, of *Shan-nü-jên ch'uan*, and of many small works.
- P'êng-ch'un 彭春, Ch'ing dyn., Chinese general, took Albazin from the Russians in 1685. (Treaty of Nerchinsk in 1688.)
- P'êng-ch'ung 彭寵, governor, declared himself independent during the anarchy between the two Han dynasties, was assassinated by his people in the year A.D. 29.
- P'êng hsi-su 彭希涑, Amidist lay adept, Ch'ing dyn., 1783. Author of *Ching-t'u shêng-hsien-lu*.
- P'êng pai-ch'êng 彭伯城, dramatic author, Yüan dyn.
- P'êng-p'êng 彭鵬, Ch'ing dyn., censor in 1691, esteemed and loved by the people died in 1704, in a temple at Canton.
- P'êng-ssü 彭紹, Taoist author, Sung dyn.
- P'êng shao-shêng 彭紹升, Ch'ing dyn., met. grad. in 1761, prose-writer.

P'êng-shih 彭時, Ming dyn., met. grad. in 1448, high offices from 1465, earnest, devoted, honest, failed in his opposition to the eunuchs, died in 1475.

P'êng ta-i 彭太翼, scholar, Ming dyn., 1595. Compiler of *Shan-t'ang ssü-k'ao*.

P'êng tê-ch'ing 彭德清, mathematician, Ming dyn.

P'êng ting-ch'iu 彭定求, Ch'ing dyn., met. grad. in 1676, prose-writer.

P'êng-tsu 彭祖, legendary person, type of longevity, the Taoist Mathuselah.

P'êng yü-lin 彭玉麟 (hsüeh-ch'in 雪琴), made his debut in 1852 under Tsêng Kuo-fan, commanded the fleet against the T'ai-p'ings, high functionary in 1865, inspector, investigator. Opposed to railways and navy. Gave sanguinary counsels against the French of Tongking. Retired in 1890. Honest, narrow, convinced xenophobe.

P'êng-yüeh 彭越, Ch'ien-Han dyn., adventurer, officer of Liu-pang from 207, rendered him great services, was put to death by the empress Lü-hou in 196 B.C.

P'êng yün-mei 彭芸楣, scholar, Ch'ing dyn., 19th century, author of *Shih-ching k'ao-wên t'i-yao*.

Phags'pa, see *Pa-ssü-pa*.

Pi chên-chi 畢振姬, Ch'ing dyn., grad. in 1646, moralist, studies of the Yellow River.

Pi-cho 畢卓, epicurean, drunkard, Chin dyn., 297.

Pi-hung 畢宏, T'ang dyn., about 750, landscape painter.

Pi jih-hsiu 皮日休, T'ang dyn., grad. in 857, prose-writer, poet, killed by Huang-ch'ao in 880.

Pi-kan 比干, uncle of the tyrant Chou-Hsin, last emperor of the second dynasty, who, tired of his remonstrances, had him disemboweled, about 1050 B.C.

Pi-shêng 畢昇, Sung dyn., between 1023 and 1063, scholar, alchemist, reputed inventor of movable type.

Pi-yüan 畢沅, Ch'ing dyn., fertile writer, grad. in 1760, died in 1797. Author of *Hsü tzü-chih t'ung-chien*.

Pien-ch'iao 扁鵲, see *Ch'in Yüeh-jên*.

Pien-ho 卞和, poor man of Ch'u, found a piece of jade which he offered to the prince. The jade was adjudged false and they cut off one of his feet. A second offer to another prince, cost him his second foot. At the third offer, the jade being recognized as genuine, he was rewarded. A legend, probably.

Pien-hsin 編訢, Hou-Han dyn., mathematician, A.D. 85.

Pien-hu 卞壺, brave officer, caused himself to be killed, with his two sons, for the emperor Ch'êng of the Chin, in 328.

Pien-kang 邊岡, mathematician, T'ang dyn., 892, was an excellent calculator.

Pien-luan 邊鸞, T'ang dyn., after 800, celebrated painter, flowers and birds.

Pien-shao 邊韶, Hou-Han dyn., mathematician, about A.D. 143.

Ping-chi 丙吉, Ch'ien-Han dyn., inspector of prisons in 91, sole witness to the legitimacy of 病已 Ping-i grandson of the imperial prince Chü who died in 91, and who was made the emperor Hsüan in 74. See *Chiang-ch'ung*. Chancellor in 60. Died in 55 B.C.

P'ing-yüan chün 平原君, title, see *Chao-shêng*.

Pleiad, the Scholars persecuted by the eunuchs, Hou-Han dyn. A.D. 169.

P'u chi-lung 蒲起龍, Ch'ing dyn., 1721, annotated the *Shih-t'ung* of Liu Chih-

chi, and made from it the *Shih-t'ung t'ung-shih*.

Pu-hu-mu 不忽木, Yüan dyn. Mussulman of the 康里 K'ang-li tribe. Beloved by Kublai. High functionary in 1278, died in 1300. His two sons became ministers. See *K'ang-li hui-hui* and *k'uei-k'uei*.

P'u-ku huai-ên 僕固懷恩, an officer from the Tölös (T'ieh-lo) tribe, in the service of the T'ang in 755, helped Kuo Tzū-i in 757, was plotting with the Onigours against the empire when he died in 765.

P'u-kuang 普光, Chinese Buddhist monk, T'ang dyn., worked for the *sarvāsativāda* school, ancient realistic Buddhism.

Pu-k'ung 不空, the Indian Tantrist monk Amogha, of Brahman caste, came to China in 719, the favourite of three T'ang emperors, having the rank of minister, made of Tantrism *mi-mi-chiao* the fashionable sect. Exerted a profound influence. Died in 774. Numerous treatises all Tantrist. See HBO. I. 63.

Pu-shang 卜商 (tzu-hsia 子夏), born in 507 B.C., died at a very advanced age. A disciple of Confucius, trained numerous pupils, contributed greatly to the preservation of the doctrine of the Master. Supposed author of *Tzū-hsia I-ch'uan*.

P'u shih-hsün 蒲師訓, Wu-tai period, about 960, religious painter.

P'u sung-ling 蒲松齡, Ch'ing dyn., 1679, a Taoist, author of *Liao-chai chih-i*.

P'u yung-shêng 蒲永昇, Sung dyn., painter, drinker.

Rabdan, khan of the Eleuths, restless person, troubler of the Chinese from the year 1715, died in 1727. Father of Galdan. In Chinese, Ts'è-wang A-la-pu-lan.

Ricci... Father Matthew Ricci, S.J., see *Li Ma-tou* and *Shên Chu-hung*.

Sa chên-ping 薩鎮冰, admiral Sa.

Sa-tun 撒敦, Yüan dyn., bad Mongol minister, died in 1335.

Sang wei-han 桑維翰, counsellor under the Hou-Chin in 937, died through assassination in 946.

Sêng-chao 僧肇, Chinese monk, disciple of Kumāra-jīva, 三論 *madhyamika* school of dialectic nihilism, about 400. Metaphysician. Author of *Chao-lun*, and of *Pao-tsang-lun*.

Sêng-ch'ü-jan 僧巨然, Sung dyn., about 1080, monk, landscape painter.

Sêng chü-ning 僧居寧, Sung dyn., about 1100, monk, painter, insects.

Sêng-ko-lin-hsin 僧格林沁, called Sam Collinson. Mongol prince, general of the empire, fought the T'ai-plings in 1853, was defeated by the Anglo-French at Pa-li-ch'iao in 1860, was killed by the Ch'ang-mao near Ts'ao-chou-Fu in 1864.

Sêng mêng-hsiu 僧夢休, Sung dyn., about 1100, monk, painter, bamboos.

Sêng-ts'an 僧璨, Chinese Vedantist monk from 535, second successor of Bodhidharma, died in 606.

Sêng-yu 僧祐, Buddhist monk, Liang dyn., before 520. Author of *Shih-chia-p'u*, of *Ch'u-san-ts'ang chi-chi*, of *Hung-ming-chi*.

Sha shih-an 沙式菴, economist, Ch'ing dyn., 1844. Author of *Ts'an-sang ho-pien*.

Shan-hui 善慧, Buddhist monk, 傅翕 Fu-hsi by name, died in 569.

Shan-tao 善導, Amidist monk, T'ang dyn., died about 680, author of the Amidist liturgical treatises *Ching-t'u fa-shih-tsan* — *Pan-chou wang-shêng-*

tsan — *Wang-shêng li-tsan-chieh*.

Shan-t'ao 山濤, functionary, Taoist tint, contemporary of Chi-k'ang, died in 283, San-kuo period.

Shang chih-hsin 尚之信, Ch'ing dyn., son of Shang K'o-hsi, went over to Wu San-kuei after the death of his father in 1676, and then tried to get into favour with the Manchus again. Conduct ambiguous; condemned to commit suicide at Peking, in 1680.

Shang chung-hsien 尚仲賢, dramatic author, Yüan dyn.

Shang-chün 商君, see *Wei-yang*.

Shang-fu 尚父, see *Chiang Tzū-ya*.

Shang k'o-hsi 尚可喜, gave himself up to the Manchus in 1634, took Canton for them in 1650, dreamed of making himself independent there, was disgraced in 1673, died in 1676. Father of Shang Chih-hsin.

Shang-kuan chieh 上官桀, from being a groom, became regent of the empire on the death of the emperor Wu of the Ch'ien-Han, in 87 B.C. Plotted in 80. Was put to death with all his family.

Shang-kuan chou 上官周, Ch'ing dyn., 1743, fertile painter, portraits.

Shang-lu 商輅, Ming dyn., minister in 1471, just and esteemed, evicted by the eunuchs, died in 1486. Renowned prose-writer.

Shang-tsun 商濬, Ming dyn., scholar, compiled the *Pai-hai*.

Shang-tzū 商子, see *Wei-yang*.

Shao chin-han 邵晉涵, Ch'ing dyn., scholar, historiographer from 1773, died in 1796. Author of *Erh-ya chêng-i*.

Shao-ê 邵諤, mathematician, constructor of instruments, in 1162, Song dyn.

Shao-hao 少昊, a weak sovereign, who reigned after Huang-ti, about 2379. Among other disorders, perversion of the theism of the Hsia, by the fetichism of the Miao-Li.

Shao-k'ang 召康, see *Shao-kung Shih*.

Shao kung-shih 召公奭, Shih duke of Shao, often Shao-kung simply, or 召康 Shao-k'ang, colleague of Tan duke of Chou, pillar of the empire under the first reigns of the third dynasty, died in 982 B.C.

Shao pai-wên 邵伯溫, son of Shao-yung, scholar, writer, Sung dyn. Died in 1134.

Shao-tzū 邵子, see *Shao-yung*.

Shao-wêng 少翁, imposter, mystified the emperor Wu of the Ch'ien-Han, in 121 B.C.

Shao yu-lien 邵友濂, started as secretary to the Marquis Tsêng at Petrograd in 1881, was in high offices for many years, always a xenophobe and reactionary.

Shao-yung 邵雍 (yao-fu 堯夫, k'ang-chieh 康節), Sung dyn., 1011 to 1077, celebrated thinker, indefatigable worker, always poor, esteemed and loved. He always praised Confucius, though speaking as Lao-tzū. See HBO. L. 71. Father of Shao Pai-wên. Author of *Huang-chi ching-shih-shu*. — Shao-yung was a clever mathematician. Up to that time the Chinese had divided the circumference into 365 degrees, one degree to a day. Shao-yung introduced and caused to prevail the division into 360 degrees, the degree being sub-divided into 60 分 minutes, the minute into 60 秒 seconds. He established the value of the tropic year, to four seconds approximately.

- Shên chêng-chi 沈貞吉, Ming dyn., about 1450, painter, landscapist. — His brother 恒吉 Hêng-chi was also esteemed.
- Shên ch'î-yüan 沈起元, graduated in 1721, high functionary under the Ch'ing, retired in 1748.
- Shên ch'in-p'ei 沈欽裴, mathematician, 1820. See *Chiu-chang suan-shu hsi-ts'ao t'u-shuo*.
- Shên chin-ssü 沈近思, poor, studious, grad. in 1700, censor in 1727, upright and esteemed, good writer. Died in 1728.
- Shên-ching 沈景, Hou-Han dyn., officer, brought the kinglet Chêng of Ho-chien to his senses, in 131.
- Shên ch'ing-chih 沈慶之, general of the Ch'ien-Sung, helped Liu-Tsun to avenge his father in 453, defeated his rivals in 455. Marshal, put to death by Liu Tzû-yeh in 464.
- Shên-chou 沈周, Ming dyn., about 1480, died in 1509, landscape painter.
- Shên chu-hung 沈袞宏, literary Buddhist monk, name in religion Fu-hui 佛慧, of the 雲棲 Yün-ch'i convent near Hang-chou, Ming dyn., about 1600. He tried to refute Father Matthew Ricci, S.J.
- Shên-ch'üan 沈荃, Ch'ing dyn., celebrated calligraphist, died in 1684.
- Shên ch'üan-ch'î 沈佺期, T'ang dyn., scholar, poet, died in 713.
- Shên ho-fu 沈和甫, dramatic author, Yüan dyn.
- Shên i-kuan 沈一貫, Ming dyn., met. grad. in 1568, high functionary in 1594, opposed to the Japanese, enemy of the eunuchs, retired disgusted, died in 1616.
- Shên-kung 申公, alias Shên-p'ei 培 or Shên-shang 商, scholar of Lu, born about 220, died after 140 B.C., preserved the version of the *Shih-ching* called of 魯 Lu (since lost). When more than 80 years of age, he was called to the court, by the emperor Wu of the Ch'ien-Han, in 140.
- Shên-k'uo 沈括, Sung dyn., mathematician, author of the calendar of the year 1074, perfected the Chinese algebra 天元 *T'ien-yüan*, etc. He died in 1093. Author of *Mêng-hsi pi-t'an*. Clever constructor of instruments.
- Shên lin-shih 沈麟士, Chin dyn., a poor Scholar, carried on a small business for a livelihood. Died when 86 years of age.
- Shên-lun 沈倫, counsellor to the founder of the Sung, just and upright, retired in 986.
- Shên-nung 神農, legendary emperor, after Fu-hsi. Personification of the semi-nomad age, first agricultural settlements.
- Shên pai-hsi 沈柏溪, Ming dyn., after 1600, painter, bamboos.
- Shên pao-chêng 沈葆楨, censor in 1854, fought the T'ai-p'ings, at the Fu-chou arsenal with P. Giquel 1867, in Formosa 1874, at Nanking 1875. A good administrator, courageous, honest. He left nothing, at his death in 1879.
- Shên pao-hsü 申包胥, negotiator, obtained through his entreaties, in 505 B.C. the support of Ch'in, for Ch'u attacked by the Wu.
- Shên ping-chên 沈炳震, scholar, Ch'ing dyn., 1871, author of *Nien-i shih ssü-p'u*.
- Shên-p'u 沈璞, the brave Ch'ien-Sung governor of 盱眙 Hsü-i in 451. Epic siege. Perished miserably in 453.
- Shên pu-hai 申不害, Taoist politician, legist. Minister of the Marquis Chao of

- 韓 Han, from 351 to 337. Celebrated and influential in his time. Died in 337 B.C., Author of the treatise 申子 *Shên-tzŭ*, which is lost.
- Shên-shêng 申生, designated heir of Chin, calumniated by his step-mother, put to death by his father, in 662 B.C. — Important episodes in the *Tso-chuan*. See *Li-chi* and Ch'ung-êrh.
- Shên shih-hsing 申時行, Ming dyn., scholar, directed the compilation of the new edition of the *Ta-ming hui-tien*, in 1587.
- Shên shih-kuei 沈士桂, calculator, Ch'ing dyn., before 1700, author of *Chien-chieh i-ming suan-fa*.
- Shên ta-ch'ing 沈大成, Ch'ing dyn., about 1750, prose-writer.
- Shên-t'ai 神泰, Chinese Buddhist monk, T'ang dyn., worked for the *sarvāstivāda* school; ancient realistic Buddhism.
- Shên tien-tzu 沈田子, Chin general, assassinated his colleague Wang Tien-ô, was decapitated in 417.
- Shên-t'u chia 申屠嘉, minister of the emperor Wên, in 162 B.C., persecuted his favourite Têng-t'ung.
- Shên t'ung-tê 沈通德 Ch'ing dyn., 1741, directed the drawing-up of the official manual of divination, *Ch'in-ting hsieh-chi pien-fang*.
- Shên ying-shan 沈應善, T'ang dyn., after 800, physician, combatted expectativisme and alchemy, popularised pharmaceuticals.
- Shên-yo 沈約, Liang dyn. Poor, studious, abstemious, austere. High functionary in 494; counselled Hsiao-yen to exterminate the Nan-ch'i, in 502; died in 513, pursued, he believed, by his victims. Historiographer, philologist, very scholarly. Completed in 488 the drawing-up of the *Sung-shu*. Recast the hymnal of the Liang. Author of the *Ssŭ shêng-p'u*, the Indian *fan-ch'ieh* system.
- Shên-yü 沈遇, Ming dyn., about 1420, painter, landscapist.
- Shêng pai-êrh 盛百二, astronomer, mathematician, Ch'ing dyn., about 1733. Author of *Shang-shu shih-t'ien*.
- Shêng hsüan-huai 盛宣懷, born in 1848, filled some high offices from 1886; navigation, railways, telegraphs, bank, etc.
- Shih 詠 duke of 召 Shao, see *Shao-kung shih*.
- Shih ch'ao-i 史朝義, T'ang dyn. Son of the Turkish adventurer Shih Ssü-ming, caused his father to be assassinated in 761. Being defeated, committed suicide in 762.
- Shih-ch'ên 史岑, Chin dyn., Taoist author, died in 373.
- Shih chou 史籀. See *Chou*.
- Shih-chiao 尸佼, counsellor of Wei-yang, logist, wrote after 338 B.C. the small work *Shih-tzŭ*.
- Shih-chieh 石介, Sung dyn., died in 1041. Prose writer and poet, copious, diffuse, empty.
- Shih chien-wu 施肩吾, Taoist author, T'ang dyn.
- Shih ching-t'ang 石敬瑭, a Turk by race, allied to the Hou-T'ang Turks, de-throned in 936 Li Ts'ung-k'o a Chinese adoptive, and founded the Hou-Chin. Reigned, with the title Kao-tsu, from 937 to 942. Uncle of Shih Ch'ung-kuei.
- Shih chün-pao 石君寶, fertile dramatic author, Yüan dyn.
- Shih-chung 史忠, painter, Ming dyn., about 1460.

- Shih-ch'ung 石崇, son of Shih-pao. Chin dyn. Rich, pompous, vain, avaricious. Executed with all his family, in 300, for having refused his concubine to the favourite Sun-hsiu.
- Shih ch'ung-kuei 石重貴, nephew of Shih Ching-t'ang, succeeded him in 942 (Hou-Chin), defeated and captured by the Ch'i-tan in 946, deported to the country of Mukden where he lived and died in poverty.
- Shih-hêng 石亨, Ming dyn., brave officer, disgraced in 1459, committed suicide in 1460.
- Shih-hsien 石顯, eunuch, ruled the emperor Yüan of the Ch'ien-Han from 47 B.C., ruined Hsiao Wang-chieh, disgraced, died in 32 B.C.
- Shih-hsü 史序, mathematician, Sung dyn., calendar of the year 1001.
- Shih-hu 石虎, a Hun, general of Shih-lei from 325, brave and cunning. Suppressed the descendants of Shih-lei and made himself king of Chao in 325. Advised by the Indian monk Fu-t'u-têng, he granted complete liberty to Buddhists. Attacked by the Tongus Hsien-pi, horrible family dramas, died in 349. See *Shih-min*.
- Shih-huang 史皇, the prince of scribes, title of Ts'ang-hsieh, legendary inventor of Chinese writing.
- Shih-huang-ti 始皇帝, see *Ch'in shih-huang-ti*
- Shih-hung 石弘, Hun, son and successor of Shih-lei, dethroned and killed by Shih-hu in 335.
- Shih hung-chao 史弘肇, minister under the Han of the Wu-tai period, clever but cruel, executed in 950.
- Shih-k'o 石恪, Sung dyn., portrait-painter, about 990.
- Shih k'o-fa 史可法, scholar, esteemed writer. Officer, defended the last Ming, was killed by the Manchus after the taking of Yang-chou, in 1645.
- Shih Kuan 師涓, Master Kuan, celebrated musician of Wei, 533 B.C.
- Shih k'uan-shu 史寬舒, Ch'ien-Han dyn., modified the official ritual in 113 B.C., and introduced some superstitions into it.
- Shih K'uang 師曠, Master K'uang, celebrated musician of Chin, 533 B.C.
- Shih-lang 施琅, at first in the service of Coxinga's father, passed over to the Manchus in 1646. By dint of money payment engaged a Dutch fleet, defeated Chêng-ching in 1662, defeated Liu Kuo-hsüan in 1683, took the Pescadores and Formosa, died in 1696.
- Shih-lei 石勒, Chin dyn., epoch of the great disintegration. Hun slave, brigand, chief of bands, served the Huns of Han from 307, brave and crafty, made himself king of Chao in 319. Advised by the Indian monk Fu-t'u-têng. Took the field against the Chin and the Huns in 323. Put an end to the Huns of Han in 328-329. Died in 333.
- Shih-liang 石梁, scholar, Ch'ing dyn., 1787, compiler of the *Ts'ao-tz'ü-hui*.
- Shih-lin 施璘, Wu-tai period, about 955, painter, specialized in bamboos.
- Shih mi-yüan 史彌遠, Sung dyn., minister in 1208, rehabilitated the Neo-Confucians, procured the throne for Li-tsung, governed until his death in 1233.
- Shih-miao 時苗, Hou-Han dyn., avaricious and rapacious magistrate. When changing his post, he took away a calf, because he did not find it in the magistracy, when he took possession of it.

- Shih-min** 石閔, Chin dyn., epoch of the great disintegration. A foundling, adopted by Shih-hu the Hun king of Chao, became his confidential officer, exterminated his family after his death, massacred all the Huns of Chao in 349, was taken and killed by the Hsien-pi Tonguses in 352.
- Shih-pao** 石苞, San-kuo period, country of Wu, honest functionary, father of Shih-ch'ung, died in 272.
- Shih-pi** 史弼, Yüan dyn., Chinese officer of Kublai, distinguished himself at the siege of Hsiang-yang, the bravest of the brave in Bayan's army, expedition against the kingdom of Ava in 1292, died in 1297.
- Shih-shên** 石申, ancient astrologer of Wei. See *Hsing-ching*.
- Shih shih-p'iao** 施世驤, Ch'ing dyn., son and lieutenant of Shih-lang, died in 1721.
- Shih ssü-ming** 史思明, T'ang dyn. Turkish adventurer, excellent captain, helped the rebel An-lu-shan in 755, then caused his son An-ch'ing-hsü to be killed in 759. Declared himself independent, defeated an imperial army in 761. Assassinated by his own son Shih Ch'ao-i.
- Shih ta-k'ai** 石達開, one of the great chiefs of the T'ai-p'ing insurgents, invaded Ssü-ch'uan in 1856, was defeated and killed in 1873.
- Shih-t'ai** 石泰, Taoist author, Sung Dyn.
- Shih-t'ao** 石濤, see *Shih Tao-chi*.
- Shih tao-chi** 釋道濟, the monk Tao-chi, celebrated painter, Ming-Ch'ing dyn., 17th century, landscapist.
- Shih t'ien-ni** 史天倪, Yüan dyn., Chinese adventurer, officer in the service of the Mongols under Mu-hua-li from 1213, assassinated by another Chinese officer in 1225. Elder brother of Shih T'ien-tsê.
- Shih t'ien-tsê** 史天澤, Yüan dyn., younger brother of Shih T'ien-ni, Chinese adventurer, officer in the service of the Mongols, served them with the greatest devotion for 50 years. Minister under Kublai. Died in 1275.
- Shih t'ing-chu** 石廷桂, Chinese officer, helped the Manchus from 1622, as commander of artillery. Entrusted in 1655 with the coast defence. Loved by the people. Died in 1661.
- Shih tzü-chang** 石子章, dramatic author, Yüan dyn.
- Shih wei-han** 施維翰, Ch'ing dyn., graduated in 1651, censor, noble character. Throughout his life made relentless war on all forms of extortion. Died in 1683.
- Shih yen-nien** 石延年, Sung dyn., scholar, drinker, died in 1041.
- Shih-yüeh** 石越, at the time of the great disintegration (Chin), general of Fுகien, invested Hsiang-yang in 378, vanquished and killed by the Yen in 385.
- Shu-ch'i** 叔齊, see *Pai-ti*.
- Shu-bo-tê** 舒赫德, Manchu, high functionary in the Marches from 1748, in the West (Amursana, the Khalkas) from 1752 to 1761, in Yün-nan in 1768, at Och in 1771 where he received the Turguts returning from Russia. Died at Peking, laden with honours, in 1777.
- Shu-hsi** 束皙, mathematician, Chin dyn.
- Shu-kuang** 陳廣 and his brother **Shu-shou** 陳受, teachers of the prince imperial, retired in 63 B.C., Ch'ien-Han dyn. Refused to leave any property to their descendants.

Shu-lü-shih 述律氏, the famous khatun of the grand khan of the Ch'i-tan, A-pao-chi, 916-946, mother of the khan Tê-kuang. Wu-tai period.

Shu sun-t'ung 叔孫通, Ch'ien-Han dyn., compiled for Liu-pang the official ritual, in 201 B.C.

Shuai-yen-pao 帥彥保, Manchu, son of Hsi-fu, high functionary, died in 1694.

Shun 舜, the celebrated emperor, Confucist paragon, regent in 2073 B.C., emperor in 2042, died in 1993.

So-ni 索尼, Manchu. One of the Regents during the minority of K'ang-hsi. Died in 1667.

Ssü-k'ung shu 司空曙, T'ang dyn., poet, between 766-779.

Ssü-k'ung t'u 司空圖, prose-writer, T'ang dyn., about 860.

Ssü-ma chao 司馬昭 (tzu-shang 子上), San-kuo, 211 to 265. Son of Ssü-ma I, younger brother of Ssü-ma Shih, succeeded him as Marshal and Regent of Wei in 255, made himself duke of 晉 Chin in 257, caused or allowed the king of Wei to be killed in 260, put an end to the kingdom of Han and made himself king of Chin in 264, died in 265 after having prepared the accession of his son Ssü-ma Yen, who put an end to the Wei and started the imperial dynasty Chin. It was Ssü-ma Chao who took rigorous action in 262 against Chi-k'ang and other nihilists.

Ssü-ma chêng 司馬貞, T'ang dyn., historiographer, in office from 713 to 742. Popularly Hsiao Ssü-ma, Ssü-ma Ch'ien being the Ta Ssü-ma.

Ssü-ma ch'êng-chêng 司馬承貞, T'ang dyn., Taoist, several times called to the court (741), died aged 89 years after 750.

Ssü-ma ch'ien 司馬遷 (tzu-ch'ang 子長), Ch'ien-Han dyn., born about 145, died soon after 86 B.C., son of Ssü-ma T'an, succeeded him as Grand Annalist in 110, condemned to castration in 99 for having recommended Li-ling. Father of Chinese history, author of *Shih-chi*.

Ssü-ma hsiang-ju 司馬相如, Ch'ien-Han dyn., died in 117 B.C. scholar, poet, disordered prose, favourite of the emperor Wu from 138. Speechifier. Author of the hymns of the Han about the year 111. Organized the Marches of the South-West in 130.

Ssü-ma i 司馬懿, San-kuo, grand general of Wei from 211, the adversary of Chu-ko Liang whom he wore out by temporizing, expedition to Korea in 238, Marshal and Regent of Wei after the coup d'état of 249, died in 251. Father of Ssü-ma Shih and of Ssü-ma Chao.

Ssü-ma kuang 司馬光 (chün-shih 君實), Sung dyn., 1019 to 1086, graduated in 1038, learned scholar, minister, the soul of the conservative party, the principal antagonist of Wang An-shih, retired before him in 1070, returned to power in 1086. Wang An-shih died of spite and he of fatigue. Author of *Tz'ü-chih t'ung-chien* (1064-1084) — *Chi-ku-lu* — *Ch'ien-hsü* — *Lei-p'ien* — *Ch'ieh-yün chih-chang-t'u*. Etc.

Ssü-ma liang 司馬亮, prince of the blood of the Chin, ousted by Yang-tsun in 290, put to death unjustly in 291.

Ssü-ma lun 司馬倫, prince of the blood of the Chin, directed the coup d'état of the year 300, poisoned the empress Chia, laid claim to the throne, committed suicide by order in 301.

- Ssü lun-fa 思倫發, Ming dyn., Chinese deserter who organized the Burmese army. Defeated in 1388.
- Ssü-ma piao 司馬彪, prince of the imperial blood of the Chin, at first licentious, reformed himself, librarian, historian, died in 305.
- Ssü-ma shih 司馬師, San-kuo Wei, son of Ssü-ma I, succeeded him in 251 and continued his policy, coup d'état of 254, died in 255. His brother Ssü-ma Chao succeeded him.
- Ssü-ma T'an 司馬談, Ch'ien-Han dyn., died in 110 B.C. Father of Ssü-ma Ch'ien. Grand Annalist under the emperor Wu. Assembled the materials for the *Shih-chi*. A thinker with a Taoist leaning.
- Ssü-ma tao-tzü 司馬道子, 364 to 402, prince of the blood of the Chin, drunkard, captured by the rebel Huan-hsüan in 402.
- Ssü-ma tzü-wei 司馬子微, Taoist writer, Tang dyn. Author of *Tso-wang-lun*.
- Ssü-ma wên 司馬溫, the marshal Huan-wên, Chin dyn.
- Ssü-ma yen 司馬炎, (an-shih 安世), grandson of Ssü-ma I, son of Ssü-ma Chao, first emperor 武帝 Wu-ti of the 晉 Chin dyn., in 265, died in 289.
- Ssü-ma ying 司馬穎, a kinglet of the blood of the Chin, pretender in 303, died in 306.
- Ssü-ma yü 司馬遼, son of the emperor Hui of the Chin, slain by the empress Chia in 300.
- Ssü-ma yüan-hsien 司馬元顯, a kinglet of the imperial blood, became grand general of Chin in 399, fought the rebel Huan-hsüan, captured and decapitated in 402.
- Ssü-ma yüeh 司馬越, prince of the blood, general of Chin, made the emperor Huai in 307, died in 311. Shih-lei massacred the whole of his funeral convoy, Wang-yen, 48 princes, and a hundred thousand men.
- Su an-hêng 蘇安恒, brave censor, dared to censure the famous Wu-hou of the Tang, in 702.
- Su-chang 蘇章, Hou-Han dyn., counsellor about A.D. 120, honest censor.
- Su-ch'ao 蘇綽, Liang dyn., simple and hard-working functionary, and popular, father of Su-wei, died in 546.
- Su-chê 蘇轍 (tzü-yu 子由), Sung dyn., graduated in 1057, functionary of the conservative party, enemy of Wang An-shih, varied career, died in 1112. Commentated on the *Tao-tê-ching*. Prose-writer and poet. Brother of Su-shih.
- Su-ching 蘇晉, Tang dyn., graduated in 601, scholar, Buddhist devotee when he was not drunk.
- Su-ch'in 蘇秦, politician, pupil of Wang-hsü, one of the leaders (see *Chang-i*) of the system of alliances made and unmade according to the needs of the moment, made his debut in 333, lived by his industry, assassinated in 318 B.C.
- Su-ch'ung 蘇瓊, 6th century, excellent prefect, celebrated for his integrity.
- Su-chün 蘇峻, Chin dyn., officer, revolted in 382, took possession of the capital, was defeated and killed.
- Su-hsün 蘇洵, Sung dyn., father of Su-shih and of Su-chê, librarian in 1056, prose-writer, died in 1066.
- Su-k'o-sa-ha 蘇克薩哈, Manchu noble, regent during the minority of K'ang-hsi, opposed to the tyranny of Ao-pai. The latter accused him falsely of treason in

1667. He was put to death with all his family. Rehabilitated in 1669.
- Su-na-hai 蘇納海, Manchu grand secretary, put to death by Ao-pai in 1667, rehabilitated in 1669.
- Su-pu-t'ai 速不台, Subutai, a Mongol, one of the principal generals of Genghis-khan and of Ogdai, carried the Mongol ravages as far as the Crimea, siege of K'ai-fêng Fu in 1232, died in 1248.
- Su-shih 蘇軾 tung-p'o 東坡, Sung dyn., son of Su-hsün, brother of Su-chê, grad. in 1057, functionary in 1060, conservative, opposed to Wang An-shih, was sent to the provinces, recalled in 1086, sent back in 1094. Recalled in 1101. Writer and poet. Died in 1101.
- Su-shun 肅順, Ch'ing dyn., Manchu, one of the conspirators of 1861, was executed. The others committed suicide by order.
- Su shun-ch'in 蘇舜欽, Sung dyn., graduated at the age of 21 years, functionary from 1040, prose-writer and poet, died in 1048.
- Su-sung 蘇頌, mathematician, constructor of instruments, in 1092, Sung dyn. Author of the treatise *Hsin i-hsiang fa-yao*.
- Su-tai 蘇代, brother of Su-ch'in and hired politician like him, about 310 B.C.
- Su t'ing-chiao 蘇天爵, Yüan dyn., censor, Buddhist, died in 1352.
- Su-ting 蘇頲, T'ang dyn., graduated before 20 years of age, minister in 710, all-powerful from 716 to 720, died in 726. Prose-writer.
- Su tung-p'o, see *Su-shih*.
- Su-wei 蘇威, son of Su-ch'ao, 524-629, jurist, editor of the code of the Sui in 583, frank and honest counsellor.
- Su wei-tao 蘇味道, T'ang dyn., died about 705, functionary. Never gave a clear decision. Always between two. The Middle Way.
- Su-wên 蘇文, abominable eunuch, rival of Chao-kao, calumniated and ruined the prince imperial, son of the emperor Wu of the Ch'ien-Han, in 91. Burnt alive in 90 B.C. See *Chiang-ch'ung*.
- Su-wu 蘇武 (zù-ch'ing 子卿), Ch'ien-Han dyn., sent to the khan of the Huns in 100 B.C., was retained as prisoner because his suite had plotted, returned in 81. A whole literature has arisen around his case, fictitious of course.
- Su yün-ch'ing 蘇雲卿, Sung dyn., about 1130, private scholar, refused all office.
- Sun ch'ang-ju 孫長孺, Sung dyn., functionary, bibliophile, about 1015.
- Sun-ch'ao 孫綽, Chin dyn., about 320, speechifier.
- Sun-ch'ên 孫綝, San-kuo period. Cousin of Sun-chün, succeeded him as chancellor of Wu in 256, dethroned Sun-liang in 258 and made Sun-hsiu king, who killed him shortly afterwards.
- Sun-ch'êng 孫程, Hou-Han dyn., eunuch, directed the coup d'état of 125, then ruled the emperor Shun. Ennobled, commanded the guard.
- Sun ch'i-fêng 孫奇逢, Ming dyn., licentiate at 13 years of age, hated the eunuchs, refused all office. Celebrated scholar, Confucianist to the backbone, taught in a school at Su-chou (Soochow) for 25 years, died in 1675.
- Sun chia-kan 孫嘉淦, Ch'ing dyn., met. grad. in 1713, high offices until his death in 1753, honest and just.
- Sun chia-ku 孫家穀, Ch'ing dyn., graduated in 1856, later at the *tsung-li yamen*, accompanied Mr. Anson Burlingame in 1867-1870, then diverse offices.

Sun-ch'iao 孫樵, prose-writer, T'ang dyn., about 830.

Sun-chien 孫堅, Hou-Han dyn., adventurer, then officer, defeated Tung-cho and then Liu-piao, was killed in a combat in 191. Appears to have been an honest man. Father of Sun-tsê and Sun-ch'üan.

Sun ch'ien-li 孫虔禮, T'ang dyn., calligraphist, author of *Shu-p'u*.

Sun chih-tsu 孫志祖, Ch'ing dyn., met. grad. in 1766, then censor. Scholarly, critic.

Sun chih-wei 孫知微, about the year 1000, Sung; mystic; fertile religious painter.

Sun-ching 孫敬, Hou-Han dyn., scholar celebrated for his application to study.

Sun-ch'u 孫楚, San-kuo then Chin, speechifier, died in 285

Sun chung-hsin 孫仲辛, dramatic author, Yüan dyn.

Sun-ch'üan 孫權 (chung-mou 仲謀), San-kuo period, marquis of Wu in 200, allied himself with the Han against the Wei, then with the Wei against the Han. King of Wu in 221, capital Nanking in 229, died in 252. Counsellor by 支謙 Chih-ch'ien, a *kushan*, pious lay Amidist. See *Sun-chien* and *Sun-ts'ê*.

Sun-chün 孫峻 (tzu-yüan 子遠), San-kuo period, son of Sun-chien; caused Chu-ko Ch'iao to be assassinated, became chancellor of Wu in 253. Constrained the hereditary prince Sun-ho degraded in 250 to commit suicide. Died in 256. See *Sun-ch'ên*.

Sun-ên 孫恩, Chin dyn., celebrated pirate, descendant of Sun-hsiu and no less of a scoundrel, chief of the *Immortals* insurgents of 399. Fresh incursions in 400-401, naval battle in 402. Defeated, he perished by drowning.

Sun-fang 孫昉, Sung dyn., imperial physician.

Sun-fu 孫復, prose-writer, Sung dyn., about 1050.

Sun fu-t'ing 孫傅庭, Ming dyn., officer, defeated and killed by Li Tzù-ch'êng in 1643.

Sun-hao 孫皓, San-kuo Wu, son of Sun-ho, made king in 264, ruined his people, conquered by the Chin and dethroned in 280, died forgotten in 283.

Sun-ho 孫和, 224-252, San-kuo Wu, son of Sun-ch'üan, degraded in 250, constrained to commit suicide by Sun-chün in 252, father of Sun-hao.

Sun hsi-tan 孫希旦, commentator, Ch'ing dyn. Author of *Li-chi chi-chieh*.

Sun hsing-yen 孫星衍, modern commentator on the *Canonicals*, Ch'ing dyn., 1752-1818, scholar, man of learning, antiquarian. See *Sun-shih chou-i chi-chieh* — *Shang-shu chin-ku-wên chu-shu* — *Shang-shu Ma-Chên chu* — *K'uo-ti-chih*.

Sun-hsiu 孫秀, Chin dyn., abominable scoundrel, caused the ruin of prince Ssü-ma Yü in 300, governed the intruder Ssü-ma Lun; caused the destruction with their families, of Shih-ch'ung who had refused him his concubine and Pan-yo who had rebuked him; massacred in 301. Ancestor of the pirate Sun-ên.

Sun-hsiu 孫休, San-kuo period, placed on the throne of Wu by Sun-ch'ên in 258, died in 264. See *Sun-liang* and *Sun-hao*.

Sun i-jiang 孫詒讓, modern scholar and commentator. Author of *Chou-li chêng-i*.

Sun i-chung 孫夷中, Taoist writer, Sung dyn. probably. Author of *San-tung hsiu-tao-i*.

Sun k'ai-hua 孫開華, Ch'ing dyn., officer of Pan-ch'ao against the T'ai-p'ings

- and the Nien-fei, general in Fu-chien and in Formosa. Inflicted a check on the French at Tam-sui in 1884, died in 1893. Some temples were built to him.
- Sun-k'ang 孫康, Chin dyn., very poor student, became a censor.
- Sun k'o-wang 孫可望, one of the last Ming generals, spoiled their affairs through personal vanity, went over to the Manchus in 1657.
- Sun k'o-yüan 孫可元, Sung dyn., about the year 1000, landscape painter.
- Sun-liang 孫亮, San-kuo period, king of Wu after his father Sun-ch'üan, in 252. Dethroned by Sun-ch'ên in 258, died in 260.
- Sun mêng-ch'ing 孫夢卿, Sung dyn., about 490, religious painter, decorator of temples.
- Sun-mien 孫愐, scholar, T'ang dyn., author of *Kuang-yün*.
- Sun-mo 孫默, scholar, Ch'ing dyn., compiler of *Shih-liu-chia tz'ü*.
- Sun-pin 孫贖, an officer of Wei, mutilated by his rival P'ang-chüan, went over to Ch'i, procured through his counsels, in 341 B.C., the defeat of P'ang-chüan, who committed suicide.
- Sun shang-tzū 孫尚子, painter, Sui dyn., about 600. Religious subjects.
- Sun-shêng 孫盛, Chin dyn., about 350, censor, writer.
- Sun-shih 孫覿, Sung dyn., 962-1033, learned jurist. In 1008, he audaciously made fun of some revelations of the emperor Chên-tsung, from 1026 to 1029 directed the drawing-up of the Sung lü-wên, the code of the Sung.
- Sun shih-i 孫士毅, Ch'ing dyn., graduated in 1761. Commissary of armies successively in Burma, Annam, Tibet, Nepal. Routed out the *pai-lien-chiao* in 1792. Died in 1796. Very active. Epigraphist in his leisure time.
- Sun shu-ao 孫叔敖, minister of Ch'u, 6th century B.C., the type of indifference.
- Sun shu-ian 孫叔然, Chin dyn., about 270. Philologist. The creation of the *fan-ch'ieh* 反切 system, dissection of sounds, initials and finals, is attributed to him. See *Shên-yo*.
- Sun ssü-k'o 孫思克, Ch'ing dyn., officer, campaigns in the NW before and after 1675, died in 1700.
- Sun ssü-kung 孫思恭, mathematician, Sung dyn.
- Sun ssü-miao 孫思邈, Taoist, physician, dietetician, T'ang dyn., died in 682. Wrote much. Author of *Sun-chên-jên ch'ien-chin-fang — Yin-hai ching-wei*.
- Sun ti 孫覿, Sung dyn., graduated in 1109, functionary, writer, died in 1169.
- Sun t'ing-ch'üan 孫廷銓, Ch'ing dyn. Author of *Liu-li-chih*.
- Sun-ts'ê 孫策, elder son of Sun-chien, elder brother of Sun-ch'üan, made marquis of Wu by Ts'ao-ts'ao in 198, died by assassination in 200. Sun-ch'üan succeeded him. San-kuo period.
- Sun-tzū 孫子, see *Sun-wu*.
- Sun-tzū 孫子, mathematician of the third century probably, Hou-Han dyn., author of *Sun-tzū suan-ching*.
- Sun tzü-yü 孫子羽, dramatic author, Yüan dyn.
- Sun-wei 孫位, T'ang dyn., about 880, fertile religious painter.
- Sun-wên 孫文 (i-hsien 逸仙 in Cantonese ya-ch'ên). Born in 1866, brought up in Honolulu, studied medicine in Hongkong. Agitator, at New York, then at London (adventure of the Chinese Legation 11 Oct., 1896). In 1911 he took in hand the revolutionary movement started by Li Yüan-hung. Was elected

president. Yielded the place to Yüan Shih-k'ai in 1912. Since then Chief of the revolutionary party. Author of the formula *San-min* 三民. Died, 12 march 1925.

Sun-wu 孫武, brother of *Sun-wên*.

Sun-wu 孫武 of Ch'i, strategist, served Ho-lu of Wu the father of Fu-ch'a, about 500 B.C. Author of the treatise *Sun-tzû*.

Sun-ya-chên, see *Sun-wên*.

Sun yü-t'ing 孫玉庭, Ch'ing dyn., graduated in 1755, high offices in the southern provinces, retired in 1821, died in 1834.

Sun yüan-hsiang 孫原湘, Ch'ing dyn., grad. in 1805, prose-writer.

Sung-ch'i 宋琪, at the beginning of the Sung, minister, died in 996.

Sung-ch'i 宋祁, Sung dyn., younger brother of Sung-hsiang, struggled against the monks, collaborator with Ou-yang Hsiu in the *Hsin-T'ang-shu* of which the biographies are considered as his work, died in 1061.

Sung ch'i-ch'iu 宋齊丘, Wu-tai period, about 950. The *Hua-shu* of T'an-ch'iao has been attributed to him, by mistake apparently.

Sung chih-wên 宋之問, Tang dyn., officer of the empress Wu, fertile poet, bad morals, committed suicide by order in 710.

Sung-ching 宋璟, Tang dyn., high offices from 710, minister in 729, poet, disgraced, exiled to Canton, where he had the straw huts replaced by houses. Died in 737.

Sung ching-ch'ang 宋景昌, mathematician, Ch'ing dyn., 1812. Annotated the *Shu-shu chiu-chang*, and the *Yang-hui suan-fa lun-chung*.

Sung ching-ye 宋景業, mathematician, with the Pei-Ch'i, calendar of the year 550.

Sung chung-tzû 宋仲子, calculator, after 200, end of Hou-Han.

Sung-chün 宋均, Hou-Han dyn., functionary, caused tigers and grasshoppers to flee through his virtue; very popular; died in A.D. 76.

Sung chün-jung 宋君榮 (ch'i-ying 奇英), Father Antoine Gaubil, S.J., died at Peking in 1759.

Sung-ho 宋和, Ch'ing dyn., about 1723, prose-writer.

Sung-hsiang 宋庠, Sung dyn., elder brother of Sung-ch'i, scholar, died in 1064.

Sung hsiang-fêng 宋翔鳳, scholar, interpreter, critic, Ch'ing dyn. Author of *Tu-hsiao ku-i-shuo* — *Lun-yü shuo-i*.

Sung hsing-ku 宋行古, mathematician, Sung dyn., calendar of the year 1024.

Sung-hung 宋弘, Hou-Han dyn., minister, nobly refused to the emperor Kuang-wu to repudiate the spouse of his poverty to marry a nobler wife. Honest and fearless. A.D. 23.

Sung-i 宋義, a general of Ch'u, temporizer, assassinated by Hsiang-chi in 207 B.C.

Sung-lien 宋濂, Ming dyn., scholar, historian, president of the commission which drew up the *Yüan-shih*. Compromised by a grandson, he died in exile in 1381.

Sung shên-hsi 宋申錫, prefect of the capital in 831 (Tang dyn.), plotted the destruction of the eunuchs, disgraced, died in exile.

Sung shih-ying 宋實應, Ch'ing dyn., licentiate in 1651, prose-writer.

Sung-tao 宋道, Sung dyn., about 1040, scholar, landscape painter.

Sung tê-i 宋德宜, Ch'ing dyn., grad. in 1655, censor in 1677, minister in 1679,

grand secretary in 1684, died in 1687.

Sung-ti 宋迪, Sung dyn., about 1040, scholar, fertile landscape painter.

Sung-ts'ao 宋曹, calligraphist, Ch'ing dyn. Author of *Shu-fa yao-yen*.

Song-tz'ü 宋慈, legist, Sung dyn., 1247, author of *Hsi-güan-lu*.

Sung tzü-hou 宋子侯, poet, Hou-Han dyn., second century probably.

Sung tzü-tao 宋次道, Chin dyn., 4th century, learned and intelligent bibliophile.

Sung wên-t'ung 宋文通, see *Li Mao-ch'eng*.

Sung wu-chi 宋無忌, Taoist, disciple of Hsien-mên-tzu Kao, to be placed between 378-279 B.C., taught the possibility of becoming a Genie.

Sung yung-hsi 宋永錫, Sung dyn., about 1090, painter, aquatic subjects.

Sung-yü 宋玉, about 280 B.C., poet, continued the elegiac type *Ch'ü-tz'ü* of Ch'ü-yüan.

Sung-yün 松雲, officer, sent to India, in 518, by queen Hù of the Pei-wei with the monk Hui-sh'eng, returned in 521. Celebrated itinerary.

T'a-ch'i-pu 塔齊布, Manchu officer, fought the Tai-p'ings in 1852, died at the siege of Chiu-chiang (Kiukiang) in 1855.

Ta-hai 達海, Manchu, 1595-1632, perfected the Manchu script, translated several important works from Chinese into Manchu.

Ta-mo ta-shih 達磨大師, see *Bodhidharma*.

Ta-p'a-hsia 大帕夏, see *Yakub-beg*.

Tai-chên 戴震 (tung-yuan 東原), Ch'ing dyn., 1722-1777. Celebrated scholar, opposed the Chü-hsi school. Philologist. Mathematician of note; author of the treatise *策算 ts'ê-suan* on the use of logarithmic rods. Being imperial librarian, in 1773, he united in one collection (*Tai-hsiao suan-ch'ing shih-shu*) the old treatises on Chinese calculation, mathematical relics of antiquity, almost unfindable before his time. See *Chên-luan*. Author of *K'ao-kung chi-t'u — Shih-yün-k'ao — Sh'eng-pei-piao*.

Tai-chin 戴進, Ming dyn., after 1420, celebrated painter. Unknown, he died of want. Posthumous glory.

Tai chin-hsien 戴進賢, Father Ignatius Koeigler, S.J., mathematician, died at Peking in 1746. See *Yü-chih shu-lì ching-yün — Yü-chih li-hsiang k'ao-ch'eng — Yü-t'ing i-hsiang k'ao-ch'eng — Huang-tao tsung-hsing-fu*.

Tai fu-ku 戴復古, Sung dyn., poet, about 1200.

Tai-hsü 戴煦, mathematician, Ch'ing dyn., after 1850. Author of *Tai-shu chien-fu*.

Tai-i 戴暉, Tang dyn., about 800. Painter, animals. Brother of Tai-sung.

Tai-k'uei 戴逵, Chin dyn., scholar, musician, portrait painter, died in 395.

Tai-kung 公, the grand duke Tan-fu, ancestor of the Chou.

T'ai-kung wang 太公望, see *Chiang Tz'ü-ya*. The minister wang hoped for formerly by the tai-kung grand duke Tan-fu, ancestor of the Chou; found by Ch'ang of Chou, whose fortune he made.

Tai-liang 戴良, Hou-Han dyn., 2nd century, scholar, critical, ridiculed habits and customs.

Tai-pai 太伯 about 1200 B.C., elder son of Tan-fu, elder brother of Chi-li, renounced in his favour, colonized the present Kiang-su, the future principality Wu. See *Yü-chung* and *Fu-ch'a*.

Tai piao-yüan 戴表元, Yuan dyn. poet, died in 1304.

Tai-ping 戴冕, Sung dyn., poet, epicurean.

Tai-p'ing 戴憑, Hou-Han dyn., about the year 50, learned scholar.

T'ai-p'ing 太平, the rebels who desolated China from 1850 to 1864. See *Hung Hsiu-ch'üan*.

T'ai-p'ing kung-chu 太平公主, T'ang dyn., title of a princess of the imperial blood, intriguing and restless, put to death in 713.

T'ai pu-hua 泰不華, Yüan dyn., poet, killed in 1352.

Tai shan-fu 戴善夫, dramatic author, Yüan dyn.

T'ai-shang lao-chün 太上老君, title of Lao-tzū.

Tai-shêng 戴聖. A scholar who lived about 100 B.C., Ch'ien-Han dyn. Disciple of Hou-ts'ang. Revised the *Ta-tai-li* and prepared the *Li-chi*. — Often called 小 Hsiao-Tai to distinguish him from his cousin Tai-tê.

Tai shu-lun 戴叔倫, T'ang dyn., poet before 900.

Tai ssü-kung 戴思恭, physician, Ming dyn.

Tai-sung 戴嵩, T'ang dyn., about 800. Painter, animals, speciality oxen. Brother of Tai-i.

Tai-tê 戴德 (yen-chün 延君). Celebrated scholar who lived about the year 100 B.C., Ch'ien-Han dyn. Disciple of Hou-ts'ang. Compiled the *Ta-Tai-li*. — Often called 大 Ta-Tai, to distinguish him from his cousin Tai-shêng called 小 Hsiao-Tai.

Tai-t'ung 戴侗, at the end of the Sung, met. grad. in 1237; retired in 1275, not wishing to serve the Mongols. Author of *Liu-shu-ku* which he finished about 1250.

Tan 丹, royal prince of Yen, attempted to have Chêng of Ch'in, the future First Emperor, assassinated by the hired assassin Ching-k'o. The trick having failed, the king of Yen decapitated his son Tan, and sent his head to the king of Ch'in, in 227 B.C. In spite of that, Ch'in destroyed Yen in 222.

Tan-chi 妲己, the favourite of the tyrant Chou-hsin, the last of the Shang-Yin. The history attributes to her the excesses of that prince. Committed suicide, or was slain, on the eve of the battle of Mu-yeh, 1559 B.C.

T'an-ch'iao 譚峭, Wu-tai period, about 950. Moralist, Taoist tint. Author of *Hua-shu*.

T'an-ch'ien 曇遷, Buddhist monk, piously buried his friend Fan-yeh after his execution. Praised by the emperor, for that deed. Ch'ien-Sung dyn., 445.

Tan-chu 丹朱, son of the emperor Yao, judged by him unworthy to reign, 2073 B.C.

Tan ch'ung-kuang 笮重光, painter, Ch'ing dyn., author of *Hua-ch'üan*.

Tan-fu 冑父, ku-kung 古公 or t'ai-kung 太公, ancient duke, ancestor of the Chou, descendant of Ch'i (see *Hou-chi*). Family established at 豳 Pin in 1589. In 1275 B.C., Tan-fu established himself in the plain of 周 Chou. He was the father of Chi-li.

T'an-luan 曇鸞, a monk, first Taoist then Amidist, one of the first apostles of Amidism, died in 600, T'ang dyn.

T'an-lun 譚綸, Ming dyn., met. grad. in 1544, functionary, repulsed the Japanese who were ravaging the coasts, died in 1577.

T'an-o 曇噩, Chinese Buddhist monk, Yüan dyn., about 1340. Author of *Hsin-*

hsiu k'o-fên liu-hsiao sêng-ch'uan.

T'an-t'ai mieh-ming 澹臺滅明 (tzū-yü 子羽), a disciple of Confucius, born in 513 B.C., very ugly but very gifted.

T'an tao-chi 檀道濟, Ch'ien-Sung dyn., brave and crafty general, very popular from 416, coup d'état of 424, stopped the Pei-Wei in 431; was massacred with all his family, out of sheer mistrust without judgment, by the chancellor Liu I-k'ang, in 436.

T'an-tzū 譚子, see *Tan-ch'iao*.

T'an-yü 譚玉, calculator, Sung dyn., calendar of the year 1271.

T'ang 湯 lord of 商 Shang, founder of the second dynasty, after the defeat of the tyrant Chieh at the battle of Ming-t'iao, in 1558 B.C. Title Ch'èng-T'ang, T'ang the Victorious.

T'ang-ch'iang 唐羌, Hou-Han dyn., censor, protested against luxury, in A.D. 103.

T'ang-chieh 唐介, Sung dyn., fearless censor, of the conservative party, died in 1068.

T'ang-chin 党進, Wu-tai period, an illiterate man, became a high functionary, loved the people, hated waste, died in 978.

T'ang chin-chao 湯全釗, Ch'ing dyn., imperial preceptor, died in 1856.

T'ang-ching 唐靖, at the end of the Ming, about 1640, prose-writer.

T'ang ching-sung 唐景崧, Ch'ing dyn., grad. in 1865, governor of Formosa 1885-1894, tried to fight the Japanese in 1895, was carried away in a German vessel, retired.

T'ang-chiung 唐炯, Ch'ing dyn., governor of Yün-nan in 1883, made off before the French in 1884, put in charge of the mines of Yün-nan in 1887.

T'ang chung-tso 唐忠祚, Sung dyn., about the year 1000, painter, plants and birds.

T'ang-ho 湯和, served the founder of the Ming from 1353, took Fu-chien (Fukien) from the Mongols in 1368, and Ssü-ch'uan in 1371. Defended the coast against the Japanese in 1387. Retired in 1388, died in 1395.

T'ang-hou 湯屋, Yüan dyn., 1328, painter, author of *Hua-chien*.

T'ang jo-wang 湯若望. Father Adam Schall, S.J., mathematician, died at Peking in 1666. See *Hsin-fa suan-shu*.

T'ang-kai 唐該, Wu-tai period, before 960, painter, speciality vegetables.

T'ang-kêng 唐庚, prose-writer, Sung dyn.

T'ang li-hsin 唐禮心, scholar, Ch'ing dyn., 19th century, author of *Li-tai ti-wang chi-nien*.

T'ang-lin 唐臨, Buddhist lay adept, T'ang dyn. Author of *Ming pao-chi*.

T'ang-mêng 唐蒙, Ch'ien-Han dyn., explorer, urged, in 235 B.C., communication with India via the South-West.

T'ang-pin 唐彬, a general of Chin, helped to complete the conquest of the Wu in 280.

T'ang-pin 湯斌, Ch'ing dyn., grad. in 1652, historiographer, much loved governor of Nanking, then high offices at the capital. A man of probity, sober, austere. Died in 1687.

T'ang sai-erh 唐賽兒, Ming dyn., a servant, started an insurrection in Shan-tung in 1420, escaped after being defeated.

T'ang shao-tsu 唐紹祖, Ch'ing dyn., grad. in 1709, prose-writer.

T'ang shou-ch'ien 湯壽潛, scholar, Ch'ing dyn., 1909. Compiler of *Kuo-chao wên-hui*.

T'ang shun-chih 唐順之, mathematician, prose-writer, poet, Ming dyn., 1529.

T'ang-tai 唐岱, Manchu about 1717. Author of *Hui-shih fa-wei*.

T'ang t'ing-shu 唐廷樞, born in 1822, started at Hongkong as interpreter, then with Jardine Co. Cooperated in the launching of large enterprises. China Merchants. K'ai-p'ing mines. Tientsin railway. Died in 1892. Popularly Tong King-sing.

T'ang-tu 唐都, Ch'ien-Han dyn., mathematician, master of Ssü-ma T'an, collaborated in the calendar of the year 104 B.C., *T'ai-ch'u-li*.

T'ang tzü-shêng 湯子昇, Sung dyn., before the year 1000, portrait painter.

T'ang-yin 唐寅, Ming dyn., died in 1523. Prose-writer, poet, landscape painter. Author of *Liu-ju chiu-shih hua-pu*.

Tao-an 道安, Chin dyn., Buddhist monk, prodigious memory, died in 385.

Tao-ch'ao 道綽, T'ang dyn., Amidist monk, one of the principal apostles of Amidism in China, died in 645.

Tao-chê 盜跖, the brigand Chê, contemporary of Confucius, immortalized by Chuang-tzû (page 47 of this volume).

T'ao-ch'ien 陶潛, see *Tao Yüan-ming*.

T'ao-chih 陶植, Taoist, cabalistic alchemy, Sung dyn. probably. Author of *Huan-chin-shu*.

T'ao ching-chieh 陶靖節, Hou-han dyn., 2nd century, Taoist, like Liu I-min.

T'ao-chu 陶澍, Ch'ing dyn., physician in 1802, high offices from 1823, viceroy at Nanking in 1830, died in 1839.

T'ao-han 陶翰, T'ang dyn., Taoist, poet between 713-742.

T'ao-hua 陶華, physician, pathologist, Ming dyn.

T'ao hung-ching 陶弘景, 451-536, Liang dyn., scholar, mathematician, physician, compiled the books of the Taoist mystics in 489, propagated the mystic Taoism of Ko-hsüan derived from Basilides probably. Drew up the *Chên-kao*. Recast the hymnal of the Liang. HBO. L 61.

Tao-hsin 道信, T'ang dyn., Chinese Vedantist monk, third successor of Bodhi-dharma, disciple of Sêng-ts'an in 592, succeeded him in 600; often invited to the capital, never went there; died in 651.

Tao-hsüan 道宣, Chinese Buddhist monk, promoter of the ritualist school 戒律宗 *Chieh-lü-tsung*, T'ang dyn., died in 667. Author of *Hsü Kao-sêng ch'uan - Kuang hung-ming-chi* in 664. — Numerous small works on observances, for monks and nuns, according to the 四分律 *ssü-fên-lü dharmagupta* school.

T'ao-k'an 陶侃, Chin dyn., 259-334. Very poor, scribe, petty officer, great general. With his friend Wên-chiao, he defeated Su-chün in 328. Hated drunkenness and superstition. Extremely sparing of his time. Carried and carried back a hundred bricks a day, for the sake of his health.

T'ao-mu 陶模, Ch'ing dyn., born in 1830, high functionary, in Kan-su in 1884, in Chih-li in 1885, in Shen-si in 1896. Received the court at Hsi-an Fu (Sian Fu) in 1900. Died as viceroy at Canton in 1903.

Tao-shih 道世, Buddhist monk, T'ang dyn., 656-668, author of *Chu-ching yao-*

chi — Fa-yüan chu-lin.

T'ao shou-li 陶守立, Wu-tai period, about 965, painter of genre.

T'ao tsung-i 陶宗儀, scholar, Yüan-Ming dyn., about 1368. Author of several collections and compilations, especially of *Shuo-fu*, of *Shu-shih hui-yao*, etc.

Tao-yüan 道圓, Buddhist monk, made the pilgrimage to India under the Sung. Left in 965, returned after 18 years of peregrinations.

Tao-yüan 道原, Chinese Vedantist monk, Sung dyn., 1006. Author of *Ching-tê ch'uan-têng-lu*.

T'ao yüan-ming 陶淵明 (yüan-liang 元亮), descendant of T'ao-k'an, 365 to 427, Chin dyn., scholar, poet. For a time he was called T'ao-ch'ien 潛, his name having become taboo in 420.

Tê-kuang 德光, preferred son of the khatoun Shu-lu-shih, succeeded his father A-pao-chi as khan of the Ch'i-tan, in 926. Advised by the Chinese Han Yen-hui. Put an end to the Hou-Chin in 946. Died of sickness soon afterwards.

Tê-lêng-t'ai 德楞泰, Ch'ing dyn., Mongol officer, distinguished himself in various campaigns, especially in that of the N.W. 1797-1804. Died in 1809.

Tê-li-ko 德里格, Chinese name of an Italian missionary, musician, about 1718. See *Yü-tsuan lü-lü chêng-i*.

Têng-ai 鄧艾, San-kuo, general of Wei from 256, compelled the Hans to capitulate in 263. Having become suspect to Ssü-ma Chao, was decapitated in 263.

T'êng ch'ang-yu 滕昌祐, Wu-tai period, about 920, fertile painter, flowers and birds.

Têng-ch'un 鄧椿, painter, Sung dyn., author of *Hua-chi*.

Têng-hsi 鄧析, of the country of 鄭 Chêng, the first of the known Chinese Logicians, died about 530 B.C., author of *Têng-hsi-tzŭ*.

Têng-hsün 鄧訓. Son of general Têng-yü. Governor of Tsaidam in A.D. 88, just and humane, mourned by the aborigines at his death in 92. His daughter became empress in 102, died in 121. Hou-Han dyn.

Têng ming-shih 鄧名世, literary man, scholar, Sung dyn., 1134, author of *Ku-chin hsing-shih-shu pien-chêng*. His son Têng-ch'un 椿 collaborated with him.

Têng-p'ing 鄧平, Ch'ien-Han dyn., mathematician, directed the calculations of the official calendar of the year 104 B.C., *T'ai-ch'u-li*.

Têng shao-liang 鄧紹良, Ch'ing dyn., officer, fought the T'ai-p'ings. Surrounded by them, committed suicide in 1858.

Têng t'ing-chêng 鄧廷楨, Ch'ing dyn., viceroy at Canton at the beginning of the quarrels about opium. Replaced by Lin Tsai-hsü. Celebrated for his insight as a judge. Died in 1846.

Têng t'ing-lo 鄧廷羅, military writer of the 17th century, author of *Ping-ching*.

Têng-t'ung 鄧通, Ch'ien-Han dyn., catamite of the emperor Wên, 175-162 B.C.

Têng-yü 鄧禹, Hou-Han dyn., general of Liu-hsiu, contributed to the restoration of the Han. The history renders him this testimony, that he killed no man unjustly. Died in A.D. 58. Father of Têng-hsün.

Têng yü-han 鄧玉函, Father Jean Terrenz, S.J., mathematician died at Peking in 1630. See *Hsin-fa suan-shu*.

- T'êng yüan-fa** 滕元發, Sung dyn., 1090, conservative counsellor, drinker.
- Ti** 狄, foreign tribes of the North-West, in antiquity.
- Ti-ch'ing** 狄青, Sung dyn., brave officer, very modest, numerous campaigns, died in 1057.
- Ti chün-hou** 狄君厚, dramatic author, Yüan dyn.
- Ti jên-chieh** 狄仁傑, 629-700, T'ang dyn., prefect under the famous Wu-hou, destroyed 1700 unauthorized places of worship in 688, faithfully served the usurperess, was a physician also.
- T'i-jung** 緹縈, Ch'ien-Han dyn., the daughter of Ch'un-yü I, who devoted herself to her father and obtained his pardon, in 167 B.C.
- Tiao kuang-yin** 刁光胤, T'ang dyn., about 902, painter, flowers and birds.
- T'ieh-mu-chên** 鐵木真 Temujin, see *Ch'êng chi-ssü-han*.
- T'ien-ch'ang** 田常, a noble of Ch'i, dethroned duke Chien in 481, made himself minister of the young brother who succeeded him. Grandfather of T'ien-ho.
- T'ien-chên** 田真, Sui dyn., celebrated for his fraternal piety.
- T'ien ch'êng-ssü** 田承嗣, T'ang dyn., 765, lieutenant of An-lu-shan, uncle of T'ien-yüeh, governor of the N. E.
- T'ien ch'ien-ch'iu** 田千秋, Ch'ien-Han dyn., fearless counsellor, succeeded in putting an end to trials for witchcraft, and in delivering the emperor Wu from the imposters who were deceiving him, 90-89 B.C.
- T'ien-hêng** 田橫, competitor of Liu-pang, committed suicide in 208 B.C.
- T'ien-ho** 田和, grandson of T'ien-ch'ang, dethroned duke K'ang of Ch'i in 391 B.C., took his place in 386.
- T'ien hung-chêng** 田弘正, prose-writer, T'ang dyn., about 830.
- T'ien jang-tsu** 田穰苴, general of Ch'i about 540 B.C. Died disgraced. Descendant of T'ien-wan. His family reigned over Ch'i in the 4th century. The ancient military treatise *Ssü-ma fa*, alias *Ssü-ma ping-fa*, was drawn up by order of his relative king Wei of Ch'i (378-333). It contained the principles of diverse ancient strategists, including T'ien Jang-tsu.
- T'ien-jao** 田饒, minister of the marquis Ai of Lu, about 480 B.C.
- T'ien-jung** 田榮 of Ch'i, cousin of T'ien-tan 儋, made himself minister of his son after his death, in 208 B.C. Defeated by Hsiang-chi, he was assassinated.
- T'ien ling-tzû** 田令孜, T'ang dyn., favourite eunuch from 875, put to death in 893.
- T'ien-lu** 田慮, Hou-Han dyn., a Chinese officer of extraordinary audacity. Seized single-handed and bound, in the middle of his court, the king of Kashgar, in A.D. 74.
- T'ien sêng-liang** 田僧亮, religious painter, with the Pei-Chou, about 572.
- T'ien-tan** 田單, the brave defender of the town of Chi-mo, in 283 B.C., very fertile in war stratagems, then minister of Ch'i. He fought again in 250.
- T'ien-tan** 田儋, descendant of the kings of Ch'i, declared himself pretender in 209. Defeated and killed by general Chang-han of Ch'in, in 208 B.C.
- T'ien ts'ung-tien** 田從典, Ch'ing dyn., grad. in 1688, censor 1697, grand secretary 1725, died in 1728.
- T'ien tung-hsiu** 田同秀, recovered, retouched, or composed, the Taoist treatise *Kuan-yin-tzû*, T'ang dyn., 742.

- T'ien-wan 田完, son of a duke of 陳 Ch'ên, went over to 齊 Ch'i and there changed his family name 矯 Kuei to 田 T'ien, 8 centuries B.C. Ancestor of T'ien Jang-tsu.
- T'ien-wên 天文, a politician of Ch'i, minister of Ch'in in 299, calumniated, escaped with great difficulty, then worked against Ch'in, died in 279 B.C.
- T'ien yen-nien 田延年, Ch'ien-Han dyn., scholar; minister of agriculture, helped Ho-kuang to make his coup d'état of the year 74 B.C. Committed suicide in 72.
- T'ien yu-yen 田遊岩, T'ang dyn., scholar, about 652, lived as a hermit, greatly esteemed.
- T'ien-yü 田豫, 230, San-kuo, good officer and functionary of the Han and then of the Wei. Refused to retire at 80 years of age.
- T'ien-yüeh 田悅, T'ang dyn., nephew of T'ien Ch'êng-ssü, succeeded him in his government, practically independent, assassinated by a relative in 784.
- Ting-chieh 丁佺, Ch'ing dyn., grad. in 1781, scholar, commentator.
- Ting-ch'ien 丁謙, Wu-tai period, about 975, painter, speciality the lotus.
- Ting-chü 丁巨, mathematician, 1355, Yüan dyn. Author of *Ting-chü suan-fa*.
- Ting hao-nien 丁鶴年, Yüan dyn., 1335-1424, Mussulman, grandson of an officer of Kublai, celebrated poet, became a Buddhist before his death.
- Ting hsien-chih 丁仙芝, T'ang dyn., before 800, poet.
- Ting-huan 丁貺, Sung dyn., painter, flowers and birds.
- Ting-i 丁儀, San-kuo Wei, son-in-law and favourite of Ts'ao-ts'ao, put to death by his brother-in-law Ts'ao-p'ei in 220.
- Ting jih-ch'ang 丁日昌, Ch'ing dyn., 1823-1882, grad. in 1865, helped Li hung-chang in various international affairs, retired in 1878. Brother of Ting Ju-ch'ang.
- Ting ju-ch'ang 丁汝昌, Ch'ing dyn., admiral Ting. Served against the T'ai-p'ing, commanded the gunboats in 1880, in England in 1884, commanded the Chinese fleet in 1894, defeated by the Japanese, committed suicide at Wei-hai-wei in 1895. Brother of Ting Jih-ch'ang.
- Ting-kung 丁公 or Ting-ku 丁固, officer of Hsiang-chi, allowed Liu-pang, whom he might have taken, to escape. When the latter had become emperor, instead of rewarding him, he had him decapitated, as a traitor to his master, in 292 B.C.
- Ting-lan 丁蘭, Hou-Han dyn., pious son, preserved a sculptured image of his deceased mother, who counselled him by signs.
- Ting ling-wei 丁令威, Hou-Han., dyn., became a genie, says the legend.
- Ting pao-chêng 丁寶楨, Ch'ing dyn., grad. in 1853, fought the T'ai-p'ings and then the Nien-fei, excellent viceroy of Shan-tung and then of Ssü-ch'uan, died in 1886.
- Ting-pei 丁佩, embroidery expert, 1821, Ch'ing dyn. Author of *Hsiu-p'u*.
- Ting ta-ch'üan 丁大全, Sung dyn., met. grad. in 1238, peculating functionary, drowned by his enemies in 1263.
- Ting-tu 丁度, Sung dyn., 990-1053, minister in 1046, scholar, linguist, author of *Chi-yün*.
- Ting-wei 丁謂, Sung dyn., 969-1040, first officer, then functionary, accomplice of the emperor Chên-tsung. In 1023 caused his former protector K'ou-chun to

- be disgraced, became minister, and was in his turn disgraced.
- Ting yeh-fu 丁野夫, Yüan dyn., Ouigour painter, about 1330.
- Toba, see *T'o-pa*.
- To-lung-a 多隆阿, good Mongol officer, lieutenant of Sêng-ko-lin-hsin in 1852, then general in various provinces. Absolutely illiterate. Killed in 1864.
- To-pa 拓跋, name given to themselves by the members of the 索頭 So-t'ou Tongus horde.
- T'o-pa ch'iao 拓跋恪, Pei-Wei, son of T'o-pa Hung, succeeded him in 499, assassinated or allowed to be assassinated his tutor T'o-pa Hsieh in 508, died in 515.
- T'o-pa chün 拓跋濬, Pei-Wei, grandson of T'o-pa Tao, succeeded him in 452 after a family drama, favoured the Buddhists, supervised the functionaries, abdicated in favour of his son T'o-pa Hung in 471 and became a monk, was poisoned by the queen in 479.
- T'o-pa ho-ju 拓跋賀傖, khan after T'o-pa Yü-lu, died in 338.
- T'o-pa hsieh 拓跋勰, Pei-Wei, confidant of T'o-pa Hung, tutor of T'o-pa Ch'iao, loyal and devoted, assassinated by Kao-chao in 508.
- T'o-pa hsü 拓跋詡, Pei-Wei, son of T'o-pa Ch'iao and of the famous queen Hu, succeeded his father in 515 under the regency of his mother. She was sequestered in 520, reinstalled in 525, poisoned T'o-pa Hsü in 528, was drowned in the Yellow River soon afterwards. See *T'o-pa Tzü-yu*.
- T'o-pa hung 拓跋宏, Pei-Wei, son of T'o-pa Chün, king in 471 at 12 years of age, established his capital at Lo-yang in 494, worked to Chineseify his people, good administrator, bad general, died in 499. Father of T'o-pa Ch'iao.
- T'o-pa i-lu 拓跋猗盧, Chin dyn. Khan of the 索頭 So-t'ou Turbaned Tonguses, invited by Liu-k'un, established himself in China in 310. Recognized king of Tai in 315. Assassinated in 316 by his son. Massacre of the family. The nephew T'o-pa Yü-lu succeeded as khan.
- T'o-pa kuei 拓跋珪, Pei-Wei, son of T'o-pa Shih-i-chien, made himself king of Wei in 386, defeated on the north the Avars and the Hsien-pi, extended his power as far as the Yellow River on the south, assassinated by his son in 409.
- T'o-pa shih-i-chien 拓跋什翼犍, son of T'o-pa I-lu, saved from massacre in 316, khan in 338, brave warrior and good politician, civilized his hordes on the Chinese pattern, was assassinated in 376. Father of T'o-pa Kuei.
- T'o-pa ssü 拓跋嗣, Pei-Wei, son of T'o-pa Kuei, succeeded him in 409, died in 423, father of T'o-pa Tao.
- T'o-pa tao 拓跋燾, Pei-Wei, son of T'o-pa Ssu, succeeded him in 423, drove back the Avars as far as lake Baikal in 425, defeated the Hsia in 427, conquered the small kingdoms remaining from the great disintegration, reigned over the whole of North China almost as far as the Blue River, became a Taoist about 440, persecuted the Buddhists in 446, was assassinated by an officer in 452.
- T'o-pa tzü-yu 拓跋子攸, Pei-Wei, placed on the throne in 528 by his father-in-law Erh-chu Jung after the death of T'o-pa Hsü, he killed him with his own hand. Massacred with his children by Erh-chu Chao in 530.
- T'o-pa yü-lü 拓跋鬱律, Tai, nephew of Khan T'o-pa I-lu, succeeded him in 316. Assassinated by the khatun.

T'o-t'o 脫脫 (ta-yung 大用), Yüan dyn. Mongol officer and functionary, 1313-1355. Fluctuating career. Alternatively general, censor, minister. Learned and good-natured. Poisoned by his rival Ha-ma. President of the commission which compiled the *Sung-shih*, *Liao-shih*, *Kin-shih*, from 1343 to 1345.

Tou chien-tê 竇建德, T'ang dyn., insurgent in Shan-tung in 618, conquered and put to death in 621.

Tou-hsien 竇憲 (pai-tu 伯度), Hou-Han dyn., descendant of Tou-jung, brother of the empress Tou, being obliged to absent himself from the court on account of a murder, started a campaign against the Huns in 89-92. Having become suspect, he was assassinated on his return in A.D. 92. His friend Pan-ku perished involved in his disgrace. See *Chêng-chung*.

Tou huai-chêng 竇懷貞, T'ang dyn., overthrown in 713 by Li Lung-chi.

Tou-i 竇毅, general of the Pei-Chou in 562, father-in-law of the founder of the T'ang, died in 582.

Tou-jung 竇融, 16 B.C. to A.D. 26. Served Wang-mang, then Liu-hsüan, then Liu-hsiu the founder of the Hou-Han. Being compromised, retired in 59.

Tou-ku 竇固, Hou-Han dyn., nephew of Tou-jung, general, conqueror of the Huns in 73, governed Tarim, discerned the merits of and set Pan-ch'ao on his way, died in 88.

Tou kuang-kuo 竇廣國, Ch'ien-Han dyn., a child sold by his parents on account of poverty, found his sister similarly sold, who had become empress, in 156 B.C.

Tou-mo 竇默, Yüan dyn., 1193-1280, scholar beloved by Kublai, antagonist of Wang Wên-t'ung, made out programmes for national education.

Tou shu-hsiang 竇叔向, T'ang dyn., before 800, poet.

Tou-ts'an 竇參, T'ang dyn., minister in 789, ruined by the eunuchs, compelled to commit suicide in 793.

Tou-wu 竇武, Hou-Han dyn., descendant of Tou-jung. In 165 his daughter became empress, and regent in 167. Having become grand marshal, he attacked the eunuch Ts'ao-chieh, was worsted, committed suicide in 168. The sequestered empress died in 172.

Tou-ying 竇嬰, Ch'ien-Han dyn., major-domo, minister from 156 B.C. under the emperor Ching, disgraced in 140, disappeared from the scene.

Tou yü-chün 竇禹鈞, Sung dyn., about 980. Censor, did much for the schools. His five sons became famous.

Ts'ai-chao 蔡肇, Sung dyn., about 1090, landscape painter.

Ts'ai-ch'ên 蔡沈 (chiu-fêng 九峯, or wu-i 武夷), Sung dyn., 1167-1230, son of Ts'ai Yüan-ting, favourite pupil of Chu-hsi. Celebrated scholar. Lived in seclusion. Chuhsist commentator on the *Shu-ching*. See *Shu Sung Ts'ai-ch'ên chi-ch'uan*.

Ts'ai-ch'iao 蔡攽, Sung dyn., conservative high functionary, disgraced in 1087.

Ts'ai-ch'ien 蔡牽, Ch'ing dyn., celebrated pirate, ravaged the Southern coasts from 1803, attacked Formosa in 1805, naval battles with admiral Li Ch'ang-kêng, sank his ship and perished in 1809.

Ts'ai-ching 蔡京 (yüan-ch'ang 元長), Sung dyn., elder brother of Ts'ai-pien. Scholar, conservative until 1085, became an innovator and turned against Ssü-ma Kuang in 1094, all-powerful about 1104, author of the tablet which

- blighted 309 conservatives, flattered the superstitious tastes of the emperor Jên-tsung, died disgraced in 1126, his name is execrated.
- Ts'ai-ch'ing 蔡 淸, Ming dyn., metropolitan graduate in 1484, died in 1508, cultivated the *Mutations*.
- Ts'ai-hsin 蔡 新, Ch'ing dyn., 1707-1800, imperial reader.
- Ts'ai-lun 蔡 倫, Hou-Han dyn., entered the palace in 75, chief of the eunuchs in 89. The invention or improvement of paper is attributed to him. Having displeased the empress, he committed suicide in 114.
- Ts'ai-pien 蔡 卞 (yüan-tu 元 度), Sung dyn., younger brother of Ts'ai-ching, son-in-law of Wang An-shih, envoy to the Ch'i-tan in 1086, minister in 1094, stubbornly opposed the eunuch T'ung-kuan, disgraced in 1105, died in 1112.
- Ts'ai shih-yüan 蔡 世 遠, Ch'ing dyn., 1683-1734, son of Ts'ai-pi, grad. in 1709, secretary to the sectarian Chang Pai-hsing, called to the court in 1723 by Yung-ch'eng to be the princes preceptor, again praised by Ch'ien-lung his former pupil in 1795, moral writer, author of biographies.
- Ts'ai-shun 蔡 順, Hou-Han dyn., pious son.
- Ts'ai Tê-chin 蔡 德 晉, Ch'ing dyn., 18th century, ritualist author, syntheses and critiques.
- Ts'ai-yen 蔡 瑛, the daughter of Ts'ai-yung (died in 192), carried off by the Huns, redeemed by Ts'ao-ts'ao after 200.
- Ts'ai-yin 蔡 愔, Hou-Han dyn., chief or member of the mission sent in 65 to fetch some Buddhist masters, returned in 67. The matter is controverted. See *Ch'in-ching* and *Wang-tsun*.
- Ts'ai-yung 蔡 邕, Hou-Han dyn. Historiographer in 170. Wrote the text of the canonical books, then directed the engraving on stone of that text, in 175. Disgraced. Won over by Tung-cho in 189, died in prison on the downfall of the latter in 192. Noted drinker and good musician. See *Shih-pei wu-ching*.
- Tsai-yü 宰 予 (tzu-wo 子 我) a disciple of Confucius who found him lazy and a too fine talker. Compromised in a revolt, he perished in 480 B.C.
- Ts'ai yüan-ting 蔡 元 定, Sung dyn., 1135 to 1198, private scholar, friend and collaborator of Chu-hsi, father of Ts'ai-ch'ên, exiled as a conservative.
- Tsan-ning 贊 寧, Chinese Buddhist monk, Sung dyn., 988, directed the compilation of *Sung Kao sêng-ch'uan*.
- Ts'ang-chieh 倉 頡, one of the legendary inventors of Chinese writing, with Tsu-sung, under Huang-ti. Title 史 皇 Shih-huang, prince of scribes.
- Tsang-chih 臧 質, Ch'ien-Sung dyn., brave officer from 451, helped Liu-chün in 453 and then turned against him, was killed in 454.
- Tsang li-t'ang 臧 禮 堂, Ch'ing dyn., 18th century, grandson of Tsang-lin, brother of Tsang-yung, scholar.
- Tsang-lin 臧 琳, Ch'ing dyn., about 1700, grandfather of Tsang-yung and Tsang Li-t'ang, writer.
- Tsang-yung 臧 庸, Ch'ing dyn., 18th century, brother of Tsang Li-t'ang, grandson of Tsang-lin, fertile writer.
- Ts'ao chi-hsiang 曹 吉 祥, Ming dyn., eunuch, friend of Shih-h'eng, revolted after the death of the latter in 1460, was captured and executed in 1461. See *Ts'ao-ch'in*.

- Ts'ao-chieh** 曹節, Hou-Han dyn., chief of the eunuchs, principal adversary of the Pleiad, author of the massacres and proscriptions of the years 168-169. Remained in favour and persecuted the Scholars until his death in 181.
- Ts'ao-chih** 曹植, San-kuo Wei, son of Ts'ao-ts'ao who did not reign, 192-232. Excellent poet and prose-writer.
- Ts'ao-ch'in** 曹欽, Ming dyn., adopted son of the eunuch Ts'ao Chi-hsiang, revolted with him, defeated, committed suicide in 1461.
- Ts'ao ching-tsung** 曹景宗, Liang dyn., hunter, then soldier, helped Hsiao-yen to make himself emperor in 502, became grand general of the Liang, died in 508.
- Ts'ao-chiung** 曹囧, San-kuo, prose-writer, verbose.
- Ts'ao chung-ta** 曹仲達, religious painter, with the Pei-Ch'i, about 560.
- Ts'ao chung-yüan** 曹仲元, Wu-tai period, about 965, religious painter.
- Ts'ao chü-pai** 曹居白, physician, Sung dyn. Acupuncture.
- Ts'ao-ê** 曹娥, Ch'ien-Han dyn., pious daughter. Her father having been drowned, she threw herself into the water. Some days afterwards, her corpse floated up to the surface, holding that of her father in her arms. Legend.
- Ts'ao-fang** 曹芳, San-kuo, 231-275, son of Ts'ao-jui, king of Wei in 240 under the tutelage of Ssü-ma I, debauchee, deposed in 254 by Ssü-ma Shih, died in retirement in 275. See *Ts'ao-mao*.
- Tsao-fu** 造父, the first historical ancestor of the house of Chao. The legend makes him out to be the coachman of the emperor Mu-wang of the Chou, about 945 B.C.
- Ts'ao fu-hsing** 曹弗興, see *Ts'ao pu-hsing*.
- Ts'ao hsiao-chih** 曹學詩, Ch'ing dyn., grad. in 1748, prose-writer.
- Ts'ao-hsien** 曹憲, Sui and Tang dyn., celebrated scholar about 620, often consulted by the emperor, master of Li-shan, linguist, died when more than a hundred years old.
- Ts'ao hsüeh-ch'in** 曹雪芹, novelist, Ch'ing dyn., about 1680. The *Hung-lou-mêng* is attributed to him.
- Ts'ao-huan** 曹奐, San-kuo, grandson of Ts'ao-ts'ao, king of Wei, enthroned in 260 by Ssü-ma Chao, dethroned in 265, died forgotten in 302. End of the Wei kingdom.
- Ts'ao jên-hu** 曹仁虎, Ch'ing dyn., noted scholar, grad. in 1761, died of grief at the death of his mother.
- Ts'ao-jui** 曹睿, San-kuo, son of Ts'ao-pei king of Wei, enthroned in 227, expedition of Ssü-ma I against the Coreans in 237, died in 239. Poet. See *Ts'ao-fang*.
- Ts'ao kuo-chiu** 曹國舅, one of the *pa-hsien*, Taoist genii. Has not even a legend.
- Ts'ao-mao** 曹髦, San-kuo, grandson of Ts'ao-p'ei, king of Wei, enthroned in 254 at 14 years of age, insurrected in 260 against his tutor Ssü-ma Chao, was killed in the street. Portrait painter. See *Ts'ao-huan*.
- Ts'ao-pa** 曹霸, Tang dyn., about 755, painter, animals.
- Ts'ao-pao** 曹褒, Hou-Han dyn., endeavoured to replace, in A.D. 86, the ritual of Shu-sun T'ung, by a ritual of his own.
- Ts'ao-p'ei** 曹丕, San-kuo, son of Ts'ao-ts'ao, king of Wei, put an end to the Hou-Han in 220. Bargeman, poet. Died in 226. See *Ts'ao-jui*.

Ts'ao-p'i 曹毗, Chin dyn., poet and musician, about 375.

Ts'ao-pin 曹彬, Sung dyn., brave and humane general, took Nanking and put an end to the Nan-T'ang in 975. Defeated by the Ch'i-tan in 986. Died in 999.

Ts'ao pu-hsing 曹不興, San-kuo Wu, about 238. Painter. Persons and animals.

Ts'ao shan-ts'ai 曹善才, T'ang dyn., celebrated lute-player.

Ts'ao shih-wei 曹士騫, calculator, T'ang dyn., employed Indian methods.

Ts'ao-shou 曹壽, Hou-Han dyn., about the year 50, wife of Pan-chao. See *Ts'ao Ta-ku*.

Ts'ao-shuang 曹爽, San-kuo Wei, colleague of Ssü-ma I, tutor of the young king Ts'ao-fang, debauchee, entered into a conspiracy, was killed in 249.

Ts'ao-sung 曹嵩, Hou-Han dyn., father of Ts'ao-ts'ao, perished in 193. His son massacred several hundreds of thousands of persons, to avenge him.

Ts'ao ta-ku (sic) 曹大家, Madam Ts'ao, title of Pan-chao. See *Ts'ao-shou*. Sister of Pan-ku. Not to be confused with her brother Pan-ch'ao the soldier.

Ts'ao-ts'an 曹參, gave himself to Liu-pang founder of the Ch'ien-Han, succeeded as first minister to Hsiao-ho in 193, did not change by one iota his laws and dispositions, died in 190 B.C.

Ts'ao-ts'ao 曹操 (mêng-tê 孟德), Hou-Han dyn., 155-220. Petty officer in the campaign of 184 against the Yellow Turbans, ambitious, unscrupulous, brave, crafty, scholar, poet. Fought against Tung-cho in 190, against T'ao-ch'ien in 193, against Liu-pei in 201. Mastered the emperor Hsien in 197, made himself duke of Wei in 211, massacred the empress and her children, imposed his daughter on the emperor in 215, made himself king of Wei in 216, died in 220 leaving to his son Ts'ao-p'ei the easy task of reaping what he had sown. Hero of the romance of the Three Kingdoms. The most popular man of China. Type of the fortunate scoundrel.

Ts'ao-ts'êng 曹曾, Hou-Han dyn., scholar, bibliophile, kept a school.

Ts'ao-tuan 曹端, Ming dyn., 1376-1434, scholar, commentator, rites and music.

Ts'ê-ling ko-erh-tan 策零噶爾丹, see *Galdan* son of *Rabdan*.

Ts'ê-wâng a-la-pu-t'an 策妄阿刺布坦, see *Rabdan*.

Tsêng chi-tsê 曾紀澤 (chieh-kang 劼剛), the Marquis Tsêng, elder son of Tsêng Kuo-fan, 1837-1890. Envoy to England and France in 1878, to Russia in 1880. Intelligent, inquisitive, friend of Europeans. At the *Tsung-li ya-mên* in 1886, at the *Tung-wên kuan* in 1889, died at Peking in 1890. Esteemed and loved Calligraphist.

Tsêng jui-ch'ing 曾瑞卿, dramatic author, Yüan dyn.

Tsêng kuo-fan 曾國藩 (pai-han 伯函), Hunanese, 1811-1872, elder brother of Tsêng Kuo-ch'üan, father of Tsêng Chi-tsê. Grad. in 1838, high functionary from 1843, began in 1854 the struggle against the T'ai-p'ings. Made the fortune of Tso Tsung-t'ang and of Li Hung-chang. Was made hereditary marquis. Directed the operations against the Nien-fei, after the death of Sêng-ko-lin-hsin in 1865. Viceroy at Tientsin in 1870 after the massacre, demanded that peace with foreigners be maintained. Died almost poor in 1872, at Nanking, viceroy of the two Chiang.

Tsêng kuo-ch'üan 曾國荃 (lao-chiu 老九), younger brother of Tsêng Kuo-fan, served under him against the T'ai-p'ings, took Nanking in 1864, viceroy

of the two Kuang and then of the two Chiang, died in 4890, honest and honoured.

Tsêng-shên 曾參 (tzu-yü 子興), commonly 曾子 Tsêng-tzu, 505 to 437 B.C., one of the most celebrated disciples of Confucius, author of the treatise *Ta-hsiao* and perhaps of the *Hsiao-ching*. Pious son, extreme formalist, poor, frugal. His pupils drew up the *Lun-yü* after his death.

Tsêng-ts'ao 曾慥, Taoist writer, Sung dyn., author of the *Tao-shu*.

Tsêng-tzü 曾子, see *Tsêng-shên*.

Tsêng-yü 曾紓, Sung dyn., before 1200, poet.

Tso-ch'iu ming 左邱明, between 500 and 450 B.C., life unknown, thought to have been a disciple of Confucius, was born in Lu of a family native of Ch'u. Supposed author of the *Tso-chuan* and the *Kuo-yü*. The father 文章之祖 of Chinese composition. This title is deserved.

Tso-ch'üan 左全, T'ang dyn., about 820, portrait painter.

Tso-hsiung 左雄, Hou-Han dyn., speechifier, A.D. 132.

Tso-jên 左仁, Ch'ing dyn., grad. in 1828, hydrologer.

Tso-ju 左儒, the scholar Tso, friend of the count of Tu (see Tu-pai), interceded for him, committed suicide or was put to death in 785 B.C.

Tso-li 左禮, Wu-tai period, about 930, religious painter.

Tso liang-yü 左良玉, Ming dyn., general, tried to resist the Manchus, about 1640.

Tso-ssü 左思, Chin dyn., about 260, scholar, poet.

Tso tsung-t'ang 左宗堂 (chi-kao 季高), Ch'ing dyn., 1812-1885, licentiate in 1832, officer of Tsêng Kuo-fan 1852-54, general in 1861, pursued and exterminated the T'ai-p'ings, crushed the *Nien-fei* in 1867-68, then the Mussulmans of the N.W. 1873 and 1875, new campaign as far as Kotan 1877-78. He was made a marquis, high functionary, in 1881 at Nanking, in 1884 at Fu-chow (Foo-chow) against the French, died there in 1885. His reports to the government have been published. Hostile to foreigners.

Tso-t'z'ü 左慈, Hou-Han dyn., 155-220, a strange person, a juggler whose exploits have been inserted in the dynastic history, played a part in the origins of mystic Taoism, knew foreign doctrines probably. HBO. L 61.

Tso yen-nien 左延年, San-kuo Wei, officer after 220, poet.

Tsou-chi 騶忌, minister of Ch'i, about 350 B.C.

Tsou chih-lin 鄒之麟, Ming dyn., about 1610, painter, landscapes.

Tsou han-hsün 鄒漢勳, Ch'ing dyn., mathematician, topographer, died bravely in fighting the T'ai-p'ings in 1854.

Tsou i-kuei 鄒一桂, Ch'ing dyn., 1686-1772, painter, flowers. Author of *Hsiao-shan hua-pu*.

Tsou-shih 騶奭, of the Tsou-yen school, taught in the Ch'i kingdom about 280 B.C.

Tsou pai-ch'i 鄒伯奇, mathematician, 1819-1869, Ch'ing dyn. Posthumous collection *Tsou-chêng-chün i-shu*.

Tsou-yen 騶衍, of the Ch'i kingdom, curious politician and savant, career between 336-280 B.C., searched the Chinese archives, and learnt much from the Indian navigators who then traded in China. Author of the system of reciprocal destruction of the five natural agents, an important innovation. Founded a school. See HBO. L 33.

Tsu ch'ung-chih 祖冲之, periodic mathematician, Ch'ien-Sung dyn., calendar of the year 463.

Tsu-ch'ü mêng-hsün 沮渠蒙遜. Mêng-hsün khan of the Tsu-ch'ü Hun horde in 398, brave warrior and good politician, king of Pei-Liang, master of Tarim in 420, died in 433. See *Tsu-ch'ü mu-chien*.

Tsu-ch'ü mu-chien 沮渠牧犍, son of Mêng-hsün, king of the Pei-Liang Huns in 433, taken by T'o-pa Tao in 439, abused his confidence, committed suicide in 447. See *Tsu-ch'ü wu-hui*.

Tsu-ch'ü wu-hui 沮渠無諱, brother of Mu-chien, resisted T'o-pa Tao after the capture of his brother in 439, traversed the Gobi desert with the remnants of his horde in 442, established himself at Turfan, died in 444. The Tsu-ch'ü maintained themselves at Turfan till 460.

Tsu-hsiu 祖琇, Chinese Vedantist monk, Sung dyn., 1163. Author of *Lung-hsing pien-nien t'ung-lun*.

Tsu hsüan-chih 祖暅之, mathematician, Liang dyn., about 520.

Tsu-jung 祖瑩, Nan-pei period, 528, scholar, celebrated musician.

Tsu-sung 祖誦, one of the legendary inventors of Chinese writing, with Ts'ang-chieh, under Huang-ti.

Tsu-t'i 祖逖, Chin dyn., imperial general, fought Shih-lei, about 323.

Tsu-yung 祖詠, T'ang, 730, poet.

Ts'ui-ch'i 崔琦, prose-writer, Hou-Han dyn.

Ts'ui-chu 崔杼, assassinated his master the marquis Chang of Ch'i, who was courting his wife, in 548 B.C.

Ts'ui-hao 崔浩, with the Pei-Wei, intriguer, versatile, counsellor from 418, favourite of king T'o-pa Tao in 423, ardent Taoist to please his master in 424, patronized K'o Ch'ien-chih, caused the Buddhist to be persecuted 438-446; put to death in 450, for having spoken ill, as historiographer, of the origins of the dynasty.

Ts'ui-hao 崔顥, T'ang dyn., grad. in 723, prose-writer, poet, drinker, gambler, died in 754.

Ts'ui-hsin-ming 崔旻明, T'ang dyn., 632, poet.

Ts'ui hsüan-wei 崔玄暉, officer contributed to the coup d'état of 705. T'ang dyn. See *Chang Chien-chih*.

Ts'ui-i 崔懿, Sung dyn., about 1070, painter, plants and animals. Brother of Ts'ui-pai.

Ts'ui jih yung 崔日用, T'ang dyn., counselled Li Lung-chi regarding the coup d'état of 713.

Ts'ui-kuang 崔光, with the Pei-Wei, counsellor from 505, saved lady Hu and procured for her the regency in 515. Speechifier, writer. Mathematician, calendar of the year 521. Died in 523.

Ts'ui kuo-yin 崔國因, Ch'ing dyn., sent in 1889-1893 to the United States, Spain, Peru. Died in 1894.

Ts'ui li-chih 崔立之, T'ang dyn., about the year 800, poet.

Ts'ui-lieh 崔烈, Hou-Han dyn., peculating magistrate, killed in 195. The people said of him, that he stalked of copper (money).

Ts'ui-lin 崔琳, T'ang dyn., minister, very scholarly, about 740.

Ts'ui ling-ên 崔靈恩, mathematician, Liang dyn., about 520.

Ts'ui-pai 崔白, Sung dyn., 1070, very prolific painter, plants and birds. He formed a school (against Huang-ch'üan).

Ts'ui-pao 崔豹, Chin dyn., about 400, scholar.

Ts'ui-pi 崔毖, unskilful Chin governor of the North-East, caused those territories to fall into the hands of Mu-jung Hui, in 319.

Ts'ui-shu 崔述, Ch'ing dyn., 1739-1816, scholar, historical criticism.

Ts'ui tsung-chih 崔宗之, T'ang dyn., 719, poet, celebrated for his feminine beauty.

Ts'ui tzü-chung 崔子忠, Ming dyn., about 1630. Painter of genre.

Ts'ui-yen 崔園, T'ang dyn., 826, pious son, good functionary, worthy and modest.

Ts'ui yin 崔駰, officer, prose-writer, poet, died in 92, Hou-Han dyn.

Ts'ui-yin 崔胤, T'ang dyn., minister in 900, requested in 903 the massacre of the eunuchs, worked in the interests of Chih-wên, perished in 904.

Ts'ui-yüan 崔瑗, prose-writer, Hou-Han dyn.

Ts'ui yüan-han 崔元翰, prose-writer, T'ang dyn., about 830.

Tsung-ai 宗愛, officer, assassinated king T'o-pa Tao of the Pei-Wei in 452, was put to death soon afterwards.

Tsung-ch'ên 宗臣, prose-writer and poet, Ming dyn., 1553.

Tsung-chi-ch'ên 宗稷辰, Ch'ing dyn., grad. in 1834, prose-writer, moralist.

Tsung-ch'iao 宗慤, nephew of Tsung-ping, general of the Ch'ien-Sung, expedition to Annam, retired in 460, died in 465.

Tsung-han 宗漢, Sung dyn., painter, flowers and birds.

Tsung-han 宗紺, mathematician, A.D. 100, Hou-Han dyn.

Tsung k'o-pa 宗喀巴, Tibetan bonze, reformer, created the yellow bonzes called *lamas*. The following are the last precisions regarding this person: Tsoü-kha-pa, 1347-1419, reformer in 1409; drawer-up of *Lam-rin shên-po*.

Tsung-mi 宗密, Chinese monk, realist pantheist sect 華嚴, T'ang dyn., died in 841. Author of *Yüan-jên-lun*.

Tsung-ping 宗炳, scholar, painter, Ch'ien-Sung dyn., about 440. Uncle of Tsung-ch'iao. Grandfather of Tsung-ts'ê.

Tsung shih-lin 宗世林, Hou-Han dyn., noble character, hated Ts'ao-ts'ao for his amorality.

Tsung-tsê 宗澤, Sung dyn., grad. in 1091, general against the Kin, devoted, honest, respected, patronized the young Yo-fei, died in 1127.

Tsung-ts'ê 宗測, Nan-Ch'i dyn., about 480, painter, lived as a hermit. Grandson of Tsung-ping.

T'u-an ku 屠岸賈, the favourite of the marquis Ling of Chin. Exterminated, to avenge him, the family of Chao-tun, in 597 B.C. Massacred in his turn with all his family about 582.

Tu-chih sung 杜之松, prose-writer, T'ang dyn., about 620.

Tu-ch'in 杜欽, Ch'ien-Han dyn., described in 25 B.C. the itinerary from China, via Peshawur, to Kabul.

Tu-chou 杜周, Ch'ien-Han dyn. Grand Judge in 109 B.C. under the emperor Wu, ferocious magistrate.

Tu-chung 杜忠, mathematician under the Ch'ien-Han. His writings are lost.

- Tu chung-wei** 杜重威, Wu-tai period, relative and officer of Shih Ching-t'ang founder of the Hou-Chin, became suspect to the founder of the Hou-Han, was killed and devoured by the people in 948.
- T'u-erh-ko** 圖爾格, Manchu chief, made himself illustrious in the campaigns against the Mings, died in 1645.
- T'u-fa ju-t'an** 禿髮儁檀, brother of T'u-fa Li-lu-ku, defeated in 414, poisoned in 415, the end of the T'u-fa.
- T'u-fa li-lu-ku** 禿髮利鹿孤, the khan Li-lu-ku of the T'u-fa Tonguses, king of Liang after his brother Wu-ku in 399, died in 401.
- T'u-fa wu-ku** 禿髮烏孤, the khan Wu-ku of the T'u-fa Tonguses, detached from the T'o-pa. Made himself king of Liang, in 397, died in 399. See *T'u-fa Li-lu-ku*.
- Tu-fu** 杜撫, Hou-Han dyn., scholar, poet, critic, formed a school between 75-62, died in A. D. 86.
- Tu-fu** 杜甫, T'ang dyn., 712-770, celebrated poet. Often called 老杜 Lao Tu, to distinguish him from Tu-mu.
- T'u-hai** 圖海, Ch'ing dyn., Manchu, minister about 1672, in office until his death in 1681.
- Tu-hsiao** 杜霄, Wu-tai period, before 960, portrait painter.
- Tu-i** 杜乂, Chin dyn., celebrated for his physical beauty.
- Tu ju-hui** 杜如晦, T'ang dyn., distinguished scholar, high functionary, died in 630.
- Tu-k'ai** 杜楷, Wu-tai period, about 940, landscape painter.
- Tu ku-chi** 獨孤及, prose-writer, T'ang dyn.
- Tu ku-yü** 獨孤郁, prose-writer, T'ang dyn., about 830.
- Tu kuang-t'ing** 杜光庭, Taoist author, fertile, prolix, T'ang dyn., ninth century. Author of *Tao-mên k'o-fan ta-ch'üan-chi*—*Tao-mên t'ung-chiao pi-yung-chi*.
- T'u-lai** 圖賴, Manchu, distinguished himself in the conquest of China, died in 1646.
- Tu li-tê** 杜立德, Ch'ing dyn., grad. in 1643. Reputed to be perfectly honest. Grand Secretary in 1669. Died in 1691.
- Tu-lin** 杜林, Hou-Han dyn., celebrated scholar, died in A.D. 47. He played a part in the conservation of the text of the *Shu-ching*.
- Tu-mu** 杜牧, T'ang dyn., grad. in 830, prose-writer and poet, died in 852. Often called 少杜 Shao Tu, to distinguish him from Tu-fu.
- Tu-pai** 杜伯, the count of Tu, put to death unjustly by the emperor Hsüan-wang of the Chou, in 785 B.C. His spectre killed that emperor, says the tradition, in 782.
- Turakina**, see Nai-ma-chên.
- Tu-shang** 度尙, Hou-Han dyn., soldier, pacified the South-West, about A.D. 155.
- Tu shên-yen** 杜審言, T'ang dyn., grandfather of the poet Tu-fu, archivist, about the year 700.
- Tu shou-tien** 杜受田, Ch'ing dyn., grad. in 1823, preceptor of the emperor Hsien-fêng, died in 1852.
- Tu-shu** 杜恕, censor, speechifier, San-kuo, about 240.

- Tu tê-mei 杜德美, Father Pierre Jartoux, S.J., mathematician, died at Peking in 1720. See *Ko-yüan mi-shuai chieh-fa*.
- Tu ting-chi 杜定基, Ch'ing dyn., 1755. scholar, author of *Ssü-shu pei-chih*.
- Tu t'ing-mu 杜庭睦, T'ang dyn., about 900, portrait painter.
- T'u-tsu 屠睢, Ch'in dyn., general of the First Emperor, died in the Canton country in 218 B.C.
- Tu tzü-ch'un 杜子春, about the end of the Ch'ien-Han, scholar, edited the *Chou-li*.
- Tu tzü-huan 杜子環, Wu-tai period, about 920, religious painter.
- Tu wên-hsiu 杜文秀, a Mussulman of Ta-li Fu, honest and skilful. Put at their head by the insurgents of 1856 (Huang-chung). Abandoned by Ma-hsien and Ma tê-hsing. Defeated the Ch'ing in 1863 and 1868. Besieged in Ta-li Fu in 1873, his family having committed suicide, he destroyed his property, poisoned himself, and then gave himself up to Ch'ên Yü-ying. In defiance of his sworn fidelity, the latter massacred the Mussulmans of Ta-li Fu, thirty thousand persons.
- Tu wên-kuan 杜文琯, engraver, Ch'ing dyn. Author of *Chia-hsüan yin-liao*.
- Tu yen-nien 杜延年, one of those massacring officers, so useful to the Han emperors, at the time of the conspiracies of kinglets and others. 80 B.C.
- Tu-yu 杜佑, T'ang dyn., died in 812. Compiler of *T'ung-tien*.
- Tu-yü 杜預, Chin dyn., 222-284, politician, scholar, mathematician, established a bridge of boats on the Yellow River in 274, contributed to annihilate Wu in 280. Author of *Ch'un-ch'iu shih-li t'u-ti-ming*.
- T'u-yü 荼興, and his brother Yü-lei, genii who keep the demons off. Their names are written on doors.
- Tuan an-chieh 段安節, musician, T'ang dyn., author of *Yao-fu tsa-lu*.
- Tuan ch'êng-shih 段成式, scholar, T'ang dyn., died in 863, author of *Yu-yang tsa-tsu*.
- Tuan hsiu-shih 段秀實, T'ang dyn., officer, fought An-lu-shan, assassinated in 783 by Chu-tz'ü to whom he had refused his co-operation.
- Tuan-kung 段頴, Hou-Han dyn. Marshal, creature of the eunuchs, fought the Tibetans in 168-169, executed in 179.
- Tuan mu-ssü 端木賜 (tzü-kung 子貢), born about 520 B.C., pupil of Confucius, one of the four most intimate, was present at his death, wore mourning for him in the name of the disciples. Appears to have been a trader.
- Tuan wên-ch'ang 段文昌, T'ang dyn., died in 835. Noted epicure, the Chinese Brillat-Savarin, employed a hundred cooks. Author of the manual of culinary art *Tsou-p'ing-kung shih-hsien-chang*.
- Tuan yü-ts'ai 段玉裁, Ch'ing dyn., 1735-1815, celebrated exegetist and critic, grad. in 1760, retired in 1781, wrote until his death. Author of *Lu-wên Sung-shu suan-i — Shih-ching hsiao-hsiao — Chou-li Han-tu k'ao — I-li Han-tu k'ao*. Etc.
- Tung-chao 董昭, prose-writer, San-kuo period.
- Tung ch'i-ch'ang 董其昌, Ming dyn., 1555-1636, high functionary, calligraphist, skilled painter. He formed a school. Author of *Hun-yen*.
- Tung ching-hsing, see *Tang t'ing-shu*.

- Tung-cho** 董卓, Hou-Han dyn., adventurer, then general, killed the young emperor and set up another in 189, nominated himself Chancellor, destroyed the capital Loyang in 190 and transported the court to Ch'ang-an, reigned as a tyrant, was assassinated by his lieutenant Lü-pu in 192, his corpse was burnt by the populace.
- Tung chung-shu** 董仲舒, Ch'ien-Han dyn., celebrated scholar, Confucism mixed with Taoism, orator rather than philosopher, speeches to the emperor Wu in 140 B.C., a theist and naturist complex system. Author of *Ch'un-ch'iu fan-lu*.
- Tung-fang shuo** 東方朔, Ch'ien-Han dyn., born in 160 B.C., counsellor in 138, speechifier and amuser of the emperor Wu, opposed the favourite Tung-yen, a complex and strange person, prose-writer.
- Tung-fêng** 董奉, San-kuo, physician at Wu, about 220.
- Tung fu-hsiang** 董福祥, Ch'ing dyn., officer of Tso Tsung-t'ang, Tarim campaign in 1877, taking of Kotan. Summoned for the coup d'état of 1898. Siege of the Legations at Peking in 1900. A brute. Died after retirement.
- Tung-hu** 董和, mathematician, T'ang dyn., 806.
- Tung-hsien** 董賢, Ch'ien-Han dyn. catamite of the emperor Ai in 3 B.C., Grand Marshal in the year 2, being disgraced committed suicide after the death of the emperor, 1 B.C.
- Tung-hsüan** 董宣, Hou-Han dyn., prefect of the capital about A.D. 30, honest, fearless, cornered the bravi, resisted the emperor's whims.
- Tung-hu** 董狐, fearless annalist of Chin, about 600 B.C.
- Tung hu** 東胡, the Tonguses of the Northern steppes.
- Tung-kao** 董誥, Ch'ing dyn., grad. in 1763, poet, artist, high functionary until his death in 1818.
- Tung pai-jên** 董伯仁, painter, Sui dyn., about 600. Religious subjects.
- Tung-shih** 董史, calligraphist, Sung dyn., author of *Huang-Sung shu-lu*.
- Tung-shuo** 董誥, Ch'ing dyn., author of *Fei-yen-hsiang-fa*.
- Tung-yen** 董偃, Ch'ien-Han dyn., catamite of the emperor Wu, 138 B.C.
- Tung yu-ch'êng** 董祐誠, mathematician, about 1850. See *Tung-fang-li i-shu suan-shu*.
- Tung-yung** 董永, Hou-Han dyn., pious son.
- Tung-yü** 董羽, Sung dyn., about 990, painter, aquatic subjects, speciality dragons.
- Tung-yüan** 董源, Sung dyn., about 975, very prolific landscape painter.
- Tung yüan-so** 董元素, T'ang dyn., magician of the emperor Hsüan-tsung, about 850.
- T'ung ch'ing-fu** 佟慶福, Ch'ing dyn., son of T'ung Kuo-wei. Degraded for infidelity in 1747, committed suicide in 1748.
- T'ung-hsüan** 童軒, mathematician, Ming dyn.
- T'ung-jung** 通容, Chinese Vedantist monk, about the end of the Ming dyn. Author of *Wu-têng yen-t'ung*.
- T'ung-kuan** 童貫, Sung dyn., eunuch, in favour from 1108, envoy to the Kin in 1125, massacred in 1126. He painted landscapes.
- T'ung kuo-ch'i** 佟國器, Ch'ing dyn., grand-nephew of T'ung Yang-hsing, good

- officer, fought Ch'erg Chih-lung and Coxinga, died in 1660.
- T'ung kuo-kang 佟國綱, Manchu, son of T'ung T'u-lai, employed in the negotiations with the Russians under K'ang-hsi, treated with Feodor Golovin at Nertschinsk in 1679, killed in 1690 on the expedition against Galdan. Brother of T'ung Kuo-wei.
- T'ung kuo-wei 佟國維, Manchu, brother of T'ung Kuo-kang, denounced Wu San-kuei in 1674, minister in 1682, his daughter became empress in 1689, degraded in 1690, father of T'ung Ch'ing-fu.
- T'ung-shih 童氏, Wu-tai period, about 975, portrait painter.
- T'ung t'u-lai 佟圖賴, Manchu, distinguished himself in the conquest of China. Father of T'ung Kuo-kang and T'ung Kuo-wei. Died in 1658.
- T'ung yang chia 佟養甲, Manchu, cousin of T'ung Yang-hsing, distinguished himself in the conquest of China, took Canton which he defended against the pirates in 1647. Assassinated by a discontented officer.
- T'ung yang-hsing 佟養性, Chinesified Manchu, entrusted in 1631 with the creation of their artillery. Chief of the Chinese banners. Rendered great services to the Ch'ing until his death in 1647.
- Tzū-ch'an 子產, see *Kung-sun Ch'iao*.
- Tzū-chang 子張, disciple of Confucius, see *Tuan-sun shih*.
- Tzū-ch'ing 子卿, ancient physiognomist, contemporary of Confucius.
- Tzū-hsia 子夏, see *Po-shang*.
- Tzū-hua 子華, see *Kung Hsi-ch'ih*.
- Tzū-kung 子貢, disciple of Confucius, see, *Tuan mu-ssü*.
- Tzū-lu 子路, see *Chung-yu*.
- Tzū-ssü 子思, see *K'ung-chi*.
- Tzū-ying 子嬰, son of prince Fu-su, grandson of the First Emperor of the Ch'in, enthroned after the death of the Second Emperor, stabbed the eunuch Chao-kao, was put to death by Hsiang-chi in 206 B.C.
- Tzū-yu 子游, disciple of Confucius, see *Yen-yen*.
- Tzū-yu 子有, disciple of Confucius, see *Jan-ch'iu*.
- Tzū-yü 子輿, disciple of Confucius, see *Tsêng-shên*.
- Tzū-yü 子羽, disciple of Confucius, see *Tan-t'ai mieh-ming*.
- Tzū-yüan 子淵, disciple of Confucius, see *Yen-hui*.
- Tz'ü-an 慈安, 1835-1881, widow empress of Hsien-fêng. Childless. No influence at all. See *Tz'ü-hsi*.
- Tz'ü-hsi 慈禧, 1835-1908, secondary wife of the emperor Hsien-fêng, mother of the emperor T'ung-chih, regent under the reign Kuang-hsü. Supported by princes Kung and Ch'un, by Li Hung-chang and Yüan Shih-k'ai. A life of crimes and infamies. Coup d'état of September, 1898. The Boxer uprising of 1900. Killing of Kuang-hsü the 14th November, 1908. She died on the following day.
- Wan-an 萬安, Ming dyn., favourite eunuch in 1471, died in 1488.
- Wan-ching 萬經, Ch'ing dyn., 1660-1743, grad. in 1703, learned scholar, so poor that he lived by selling models of writing.
- Wan kuang-t'ai 萬光泰, Ch'ing dyn., graduated in 1736, writer.
- Wan pao-ch'ang 萬寶常, Wu-tai period, celebrated musician.
- Wan ssü-ta 萬斯大, Ch'ing dyn., 1632-1683, writer, history, criticism.

- Wan ssü-t'ung** 萬斯同, Ch'ing dyn., historiographer in 1679, died in 1702.
- Wan-yen** 完顏, family name of the descendants of A-ku-ta, Kin dynasty.
- Wan-yen hsün** 完顏珣, Wu-tu-pu, succeeded Wan-yen Yün-chi, king of the Kin in 1213, capital at K'ai-fêng Fu in 1214. The Mongols wrested from him all the land on the north of the Yellow River. Died in 1223. See *Wan-yen Shou-hsü*.
- Wan-yen liang** 完顏亮, succeeded Wan-yen Tan king of the Kin in 1149, capital Peking. Assassinated in 1161. See *Wan-yen P'ou*.
- Wan-yen p'ou** 完顏裒, succeeded his brother Wan-yen Liang, king of the Kin in 1161. Died in 1190. See *Wan-yen ying*.
- Wan-yen shêng** 完顏晟, Wu-ch'i-mo, brother of A-ku-ta, khan of the Ju-chên, succeeded him in 1123. Annihilated in 1124 the Liao Ch'i-tan, made himself king of the Kin, pounced on the empire of the Sung, took the emperor Ch'in-tsung in 1127, drove the Sung back to the south of the Blue River, died in 1134. See *Wan-yen Tan*.
- Wan-yen shou-hsü** 完顏守緒, Niu-chia-su, succeeded Wan-yen Hsün king of the Kin in 1224. Besieged by the Mongols (Subutai) in K'ai-fêng Fu in 1232. Escaped, then besieged again in Ts'ai Chou, he committed suicide in 1134. End of the Kin.
- Wan-yen tan** 完顏亶, succeeded Wan-yen Shêng, king of the Kin in 1134. Family dissensions. Assassinated in 1149. See *Wan-yen Liang*.
- Wan-yen ying** 完顏璟, succeeded Wan-yen P'ou, king of the Kin in 1190, drinker, fast liver, died in 1209. See *Wan-yen Yün-chi*.
- Wan-yen yün-chi** 完顏允濟, succeeded Wan-yen Ying, king of the Kin in 1209, Mongol incursions, deposed in 1313 then assassinated. See *Wan-yen Hsün*.
- Wang an-kuo** 王安國, Sung dyn., younger brother of Wang An-shih, disgraced for trifling behaviour.
- Wang an-shih** 王安石 (chieh-fu 介甫), Sung dyn., 1021-1086. Scholar, functionary, fantastic, headstrong, unwashed, unkempt. In high offices from 1060. All-powerful minister from 1069. Chief of the innovating party. Type of theorist without practical mind. Irritating, unviable political and economical improvisations, called *New Laws*, of the Wang-mang type. He was right in desiring to destroy the system of antiquated studies, examinations, etc... but had nothing to put in their place. Died disgraced in 1086. Works: 臨川集 *Lin-ch'uan-chi*, a hundred books.
- Wang-ang** 汪昂, physician, Ch'ing dyn., 1690. Author of *Su-wên ling-shu lei-tsuan yao-chu* — *Pên-ts'ao pei-yao—I-fang chi-chieh*.
- Wang-chang** 王章, Ch'ien-Han dyn., poor scholar, fearless censor, prefect of the capital, attacked marshal Wang-fêng, was compelled to commit suicide in 24 B.C.
- Wang-chang** 王彰, Chin dyn., father-in-law of Liu-ts'ung, censured him in 312.
- Wang-ch'ang** 王昶, Wu-tai period, principality of 閩 Min. Son of Wang-lin, succeeded him in 935. Fervent Taoist. Killed in 939 by his uncle Wang Yen-hsi who succeeded him.
- Wang-ch'ang** 王昶, grad. in 1754, very scholarly. Nominated administrator of the Yün-nan copper mines in 1768, he ruined himself; retired in 1793, died in 1806. Author of *Chin-shih ts'ui-pien*.

- Wang ch'ang-ling 王昌齡, T'ang dyn., poet, about 755, put to death by Lü Ch'iu-hsiao.
- Wang-chao 王照, commentator, Ch'ing dyn. Author of *Ta-Tai-li chu-pu*.
- Wang-chên 王振, Ming dyn., baneful eunuch, all-powerful from 1446, peculations, abuse of power. He staged the expedition against the Mongols in 1449. The emperor Ying-tsung was taken, the eunuch killed, and his immense fortune confiscated.
- Wang-chên 王珍, Ch'ing dyn., adventurer, officer, rendered excellent services against the T'ai-p'ings, surnamed Tiger Wang, died in 1857.
- Wang-ch'ên 王琛, mathematician, with the Pei-Chou, 580.
- Wang-chêng 王楨, economist, Yüan dyn. Author of a *Nung-shu*.
- Wang-chêng 王承, Chin dyn., scholar, functionary, died in 817.
- Wang-chi 王吉, Ch'ien-Han dyn., officer, noted sermonizer from the year 74. Died in 48 B.C.
- Wang-chi 王基, San-kuo, censured Ts'ao-p'ei and then Wang-su. Died in 261.
- Wang-chi 王汲, Sung dyn., before 1100, poet.
- Wang-chi 王機, physician, Ming dyn.
- Wang-ch'i 王琪, Sung dyn., before 1100, poet.
- Wang-ch'i 王圻, scholar, Ming dyn., 1586, author of the continuation *Hsü* of the *Wên-hsien t'ung-k'ao*.
- Wang-chi 王績 (or 勣), T'ang dyn., about 620. Scholar, poet, drinker, uncivil. Brother of Wang-t'ung.
- Wang ch'i-han 王齊翰, Wu-tai period, about 970, very fertile religious painter.
- Wang ch'i-p'êng 王起鵬, scholar, Ch'ing dyn., 1808, author of *Shih-yün pien-i*.
- Wang ch'i-shu 王啟淑, engraver, Ch'ing dyn. Author of *Han-t'ung yin-tsung*.
- Wang chi-wu 王吉武, Ch'ing dyn., grad. in 1676, prose-writer.
- Wang-chia 王嘉, Ch'ien-Han dyn., chancellor, censured the emperor Ai in 3 B.C., died in prison. Noble figure.
- Wang-chia 王嘉, Ch'in dyn., scholar, about 380. The *Shih i-chi* is attributed to him.
- Wang-chia 王駕, T'ang dyn., poet, 890.
- Wang-ch'iang 王嬋, see *Chao-chün*.
- Wang-ch'iao 王喬, Hou-Han dyn., popular functionary, about the year 70.
- Wang-ch'iao 王翹, Ming dyn., about 1500, painter, aquatic subjects.
- Wang-chieh 王杰, Ch'ing dyn., grad. in 1760, minister in 1785, writer, died in 1805.
- Wang-chien 王儉, Nan-pei period, 452-489, scholar, imperial librarian, ritualist.
- Wang-chien 王建, T'ang dyn., grad. in 775, functionary about 830, poet.
- Wang-chien 王建, T'ang dyn., brigand, then officer, then rebel, made himself prince of Shu, died in 918. See *Wang-yen*.
- Wang-chien 王翦, grand general of Ch'in, destroyed Chao in 228 B.C., defeated Yen in 226, destroyed Ch'u in 223, conquered for the First Emperor the whole of Southern China.
- Wang-chih 王質, Sung dyn., about 1030, scholar, functionary.
- Wang-chih 王直, Ming dyn., barbarous eunuch, functionary in 1477, general in 1481, disgraced.

- Wang-chih 王質, Chin dyn., Taoist, dreamed for several centuries, says the legend.
- Wang-chin 王綰, Tang dyn., younger brother of Wang-wei, high functionary, fervent Buddhist, disgraced, died in 781.
- Wang-chin 汪綰, prose-writer, Ch'ing dyn., about 1775.
- Wang ch'ing-jo 王欽若, Sung dyn., intriguer, ruined K'ou-chun, in 1008 counselled the emperor Chên-tsung to re-establish his prestige by pretended revelations, made him officially recognize Taoism in 1015, died in 1024. Directed the compilation of *Ts'ê-fu yüan-kuei*.
- Wang chin-pao 王進寶, Ch'ing dyn., officer, fought Wu San-kuei, died in 1685.
- Wang-ching 王景, Hou-Han dyn., died in 83. Mathematician. Censor in 70.
- Wang ching-hung 王景弘, Ming dyn., voyager in 1430, lieutenant of the eunuch Chêng-ho.
- Wang ching-tsê 王敬則, friend of Hsiao Tao-ch'êng, contributed to the suppression of Liu Tzû-yeh in 464, Liu-yü in 477, and to putting an end to the Ch'ien-Sung in 478.
- Wang ching-wên 王景文, noble character, brother of the chaste empress Wang (465), disgraced and put to death on her account, in 470, by his brother-in-law, the ignoble Liu-Yü (Ch'ien-Sung).
- Wang chun-chih 王准之, descendant of Wang Piao-chih, high functionary, died in 433.
- Wang-chung 汪中, Ch'ing dyn., scholarly writer, commentator in the old style, implacable enemy of Buddhism and Taoism, died in 1794.
- Wang-ch'ung 王充 (chung-jên 仲任), Hou-Han dyn., 27 to 97, very poor scholar, pupil of Pan-piao, philosopher, penetrating mind, author of *Lun-hêng*. A very precious work, because all the theses discussed at that time, are clearly exposed. Fatalist. Denied the Supreme Being and survival. See HBO. L 44 and 45.
- Wang chung-wên 王仲文, dramatic author, Yüan dyn.
- Wang-ch'üan 王銓, Liang dyn., about 520, son-in-law of the emperor Wu-li, elder brother of Wang-hsi, a pious son.
- Wang ên-shêng 王恩生, ambassador of the Ch'ien-Sung to the Jou-jan, in 435.
- Wang-fan 王蕃 (yung-yüan 永元), mathematician of Wu (San-kuo), constructed according to the theories of Liu-hung the first complete celestial sphere, with the earth in the centre. He was put to death after 264, on account of his intrepid frankness.
- Wang-fei 王肥, Tang dyn., about 790, portrait painter.
- Wang-fêng 王鳳, Ch'ien-Han dyn., brother of the mother of the emperor Ch'êng, uncle of Wang-mang Grand Marshal in 32 B.C. Unpopular. Ruined Wang-chang. Died in 22.
- Wang fêng-chou 王鳳洲, compiler of *Kang-chien ho-pien*, Ch'ing dyn., 19th century, with Yüan Iiao-fan.
- Wang-fu 王符, Hou-Han dyn., scholar of the 2nd century, friend of Ma-yung.
- Wang fu 王甫, Hou-Han dyn., eunuch, ally of Ts'ao-chieh in 168, Executed in 179.
- Wang-fu 王黼, antiquarian, scholar, Sung dyn. Author of *Po-ku-t'u*. He constructed, in the year 1124, some remarkable astronomical instruments.
- Wang-fu 汪紱, Ch'ing dyn., 18th century, extremely poor, wrote on the Canon-

cals and music.

Wang fu-chih 王夫之, Ming dyn., 1627-1679, retired before the Manchus, private scholar, fertile writer, diverse commentaries published in 1840.

Wang-ho 王賀, Ch'ien-Han dyn., censor under the emperor Wu, retired in 80 B.C.

Wang-hsi 王錫, Liang dyn., brother of Wang-ch'üan, high functionary at 24 years of age, retired weary of the world, died in 534 at the age of 35,

Wang-hsi 王熙, Ch'ing dyn., a Chinese devoted to the Manchus, 1628-1703, greatly in favour. Grad. in 1647, high functionary in 1660, drew up the testament of the emperor Shun-chih, counsellor of the Four Regents, chief of the censors in 1666, he requested the execution of the son of Wu San-kuei in 1673, thus exasperating the father. First Chinese grand counsellor under the Ch'ing in 1676, died in 1703.

Wang hsi-ch'ian 王錫闡, mathematician, Ming dyn., 1640-1643. Author of *Hsiao-an hsin-fa*, and of *Wu-hsing hsing-tu chieh*.

Wang hsi-chih 王羲之, Chin dyn., 321-379. Good scholar, celebrated calligraphist, contributed to settle the cursive form of writing. Father of Wang Hsien-chih and of Wang Hui-chih. His happiness consisted of playing with his grand-children.

Wang-hsiang 王祥, San-kuo, pious son, died in 269.

Wang-hsiao 王曉, Sung dyn., about 900, painter, birds.

Wang hsiao-t'ung 王孝通, T'ang dyn., mathematician, author of *Ch'i-ku suan-ching*.

Wang-hsien 王顯, physician with the Pei-Wei, after 500.

Wang-hsien 王詵, about 1090, Sung dyn., prolific landscape painter.

Wang hsien-ch'ien 王先謙, Ch'ing dyn., grad. in 1865, very scholarly, compiler of *Huang-Ch'ing ching-suan-hsü-pien* in 1888.

Wang hsien-chih 王仙芝, T'ang dyn., rebel in 814, killed in 878. His lieutenant Huang-ch'ao succeeded him.

Wang hsien-chih 王獻之, son of Wang Hsi-chih, brother of Wang Hui-chih, celebrated calligraphist, bibliophile, historiographer, Chin dyn., 344-388.

Wang-hsiu 王修, Hou-Han dyn., officer from 190, died about 205.

Wang-hsü 王詡, called 鬼谷子 Kuei-ku-tz'ü, the Master of the Valley of the Dead, about 350 B.C., faithless and shameless Taoist politician, taught the most brazen-faced opportunism. Was the master of all the legists for hire, who ruined the feudal princes and prepared the one and absolute empire of the Ch'in, Su-ch'in, Chang-i and others; see page 69 of the present volume. A small work *Kuei-ku-tz'ü*. See HBO. L 29.

Wang-hsü 王昶, scholar, Ch'ing dyn., compiler of *Kuo-ch'ao tz'ü-tsung*.

Wang hsü-ling 王珣齡, Ch'ing dyn., metropolitan graduate in 1676, grand secretary in 1718, writer, died in 1725.

Wang-hsüan 王玄, Ch'ien-Han dyn., Taoist hermit, about 150 B.C.

Wang hsüan-ts'ê 王玄策, T'ang dyn., a Chinese officer of incredible audacity. Penetrated to India in 648, and took Patna in Behar, where he took a usurper prisoner.

Wang-hsün 王珣, Chin dyn., poet and musician.

Wang-hsün 王恂, mathematician, Yüan dyn., died in 1282, prepared the calendar

of 1286.

Wang-hu 王 祐, Sung dyn., scholar, functionary, died in 1008. Father of Wang-tan.

Wang-hui 王 回, prose-writer, Sung dyn., a little before 1100.

Wang-hui 王 翬, celebrated painter, Ch'ing dyn., died in 1720.

Wang hui-chih 王 徽之, Chin dyn., son of Wang Hsi-chih, brother of Wang Hsien-chih, calligraphist, draughtsman, doted on bamboos, died in 388.

Wang-hung 汪 鉞, Ming dyn., censor, denounced in 1529 the progressive invasion of the Far East by Europeans.

Wang hung-hsü 王 鴻緒, Ch'ing dyn., met. grad. in 1673, learned historian, prepared the materials for the history of the Mings down to 1715, *Ming-shih kao*. Died in 1723.

Wang-i 王 逸 (shu-shih 叔師), scholar, poet, completed and commentated on the *Elegies of Ch'u*, about A.D. 115, Hou-Han dyn. Author of *Ch'u-tz'ü chang-chü*.

Wang-i 王 廙, Chin dyn., after 317, painter of persons and animals. Several of his descendants were clever painters.

Wang i-p'êng 王 一鵬, Ming dyn., about 1500, painter, landscapist.

Wang jên-shou 王 仁壽, Wu-tai period, about 940, painter, horses and cavaliers. Having been a prisoner of the Ch'i-tan, he had studied nomad life.

Wang jên-yü 王 仁裕, Wu-tai period, poet, died in 956.

Wang jo-hsü 王 若虛, prose-writer, moralist, under the Kin, about 1220.

Wang-jung 王 戎, Chin dyn., 235-306, cousin of Wang-yen and of Wang-têng, epicurean, madcap, high functionary in 297.

Wang-k'ai 王 愷, Chin dyn., brother-in-law of the emperor Wu, 265, rich, ostentatious.

Wang k'o-ming 王 克明, physician, Sung dyn., died in 1135.

Wang-ku 王 穀, Sung dyn., before 1120, painter, landscapist.

Wang-kuang 王 光, see *Chieh-chih-t'ui*.

Wang-kung 王 恭, Chin dyn., son of Wang-yün, intriguing minister, ruined Wang Kuo-pao, perished in his turn, about 380.

Wang kung-tsao 王 公藻, Sung dyn., 1079-1154, poet.

Wang kuo-pao 王 國寶, Chin dyn., son of Wang T'an-chih, son-in-law of Hsieh-an, relation of Ssü-ma Tao-tzü, functionary through favour, evil conduct, constrained to commit suicide by Wang-kung about 380.

Wang kuo-wei 王 國維, contemporary writer, author of *Sung-Yüan hsi-ch'ü shih*.

Wang-lai 王 萊, Ch'ing dyn., 1802. Mathematician. Author of *Hêng-chai suan-hsiao*.

Wang-lang 王 郎, San-kuo, a general of Han, then functionary of Wei, writer, father of Wang-su, died in 228.

Wang lao-chih 王 老志, Sung dyn., 1113, celebrated diviner.

Wang li-ming 汪 立名, scholar, Ch'ing dyn., 1716, author of *Chung-ting tzü-yüan*.

Wang-lieh 王 烈, Hou-Han dyn., 142-219, celebrated for his sense of justice.

Wang-lin 王 琳, Wu-tai period, 526-573. His two sisters being in the harem, ma-

de his fortune. Helped to crush Hou-ching in 552. Refused to recognize the Ch'ên. Was taken and executed in 573.

Wang-lin 王麟, Wu-tai period, 閩 Min principality, son of Wang Shên-chih, succeeded his brother Wang Yen-han, put Wang Yen-ping to death in 931. His son Wang-ch'ang and a brother quarrelled about one of his concubines. He was wounded in an affray and put an end to by one of his own women, in 635. Devout Buddhist. Wang-ch'ang succeeded him.

Wang-ling 王陵, Ch'ien-Han dyn., joined Liu-pang. His mother committed suicide, so as not to be an obstacle in his career. Minister in 189, retired in 187 out of fear for the empress Lü, died in 184 B.C.

Wang-ling 王令, Sung dyn., prose-writer and poet, about 1080, died very young. Brother-in-law of Wang An-shih.

Wang ling-yen 王令言, Sui dyn., 616, celebrated musician.

Wang-lun 王倫, Sung dyn., adventurer, officer in 1126, deputy to the Kin in 1142, perished in 1144.

Wang-mang 王莽 (ch'ü-chün 巨君), 36 B.C. to A.D. 23. The celebrated usurper. Nephew of the empress Wang wife of Yüan-ti of the Ch'ien-Han, and of his brother the Grand Marshal Wang-fêng. Page in 22 B.C., intrigued in the harem, Grand Marshal in 8, disgraced in 6, returned to power in 1 B.C., all-powerful in A.D. 3, killed the young emperor P'ing in the year 5, degraded the baby Ying in the year 8, enthroned himself in the year 9. A utopist of the antique style. Feverish innovations. Insurrections from the year 18. Wang-mang was massacred, in the year 23, at Ch'ang-an. Also called 新莽 Mang of Hsin.

Wang-mao 王茂, Liang dyn., counsellor, insisted on the execution of P'an-fei, in 501.

Wang-mêng 王猛, officer of Fu-chien, took Lo-yang in 369, put an end to the Mujung of Yen at Yeh in 370, died in 375.

Wang-mêng 王蒙, Yüan dyn., about 1300, landscape painter, the second among the Yüan painters.

Wang-mi 王彌, Chin dyn., general of Liu-yüan and then of Liu-ts'ung, jealous of Shih-lei who killed him in 311.

Wang ming-shêng 王鳴盛, Ch'ing dyn., grad. in 1754, functionary, retired in 1769, writer, author of *Shang-shu hou-an* in 1787, died in 1798.

Wang-mou 王懋, scholar, Sung dyn., about 1180. Author of *Yeh-k'o ts'ung-shu*.

Wang-ni 王尼, Chin dyn., 297, epicurean scholar, debauchee.

Wang nien-sun 王念孫, Ch'ing dyn., scholar, author of *Kuang-ya shu-chêng* — *I-Chou-shu tsu-chih*.

Wang-ning 王凝, Sung dyn., about the year 1000, painter, animals.

Wang ning-chih 王凝之, Ch'in dyn., son of Wang Hsi-chih, Taoist, calligraphist, governor, killed by the pirate Sun-ên in 399.

Wang-o 王鏊, Ming dyn., after 1500, painter, speciality fantastic rocks and trees.

Wang-pa 王霸, functionary at the end of the Ch'ien-Han, retired before Wang-mang, finished as a hermit. Not to be confused with his homonym.

Wang-pa 王霸, at the very beginning of the Hou-Han, partisan, joined Liu-hsiu, served as general against the Huns, died in 58. See above.

- Wang-pa 王 籙, Liang dyn., after 500, charitable alchemist.
- Wang-pai 王 柏, Sung dyn., scholar, commentator, died in 1274.
- Wang pai-ch'êng 王 伯成, dramatic author, Yüan dyn.
- Wang pai-hsin 王 柏心, Ch'ing dyn., grad. in 1845, prose-writer, politics.
- Wang-pao 王 褒, censor, Ch'ien-Han dyn., about 60 B.C. To be distinguished from a homonym under the Pei-Chou.
- Wang-pao 王 褒, letter-writer, with the Pei-Chou, about 570. To be distinguished from a homonym under the Ch'ien-Han.
- Wang-p'ei 王 佩, Chin dyn., archivist, put to death on account of Taoism, in 375.
- Wang-pên 王 賁, general of Ch'in, destroyed Wei in 225, Yen and Ch'i in 222 B.C.
- Wang-pi 王 弼, San-kuo Wei, relative of Wang-su, which gave him a better reputation than he deserved. He died in 249, at the age of 23, leaving works which he had better not have written.
- Wang piao-chih 王 彪之, Chin dyn., faithful minister, died in 377, antagonist of Huan-wên; friend of Hsieh-an.
- Wang-pin 王 彬, Chin dyn., brother of Wang-tun, reproached him as being the assassin of Chou-k'ai, in 322.
- Wang p'in-chên 王 聘珍, scholar, Ch'ing dyn., author of *Ta-tai li-chi chieh-ku*.
- Wang-ping 王 冰, physician, T'ang dyn., 762, commentator on the *Huang-ti su-wên*.
- Wang-po 王 勃, T'ang dyn., graduated at 16 years of age, drowned on a voyage in 676 at 28 years, prose-writer, poet, drunkard.
- Wang-po 王 播, T'ang dyn., grad. in 785, minister, poet, died in 831.
- Wang-p'o 王 朴, Hou-Chou dyn., mathematician, calendar of 956.
- Wang-p'ou 王 裒, San-kuo, pious son, mourned all his life for his deceased father (killed by Ssü-ma Chao about 260).
- Wang-p'u 王 普, mathematician, Sung dyn.
- Wang-p'ü 王 浦, Sung dyn., grad. in 948, imperial librarian, died in 982. Compiler of *T'ang-hui-yao*, and of *Wu-tai hui-yao*.
- Wang pu-ch'ing 王 步青, scholar, 1745, Ch'ing dyn. Author of *Ssü-shu Chu-tzu pên-i hui-ts'an*.
- Wang sêng-pien 王 僧辯, Liang general, fought Hou-ching in 552 with Ch'ên Pa-hsien, who killed him in 555 as an embarrassing rival.
- Wang-shang 王 商, Ch'ien-Han dyn., high functionary, became an object of jealousy to Wang-fêng, degraded, died of grief, about 24 B.C.
- Wang-shang 王 商, Wu-tai period, before 940, religious painter.
- Wang-shao 王 劼, prose-writer, Sui dyn., 590.
- Wang shao-ying 王 韶應, T'ang dyn., about 700, religious painter.
- Wang shên-chih 王 審知, Wu-tai period, ex-chief of brigands, governor of Fuchien in 896, made prince of 閩 Min by the Hou-Liang, died in 925, leaving his succession to his son Wang Yen-han.
- Wang-shih 王 式, Ch'ien-Han dyn., scholar contributed to getting it believed that the *Shih-ching* is a moralizing book, 74 B.C.
- Wang shih-chêng 王 士禎, Ch'ing dyn., brother of Wang Shih-lu, grad. in 1655, functionary, voyager, writer, died in 1711.
- Wang shih-ch'ung 王 世充, T'ang dyn., of Turkic origin, functionary in 605,

- defended the capital against Li-mi in 618, made himself prince of 鄭 Chêng, attacked by Li Shih-min, was assassinated by an officer in 621.
- Wang shih-fu 王實甫, fertile dramatic author, Yüan dyn. The *Hsi-hsiang-chi*.
- Wang shih-lu 王士祿, Ch'ing dyn., poet, about 1659. Died in 1672. Brother of Wang Shih-chêng.
- Wang shih-yüan 王士元, Sung dyn., about 980, landscape painter. He trained himself by finishing the pictures of his master Kuo Chung-shu, who never completed his works.
- Wang shou-jên 王守仁 (pai-an 伯安 or yang-ming 陽明), in Japanese Oyo-meï, Ming dyn., 1472-1528. Writer, prose and poetry. Thinker, author of intuitive Confucism. Very much in vogue at the present time. See HBO. L 74.
- Wang shou-têng 王守澄, Tang dyn., powerful eunuch in 831, poisoned in 835.
- Wang shu, 王恕 Ming dyn., grad. in 1448, fearless censor, enemy of the eunuchs, disgraced in 1493, died in 1508.
- Wang shu-ho 王叔和, diagnostician, Chin dyn., about 270, The Mo-ching is attributed to him.
- Wang shu-ying 王叔英, prose writer, Ming dyn., about 1400.
- Wang shuo-chih 王朔之, mathematician, Chin dyn., in 352.
- Wang ssü-shan 王思善, painter, Yüan dyn.
- Wang-su 王肅 (izü-yung 子雍), San-kuo Wei, son of Wang-lang, good scholar, high functionary. Maternal grandfather of the founder of the Chin. Died in 256. The compilation of the *K'ung-tz'ü chia-yü*, published about 240, is attributed to him.
- Wang-su, 王肅, Nan-pei period, good general. The Nan-Ch'i having killed his father in 491, he went over to the Pei-Wei and fought the Nan-Ch'i. Died in 501.
- Wang sun-chia 王孫賈, of Ch'i, killed Nao-ch'ih of Ch'u to avenge king Min of Ch'i killed by him, and put king Min's son on the throne, in 283 B.C.
- Wang-tan 王旦, Sung dyn., 957-1017, son of Wang-hu, scholar, minister. The emperor Chên-tsung purchased his acquiescence in 1008, by giving him a jar of pearls.
- Wang t'an-chih 王坦之, Chin dyn., high functionary, imperial tutor in 373 with Hsieh-an. He and a bonze friend of his, promised that the one who died first, should come and tell the survivor what followed death. The bonze appeared to him, says the dynastic History, and affirmed to him, that the soul does not die.
- Wang-tao 王導, Chin dyn., minister of the emperor Yüan in 317, protected the young emperor Ch'êng in 328, died in 330. Brother of Wang-tun. Father of Wang-yüeh.
- Wang tao-chên 王道真, Sung dyn., about the year 1000, painter, aquatic subjects.
- Wang tao-yüan 王道淵, Taoist author, Sung dyn.
- Wang tê-yung 王德用, Sung dyn., officer dreaded by the Ch'i-tan, died in 1058. He had a face which was almost black, says the tradition.
- Wang-têng 王澄, Chin dyn., about 300, cousin of Wang-jung, brother of Wang-yen, epicurean.
- Wang tien-o 王鎮惡, brave general of the Chin, distinguished himself in 412

and 447, assassinated by a rival.

Wang t'ing-chên 汪廷珍, Ch'ing dyn., grad. in 1789, one of T'ao-kuang's tutors, honoured by an imperial eulogium in 1822, died in 1828.

Wang t'ing-hsiang 王廷相, prose-writer and poet, Ming dyn., 1503.

Wang t'ing-hsiu 王廷秀, dramatic author, Yüan dyn.

Wang t'ing-kuei 王庭珪, prose-writer, Sung dyn.

Wang t'ing-shao 王廷紹, poet, Ch'ing dyn., 1799.

Wang t'ing-ting 王廷鼎, authority on trinkets, Ch'ing dyn. Author of *Chang-shan hsin-lu*.

Wang-ts'an 王粲, San-kuo Wei, savant, poet, high functionary under T'ao-ts'ao, died in 217.

Wang-tsao 汪藻, Sung dyn., mathematician, calendar of 1131, disgraced in 1133, died in 1155.

Wang tsê-min 汪澤民, dramatic author, Yüan dyn.

Wang-ts'êng 王曾, Sung dyn., high functionary from 1023, in 1038 an aerolith fell in his bedroom. He died shortly afterwards.

Wang-tsun 王尊, censor, Ch'ien-Han dyn., about 32 B.C.

Wang-tsun 王遵, Hou-Han dyn., member of the mission to India in 65-67. See *Ts'ai-yin*.

Wang-tsun 王濬, general of Chin, helped to put an end to Wu in 280. He left some poems.

Wang tsung-yen 王宗炎, Ch'ing dyn., grad. in 1780, prose-writer.

Wang-tun 王敦, Chin dyn., brother of minister Wang-tao, governor in 317, revolted in 322, killed Chou-k'ai in 322 and Kuo-p'u in 324, died soon afterwards, posthumous execution.

Wang-t'ung 王通, Sui dyn., elder brother of Wang-chi, private scholar, kept a school, died in 616.

Wang-tzū ch'iao 王子喬, son of the emperor Ling of the Chou, about 550 B.C., placed among the Genii by the Taoists.

Wang tzū-chieh 王子接, physician, pathologist, Ch'ing dyn.

Wang tzū-hsi 王子昔, Sung dyn., 1113, well-known diviner.

Wang tzū-i 王子一, dramatic author, Yüan dyn.

Wang tzū-yung 王自用, an insurgent in Shan-hsi in 1629, killed in 1636. Li Tzū-ch'êng inherited his bands.

Wang-wan 汪琬, Ch'ing dyn., grad. in 1655, fertile prose-writer. Died in 1686.

Wang-wei 王微, painter, Ch'ien-Sung dyn., about 470.

Wang-wei 王偉, secretary to Hou-ching, Liang dyn., perished with him, 552.

Wang-wei 王維, T'ang dyn., 699-759. Scholar, poet, painter, physician. Fervent Buddhist.

Wang-wei 王禕, mathematician, diviner, about 1400, Ming dyn., author of *Ch'ung-hsiu ko-hsiang hsin-shu*.

Wang wei-tê 王惟德, surgeon, wrote on acupuncture in 1027, Sung dyn.

Wang-wên 王問, Ming dyn., after 1520, landscape painter.

Wang wên-hsiung 王文雄, Ch'ing dyn., brave officer, fought the rebels from 1796, was killed by them in 1800. The emperor caused to be exposed in front of his tomb, in 1801, the head of the chief of the rebels.

- Wang wên-shao 王文韶, graduated in 1852, in Hu-nan 1872, at the *Tsung-li ya-mên* in 1878, viceroy of Chih-li, replaced in 1898, then high offices in Peking.
- Wang wên-shu 王溫舒, Ch'ien-Han dyn., prefect of police under the emperor Wu, 119 B.C., ferocious magistrate.
- Wang wên-t'ung 王文統, minister of Kublai, narrow, disgraced in 1262.
- Wang yang-ming 王陽明, see *Wang Shou-jên*.
- Wang-yen 王衍, Chin dyn., cousin of Wang-jung, brother of Wang-t'eng, functionary, epicurean, taken and put to death by Shih-lei in 311.
- Wang-yen 王衍, Wu-tai period, son of Wang-chien prince of Shu, succeeded him in 918, vanquished and killed by the Hou-T'ang in 925.
- Wang yen-chang 王彥章, Wu-tai period, general of the Hou-Liang, defeated by the Hou-T'ang, died bravely in 922.
- Wang yen-chêng 王延政, Wu-tai, son of Wang Shên-chih, brother of Wang Yen-hsi, succeeded him in 944, last prince of 閩 Min, surrendered to the Nan-T'ang in 945.
- Wang yen-han 王延翰, Wu-tai period, principality of 閩 Min, son of Wang Shên-chih, succeeded him in 925. Prodigious harem; 87 concubines assassinated in one year by his wife proper, whom their spectres worried to death (legend). He was slain in 927 by his brother Wang-lin, who succeeded him.
- Wang yen-hsi 王廷曦, Wu-tai period, son of Wang Shên-chih, succeeded Wang-ch'ang in 939, a sanguinary debauchee like all his family, assassinated in 944 by Lien Ch'ung-yü, who had helped him to kill his nephew Wang-ch'ang. See *Wang Yen-chêng*.
- Wang yen-ping 王延稟, Wu-tai period, adopted son of Wang Shên-chih, real name 周彥琛 Chou Yen-shên, helped Wang-lin to assassinate Wang Yen-han in 927. Wang-lin killed him in his turn in 931.
- Wang yin-chih 王引之, Ch'ing dyn., grad. in 1799, researches on the primitive text of the Canonicals.
- Wang ying-ch'üan 汪應銓, Ch'ing dyn., grad. in 1718, prose-writer.
- Wang ying-lin 王應麟, Sung dyn., celebrated scholar, grad. in 1244, examiner in 1256, retired in 1276. Man of ample knowledge. Voluminous writer. Author of *Yü-hai*.
- Wang ying-ming 王英明, mathematician, Ming dyn.
- Wang-yü 王由, Ch'ên dyn., about 660. Religious painter.
- Wang yu-tzu 汪由敦, Ch'ing dyn., grad. in 1724, grand counsellor in 1744, died in 1758, celebrated calligraphist.
- Wang-yü 王璵, Tang dyn., court ceremonialist, popularized in 737 the custom of burning paper money for the dead.
- Wang-yü 王忬, Ming dyn., father of Wang Shih-chêng, put to death by Yen-sung in 1560.
- Wang-yü 王昱, painter, Ch'ing dyn., under Yung-chêng, Author of *Tung-choang lun-hua*.
- Wang yü-ch'êng 王禹稱, Sung dyn., scholar, grad. in 988, honest and fearless functionary, mediocre poet, died in 1001.
- Wang yü-chih 王與之, learned commentator, Sung dyn. Author of *Chou-li t'ing-i*.

- Wang-yüan** 王遠, Hou-Han dyn., about 150, high functionary, Taoist, became a Genie says the legend.
- Wang-yüan** 王源, Ch'ing dyn., grad. in 1693, fertile prose-writer.
- Wang yüan-ch'i** 王原祁, (mao-ching 茂京, studio name lu-t'ai 楚臺), celebrated painter, Ch'ing dyn., under K'ang-hsi. Author of *Lu-t'ai t'i-hua-kao*, and of *Yü-ch'uang man-pi*.
- Wang yüan-ch'i** 王元啟, Ch'ing dyn., grad in 1751, prose-writer.
- Wang yüan-sun** 汪遠孫, Ch'ing dyn., scholar, author of *Kuo-yü fu-ch'eng*.
- Wang yüan-yao** 王元耀, Ming dyn., about 1600, landscape painter.
- Wang-yüeh** 王悅, Chin dyn., son of Wang-tao, died before him.
- Wang-yüeh** 王越, Ming dyn., graduated in 1451. general in 1471, depended on the eunuchs, vicissitudes, favour rather than valour, died in 1498.
- Wang-yün** 王允, officer, enemy of the eunuchs in 189, helped Tung-cho and then had him assassinated by Lü-pu in 192, killed by Li-ts'ui a few days later.
- Wang-yün** 王蘊, Chin dyn., an officer of integrity and independent spirit, very popular. His daughter having become empress, he requested to be sent to the provinces. Died in 384.
- Wei-chêng** 魏徵, T'ang dyn., 581-643, scholar, counsellor, minister. Directed the drawing up of the *Sui-shu* after 629. The *Lieh-ch'uan* are his work.
- Wei-chao** 韋昭, scholar, musician, poet, about 230, San-kuo. Arranged the hymnal of the Wu. Historiographer in 252. Put to death by Sun-hao in 264. Author of *Kuo-yü Wei-chao chu*. His name was written Wei-yao 曜 for a time, 昭 chao having become tabu.
- Wei-chieh** 衛玠, Chin dyn., son of Wei-hoan, celebrated for his beauty, died in 312.
- Wei-chien** 韋鑑, T'ang dyn., about 750, painter, animals.
- Wei-chien** 韋堅, T'ang dyn., relative of Li Lin-fu, executed as a conspirator.
- Wei-chien** 魏鑑, diviner, Ch'ing dyn., 1721. Author of *Hsiang-chi pi-yao tung-shu*.
- Wei chih-huang** 魏之瓚, Ming dyn., about 1600, painter of genre.
- Wei-ch'ing** 衛青 (chung-ch'ing 仲卿), Ch'ien-Han dyn., at first a groom. His sister, a prostitute, then empress in 128, procured for him the imperial favour. He was a man of talent, says the history. His nephew Ho Ch'ü-ping also brought him prestige Expeditions of 123 and 119 against the Huns. He died in 106 B. C.
- Wei-chuang** 韋莊, Sung dyn., celebrated for his avarice.
- Wei chung-hsien** 魏忠賢, Ming dyn., favourite eunuch, reigned for the emperor Hsi-tsung 1621-1627, paramour of his nurse 客氏 K'o-shih. Was all-powerful. Caused the death of the brave Hsiung T'ing-pi. Had temples erected to him during his life. Was likened to Confucius. Had to hang himself at the death of his dupe, in 1627. Posthumous execution. The nurse was also put to death. The eunuch's tomb was destroyed by imperial order in 1701.
- Wei-hsi** 魏禧, Ch'ing dyn., 1624-1680, philosopher and historian, kept school about 1663 with great renown.
- Wei-hsiang** 魏相, Ch'ien-Han dyn., pacifist chancellor of the emperor Hsüan, 66 B. C.

Wei hsiang-shu 魏象樞, Ch'ing dyn., 1616-1686. Grad. in 1646, philosopher, fearless censor, honest, economical, never spent for his household more than a tael a day. Clean public servant par excellence.

Wei-hsiao 隗囂, Hou-Han dyn., rose in 23 against Wang-mang, helped Liu-hsiu and then turned against him in 30, being attacked in 32 he held his position, died in 33. His son was killed in 34.

Wei-hsieh 衛協, Chin dyn., after 265; portrait painter; formed a school.

Wei-hsien 衛賢, Wu-tai period, about 965, fertile painter of genre.

Wei-hsü 韋續, T'ang dyn., calligraphist, author of *Wu-shih-liu-chung-shu-fa*.

Wei-huan 衛瓘, Chin dyn., just and upright high functionary, put to death about 300 by the empress Chia, father of Wei-chieh.

Wei-hung 衛宏, Hou-Han dyn., about the year 40, learned scholar, imperial counsellor.

Wei i-chieh 魏裔介, Ch'ing dyn. Grad. in 1644, censor about 1660, obtained that Chinese should be employed by the Manchus as governors, retired in 1661, historical dissertations. Died in 1686.

Wei-jan 魏冉, brother of the dowager queen of Ch'in, general and minister, almost all-powerful from 307, entrusted in 295 the army of Ch'in to Pai-ch'i the Massacrer. Disgraced in consequence of intrigues of the politician Fan-sui, he disappeared from the scene in 266 B. C.

Wei-jui 韋叟, brave general of the Liang, led reinforcements to Ch'ang I-chih in 507.

Wei-k'ai 衛凱, speechifier, prose-writer, San-kuo, about 230.

Wei-kao 韋臯, T'ang dyn., governor of the Western Marches in 785, there killed in 20 years half a million Tangutans, etc., and carried off twenty million animals! Died in 805.

Wei-k'o 魏顆, general of Ch'in, disobeyed his father who had asked him to bury alive his favourite concubine with him, was afterwards victor in a battle against the Ch'in, through the aid of the deceased father of that woman, says the legend. 6th century B. C.

Wei-liao 尉繚, officer of Wei, about 370 B. C. The treatise on strategy *Wei-liao-tzŭ* is attributed to him.

Wei-liao-wêng 魏了翁, Sung dyn. grad. in 1199, high functionary in 1231, neo-Confucianist prose-writer, died in 1237.

Wei-lieh ya-li 偉烈亞力, Mr. Alex. Wylie, distinguished mathematician, in China 1860-1867. Li Shan-lan finished his translation 談天 *T'an-t'ien* of W. Herschel's astronomy.

Wei-lü 衛律, Ch'ien-Han dyn., a fugitive who went over to the Huns, served them as interpreter to solicit the Chinese. Su-wu's followers having attempted to assassinate him in 100 B. C., the Huns reduced Su-wu to slavery as a reprisal.

Wei pai-yang 魏伯陽, two homonymous Taoist authors to be distinguished. The one under the Han, the other under the Sung. The *Chou-i ts'an-t'ung-ch'i*, and the *Ta-tan-chi* are attributed to the second.

Wei-piao 韋彪, speechifier, Hou-Han dyn., about 60.

Wei-p'o 衛朴, mathematician, Sung dyn.

Wei-shêng 魏勝, Sung dyn., general, fought the Kin from 1161, killed in 1164.

- Perfected pyrotechnics.

Wei-shih 衛 湜, learned commentator, Sung dyn. Author of *Li-chi chi-shuo*.

Wei-shou 魏 收, 506-572, served the Pei-Wei, then, after their extinction, the Pei-Ch'i. Wrote under the Pei-Ch'i his *Wei-shu*, 551 to 554.

Wei-shu 魏 舒, Chin dyn., minister, about 270, died in 290.

Wei-shu 韋 述, T'ang dyn., 755, compromised by An-lu-shan, allowed himself to die of hunger.

Wei-ta 韋 達, Chin dyn., between 373-396, president of the Board of Rites. — His mother, very learned, deploring the decadence of literature, opened a school. She spoke, sitting behind a curtain, to more than a hundred students. Title 宣 文 君 Hsüan-wên-chün.

Wei-tan 魏 澹, prose-writer, Sui dyn., about 590.

Wei-ts'ao 衛 操, Chin dyn., Chinese fugitive, began to civilize and organize the T'o-pa Tonguses, about 295.

Wei-tzŭ 微 子, the viscount of Wei, brother of the last emperor of the second dynasty, had to take refuge with duke Fa of Chou to save his life, about 1051 B.C. He was called 啟 Ch'i.

Wei wên-k'o 魏 文 魁, mathematician, Ming dyn., after 1630.

Wei wu-chi 魏 無 忌, see *Wu-chi*.

Wei wu-t'ien 韋 無 奈, T'ang dyn., about 750, painter, animals, speciality lions.

Wei-yang 衛 鞅, Yang of the princely family of Wei, legist, politician, joined the Ch'in in 361 B.C., elaborated the laws of iron and blood which procured the empire to the Ch'in. Received from them the fief of 商 Shang, whence his titles Shang-chün and Shang-tzŭ. Put to death in 338. See HBO. L. 28. In his natal country, he was called Kung-sun Yang. Author of *Shang-tzŭ*.

Wei-yao 韋 曜, see *Wei-chao*.

Wei-yeh 魏 野, Sung dyn., celebrated scholar, lived as a hermit, died in 1019.

Wei-yen 韋 偃, T'ang dyn., about 760, painter, animals and landscapes.

Wei ying-wu 韋 應 物, T'ang dyn., 770, successively soldier, scholar, poet, functionary.

Wei-yüan 魏 源, Ch'ing dyn., grad. in 1845, fertile prose-writer, died in 1856.

Wên-ch'ang 文 昌, the Genie of literature.

Wên chêng-ming 文 徵 明, Ming dyn., about 1510, died in 1559. Scholar, landscape painter.

Wên-chiao 溫 嶠, Chin dyn., brave officer, friend of T'ao-k'an, fought Su-chün in 328, died in 329.

Wên-hsiang 文 祥, Manchu, counsellor of prince Kung. Grad. in 1845, minister in 1862, grand secretary in 1872, enemy of Europeans, hated Christianity, died in 1876.

Wên hsiang-fêng 文 翔 鳳, diviner, Ming dyn., 1828, author of *T'ai-wei-ching*.

Wên t'i-jên 溫 體 仁, Ming dyn., grad. in 1598, grand secretary in 1630, disgraced for extortions in 1637, died in 1638.

Wên t'ien-hsiang 文 天 祥 (sung-jui 宋 瑞), Sung dyn., ardent patriot, urged resistance to the Mongols, made prisoner in 1279. Kublai tried in vain to attach him to himself. He was executed in 1283, for fear of a revolt. Fine type, a little affected.

- Wên-t'ung 文同, Sung dyn., poet, about 1050. He was also a painter, speciality . bamboos.
- Wên tzeu-shêng 溫子昇, Nan-pei period, descendant of Wên-ch'iao, censor in 516, tutor in 533, becoming suspect to the Nan-Ch'i he was imprisoned in 550 and then killed.
- Wên-wang 文王, see *Chou-kung Ch'ang*.
- Wên yen-po 文彥博, Sung dyn., functionary, minister, for 50 years. Died in 1097.
- Wêng chung-ju 翁仲儒, T'ang dyn. Very poor scholar. Heaven rewarded his integrity by a rain of gold, says the legend.
- Wêng fang-kang 翁方綱, Ch'ing dyn., grad. in 1777, prose-writer.
- Wêng hsin-ts'un 翁心存, Ch'ing dyn., 1793-1862. Grad. in 1822, tutor to the princes in 1837, grand secretary in 1856, died in 1862.
- Wêng-i 翁易, Sung dyn., neo-Confucianist scholar.
- Wêng mêng-tê 翁夢得, Yüan dyn., grad. in 1250, lived in retirement, fertile writer.
- Wêng pao-kuang 翁葆光, Taoist author, Sung dyn.
- Wêng shu-yüan 翁叔元, prose-writer, Ch'ing dyn.
- Wêng t'ung-ho 翁同龢, Ch'ing dyn., grad. in 1856, preceptor of the emperor Kuang-hsü, chancellor of the Han-lin in 1881, in the grand council in 1882, president of the 同文館 College of Peking in 1895, disgraced in 1898.
- Wo-jên 倭仁, a Manchu, grand secretary in 1861 and one of the first members of the *Tsung-li ya-mên*. Ferocious hatred of foreigners. Wished to «devour their flesh and sleep on their skin.»
- Wo-yü-t'ai 窩關台, see *Ogdai*.
- Wu ch'ang-ling 吳昌齡, fertile dramatic author, Yüan dyn.
- Wu chao-chên 吳兆珍, calculator, Ch'ing dyn., 1818. Author of *Suan-hsiao ch'i-mêng*.
- Wu chao-su 吳昭素, mathematician, Sung dyn., calendar of the year 981.
- Wu-ch'ê, 伍奢, father of Wu-yüan.
- Wu-chên 吳鎮, Yüan dyn., about 1300, landscape painter, the fourth among the Yüan painters.
- Wu-ch'ên 武臣, lieutenant of Ch'ên-shêng, then his adversary, king of Chao in 209, killed in 208.
- Wu chên-fang 吳震方, Ch'ing dyn., about 1700, scholar, compiler of *Shuo-ling*.
- Wu chêng-chih 吳正治, Ch'ing dyn., grad. in 1648, censor in 1660, worked at the great compilations of the dynasty, died in 1691.
- Wu ch'êng-k'uan 吳乘權, principal compiler of *Kang-chien i-chih-lu*, Ch'ing dyn., 1711.
- Wu ch'êng-ssü 武承嗣, T'ang dyn., nephew of the empress Wu-hou, did not succeed in becoming the hereditary prince. Died in 698. See *Wu San-ssü*.
- Wu-chi 無忌, prince of Wei, advised by Hou-ying, took the army of general Chin-pi, and defeated Ch'in on behalf of Chao, in 257 B.C... again defeated Ch'in on behalf of Wei in 247. Calumniated and died in 243.
- Wu-ch'i 吳起 of Wei, pupil of Tsêng-tzu, officer of Lu, killed his wife who was from Ch'i. He was not on that account regarded kindly. Thus he went over to Wei and defeated Ch'in. Then he passed over to Ch'u, which he aggrandized

in all senses of the word. Assassinated in 381 by some who were jealous of him, by the side of the coffin of king Tao his protector. Celebrated strategist. Author of a treatise on war entitled *Wu-tzŭ*.

Wu-ch'i 吳騏, prose-writer, Ch'ing dyn.

Wu ch'i-mai 吳乞賈, see *Wan-yen Shêng*.

Wu ch'i-tsun 吳其濬, Ch'ing dyn., grad. in 1817, occupied himself with botany, died in 1846.

Wu chia-shan 吳嘉善, modern mathematician, author of *Suan-shu*, 22 books.

Wu-chieh 吳玠, brave general under the Sung, campaigns against the Hsia and the Kin, died in 1139. Brother of Wu-lin.

Wu-ch'ien 吳騫, ceramist, Ch'ing dyn.

Wu-chih 吳質, San-kuo wei, officer in 230, prose-writer and poet.

Wu-chih 吳治, Sung dyn., painter, 13th century.

Wu chih-chên 吳之振, scholar, Ch'ing dyn., 1709. Compiler of *Sung shih-ch'ao*.

Wu chih-i 吳志伊, Ch'ing dyn., about 1679, scholar, chronologist.

Wu chih-wang 武之望, physician, gynecologist, Ch'ing dyn.

Wu-ching 吳兢, Tang dyn., historiographer, honest censor, died in 742.

Wu ch'iu-lien 吾丘儉, San-kuo Wei, poet, after 220.

Wu-ch'iu shou-wang 吾丘壽王, Ch'ien-Han dyn., speechifier, raving in the antique style, 124 B C.

Wu ch'iu-yen 吾丘衍, engraver, Yüan dyn., author of the treatise on seal-engraving, Hsiao-ku-pien.

Wu ch'ung-yao 伍崇曜, Ch'ing dyn., about 1830, scholar, compiler of *Yuêh-ya-t'ang ts'ung-shu*.

Wu-fan 吳範, San-kuo Wu, mathematician, diviner, died in 226.

Wu-hai 吳海, at the beginning of the Ming. Scholar, rigid Confucianist, wished that all other books be prohibited.

Wu-han 吳漢, clever general of Liu-hsiu, conquered the Western provinces for him in the year 36, died in 44, Hou-Han.

Wu han-ch'ên 武漢臣, fertile dramatic author, Yüan dyn.

Wu-hao 吳昊, mathematician, Ming dyn., 1501.

Wu-hou 武后, Tang dyn., the empress Wu, concubine of the emperor T'ai-tsung in 637, then wife of his son Kao-tsung in 654, empress in 655, killed her rivals, assassinated her eldest son in 675, slew her husband in 683, confined her son Chung-tsung in 684, systematically massacred the Tang princes, made the grand imperial offering to Heaven in 689, tried to give the empire to her family, aided by eunuchs and bonzes. Constrained to abdicate in 705, she died soon after. Chung-tsung re-ascended the throne.

Wu-hsien 巫咸 or 賢. Name of a man, or of two men, or perhaps «the sorcerer Hsien»... Antiquity. The texts do not admit of a decision.

Wu hsing-lan 吳省蘭, Ch'ing dyn., about 1770, scholar, compiler of *I-hai chu-ch'ên*.

Wu hsiung-kuang 吳熊光, Ch'ing dyn., minister in 1797, disgraced in 1808 for not having prevented the English vessels of Admiral Drury reaching Whampoa, wrote several works, died in 1833.

Wu-hsü 伍叙 (t'ing-fang 廷芳), born in 1842 at Singapore, brought up in Hongkong, in England from 1874, English advocate in 1877, practised at Hongkong till 1882, then assisted the viceroy Li Hung-chang, accompanied him to Japan in 1895 to conclude peace, minister to the United States in 1896. At the Tsung-li ya-mèn 1898-1900. At the Wai-wu Pu in 1910. Spokesman of the republican committee of Shang-hai in 1911-1912. Since at Canton. Died in 1922.

Wu i-ho 伍怡和, called Howqua, 1769 to 1843 Born at Amoy, president of the *hongs* at Canton. He set aside, it is said, besides what he had to disburse, a fortune of a hundred million francs.

Wu jèn-ch'ing 吳仁卿, dramatic author, Yüan dyn.

Wu jung-kuang 吳榮光, scholar, Ch'ing dyn., 1842, author of *Yün-ch'ing-kuan chin-wên*.

Wu-kang 吳剛, the old man in the moon. Legend.

Wu k'o-tu 吳可讀, Ch'ing dyn., grad. in 1851, prose-writer.

Wu-kuan 吳琯, scholar, Ming dyn., compiler of *Ku-chin i-shih*.

Wu-k'uei 吳葵, mathematician, Ch'ien-Sung dyn., about 450.

Wu-k'un 吳崑, physician, Ming dyn.

Wu-k'ung 悟空, T'ang dyn., born about 730. A Chinese attached to an embassy to the king of Chi-pin in 751, became a monk in Gandhara, remained there 40 years, learnt Sanscrit perfectly, returned, translated some texts. From his name 車奉朝. Wu-k'ung is his name in religion.

Wu-leang 吳烺, mathematician, Ch'ing dyn.

Wu-li 吳歷 (yü-shan 漁山), Ch'ing dyn., Chinese painter, 1631-1718. Became a Jesuit in 1682. Died at Shanghai in 1718. Father Simon A Cunha, S.J. *Variétés Sinologiques*, No. 37.

Wu-lin 吳璘, Sung dyn., younger brother of Wu-chieh, a brave general like he, died in 1167.

Wu mai-yüan 吳邁遠, poet under the Ch'ien-Sung, after 125.

Wu mêng 吳孟, pious son, Chin dyn.

Wu min-shu 吳敏樹, Ch'ing dyn., licentiate in 1833, prose-writer.

Wu-ming 悟明, Chinese Vedantist monk, Sung dyn., about 1189. Author of *Liao-têng hui-yao*.

Wu ming-tao 吳銘道, Ch'ing dyn., about 1735, prose-writer.

Wu pai-tsung 吳伯宗, mathematician, Ming dyn.

Wu-pin 吳彬, Ming dyn., about 1580, landscape-painter.

Wu-p'u 吳普, San-kuo Wei, pharmacologist. Author of *Wu-shih pên-ts'ao*, probably the first Chinese treatise on the simples, about 250. He was a disciple of Hua-t'o.

Wu san-kuei 吳三桂 (ch'ang-pai 長白), born in Liao-tung, Ming officer against the Manchus, summoned them against Li Tzû-ch'êng and covenanted with them. Was loaded with honours. A sister of Shun-chih was married to his son Wu Ying-hsiung. He was made quasi king of Ssü-ch'uan and of Yün-nan. Unskillfully provoked, he revolted in 1674. Died in 1678. In 1681, after the taking of Yün-nan Fu, his son Wu Shih-fan committed suicide.

Wu san-ssü 武三思, T'ang dyn., nephew of the empress Wu-hou, who wished

but was not able to pass on the empire to him. After the restoration of Chung-tsung, he allied himself with the empress Wei. Was massacred in 707 by indignant patriots.

Wu-shang 伍尙, brother of Wu-yüan.

Wu-shên 吳僊, T'ang dyn., about 850, portrait painter.

Wu-shih-fan 吳世璠, Ch'ing dyn. Son of Wu San-kuei, committed suicide in 1681 at Yün-nan Fu, when his cause was lost.

Wu shih-hsün 武士鄣, father of the famous Wu-hou, T'ang dyn., 656.

Wu shih-yü 吳士玉, Ch'ing dyn., learned scholar and editor, died in 1783.

Wu-shu 吳淑, Sung dyn., very poor scholar, discovered by Han Hsi-tsai, was one of the compilers of the *T'ai-p'ing yü-lan*, in 1002.

Wu ta-ch'êng 吳大澂 (ch'ing-ch'ing 淸卿), born in 1833, grad. in 1878, in Corea 1884, in charge of the Yellow River in 1889, assisted Li Hung-chang in 1894, then retired. Enlightened mind.

Wu tao-hsüan 吳道玄, see *Wu tao-tzû*.

Wu tao-tzû 吳道子 (tao-hsüan 道玄), in Japanese Gadoshi, T'ang dyn., about 750, landscapes, great mural compositions. He only had inspiration when drunk. Still imitated in Japan.

Wu-têng 吳澄, Yüan dyn., academician in 1321, diverse critical works, died in 1331.

Wu-ti 武帝, see *Kuan-yü*.

Wu-tien 吳璘, Ch'ing dyn., grad. in 1659, high functionary from 1694, chief of the censors in 1696, died in 1705, esteemed even by his victims, said K'ang-hsi. He said that, to govern well, one must flatter the two amours of the vulgar, riches and longevity.

Wu-t'ing 吳廷, Ming dyn., after 1600, religious painter.

Wu t'ing-fang 伍廷芳, see *Wu-hsü*.

Wu tsêng-ch'i 吳曾祺, scholar, Ch'ing dyn., 1910. Compiler of *Han-fèn-lou ku-chin wên-ch'ao*.

Wu tsung-yüan 武宗元, Sung dyn., about 1050, religious painter.

Wu tung-ch'ing 武洞清, Sung dyn., about 1050, religious painter.

Wu-tzû 吳子, see *Wu-ch'i*.

Wu tzû-hsü 伍子胥, see *Wu-yüan*.

Wu-wang 武王, son of Wên-wang, posthumous title of 發 Fa duke of Chou, became first effective emperor of the third dynasty, 1050-1045 B.C. See *Chou-kung*, *Ch'ang*, *Fa*, and *Tan*.

Wu-wei 吳澂, prose-writer, fervent Confucianist, Yüan dyn., after 1300.

Wu-wei 吳偉, Ming dyn., painter of trees, still living in 1488.

Wu wên-jung 吳文鎔, Ch'ing dyn., officer, defended Yün-nan in 1851 against the T'ai-p'ings. Defeated by them, committed suicide in 1854.

Wu wei-o 吳維鏐, astrologer of repute, Ch'ing dyn. Author of *Ssü-t'ien k'ao-yen-t'u*.

Wu wei-yeh 吳偉業, Ch'ing dyn., 1609-1671, clever painter, scholar of note.

Wu ying-hsiung 吳應熊, son of Wu San-kuei, married to a sister of the emperor Shun-chih in 1653.

Wu-yu 吳祐, Hou-Han dyn. Poor functionary, just, upright. Disgraced in 146,

because he disapproved of Liang-chi, the assassin of the emperor Chih. Died at 98 years of age.

Wu-yü 吳 棫, Sung dyn., grad. in 1124, scholar, commentator, died in 1155.

Wu yü-pi 吳 興 弼, Confucianist, Ming dyn., died in 1469, precursor of Wang Yang-ming.

Wu-yüan 伍 員 (tzü-hsü 子胥), very popular person. King 平 p'ing of Ch'u having killed his father Wu-ch'ê and his brother Wu-shang, he went over to Wu in 522 B. C., seeking to avenge them. Urged by him, in 506 the viscount of Wu invaded Ch'u. King P'ing having died, Wu Tzû-hsü had his corpse disinterred and whipped. He served Wu under three successive viscounts. Finally Fu-ch'a, advised by Pai-p'i sent him a sword, with which he committed suicide in 484. Buried in the sea to avert reprisals, he became, in legend, a genie of the waters. The personification of vengeance, a thing sacred in China. Also called Wu-yün. Most frequently Wu Tzû-hsü.

Wu yüan-yü 吳 元 瑜, Sung dyn., about 1080, very prolific painter, plants and animals. Formed a school.

Wu-yün 伍 員 (sic), see *Wu-yüan*.

Yakub beg, 阿古伯 A-ku-pai, Mussulman, officer of Buzurg khan son of Jehangir, overthrew his master and made himself king of Kashgar in 1868. Insurrection of Kan-su in 1870. Consolidated himself after 1873. Champion of Islam. Assassinated in 1877. His son Kuli beg disputed the succession with the son of Buzurg khan. Tso Tsung-t'ang massacred the Mussulmans of Kan-su and of Tarim in 1877. — Yakub beg is also called An-chi-yen, or Ta-p'a-hsia. Kuli beg, Hsiao-p'a-hsia.

Yang ch'ang-chün 楊 昌 濬, Ch'ing dyn., officer against the T'ai-p'ings, high functionary in 1874, served under Tso Tsung-t'ang in 1878, in Fu-chien in 1884, in Kan-su in 1888, retired in 1895,

Yang ch'ao-ko 楊 超 格, astronomer and historian, Ch'ing dyn. Author of *Li-tai lun-t'ien*.

Yang-chên 楊 震, Hou-Han dyn., son of Yang-pao, a scholar who kept a school, made prefect at 50 years of age, incorruptible, fearless, attacked the eunuchs. Being worsted, was disgraced, and poisoned himself in 124. Fine type. Ancestor of the Sui.

Yang-ch'ên 楊 岑, mathematician, A. D. 62., Hou-Han.

Yang-ch'êng 楊 成, Ch'ien-Han dyn., high functionary under the emperor Wu about 100 B. C., intervened to bring abuses to an end, became very popular. The Taoists have made him a Genie.

Yang-ch'êng 陽 城, T'ang dyn., studied whilst a poor domestic at a school, became a metropolitan graduate after 6 years, retired with his brother to study in solitude with a single suit of clothes for the two. Being made a censor in spite of himself, he opposed P'ei Yen-ling. Finally, disgusted, he disappeared, in 805.

Yang-chi 楊 繼, mathematician, 1127, under the Kin.

Yang-chi 楊 基, Yüan-Ming dyn., unfortunate functionary, poet.

Yang ch'i-chên 楊 岐 珍, Ch'ing dyn., admiral, in Tongking, then in Formosa, 1894.

- Yang chi-shêng 楊綏盛, Ming dyn., grad. in 1547, bold censor, attacked Ch'ou-luan and then Yen-sung, disgraced and executed in 1556.
- Yang-chien 楊堅, descendant of Yang-chên, brother of queen Yang wife of the king of Chou Yü-wên Pin, massacred the Yü-wên on the death of the latter in 580, made himself king of Sui in 581 and succeeded. Devout Buddhist. Conquered the Ch'ên in 589 and succeeded. China being unified, Yang-chien became the emperor Wên of the Sui dynasty, 581-604.
- Yang-chien 楊簡, Sung dyn., scholar beloved by Chu-hsi, retired in 1225.
- Yang ching-hsien 楊景賢, dramatic author, Yüan dyn.
- Yang ching-yen 楊景言, dramatic author, Yüan dyn.
- Yang-chiung 楊炯, T'ang dyn., before 700, poet.
- Yang chü-yüan 楊巨源, T'ang dyn., grad. about 790, high functionary in 830.
- Yang-chu 楊朱, the egoist, the counterpart of the altruist Mo-ti, personal disciple of Lao-tzû, monist, fatalist, epicurean, about 500 B. C. Mencius perhaps exaggerated his egoism, out of love for his thesis See HBO. L 23.
- Yang chung-fu 楊忠輔, mathematician, calendar of the year 1199, Sung dyn.
- Yang chung-no 楊忠訥, Ch'ing dyn., about 1700, poet, son of Yang Yung-chien.
- Yang chün 楊駿, Chin dyn., father of the empress, regent in 290. Overthrown in 291, and massacred with all his family.
- Yang-fang 楊方, Chin dyn., poet, about 310.
- Yang-fang 楊芳, Ch'ing dyn., Chinese general, defeated Jehangir in 1827.
- Yang-fei 楊夔, Sung dyn., about the year 1000, religious painter.
- Yang-fu 楊阜, speechifier, prose-writer, San-kuo, about 230.
- Yang-hsi 楊羲, Chin dyn., one of the promoters of mystic Taoism, about 365.
- Yang-hsiang 楊香, under the Han, legendary pious son.
- Yang hsien-chih 楊顯之, dramatic author, Yüan dyn.
- Yang-hsin 羊欣, functionary, calligraphist, died in 432 under the Ch'ien-Sung.
- Yang hsing-mi 楊行密, officer of the T'ang, made by them prince of Wu in 902, kept his position after their downfall. Died in 907. See Li-yü.
- Yang-hsiu 楊修, Hou-Han dyn., descendant of Yang-chên, secretary of Ts'ao-ts'ao who out of suspicion put him to death about 220. Painter. One day when he was painting a fan, having made a small ink-blot, he converted it into a fly.
- Yang hsiu-ch'ing 楊秀清, one of the best Tai-p'ing generals, called 東王 the king of the East. Became suspect to Hung Hsiu-ch'üan. He was assassinated in 1856 and eaten it is said.
- Yang-hsiung 楊雄 (tzu-yün 子雲), 53 B. C. to A. D. 18. Came to the capital, from Ssü-ch'uan his native country, at 40 years of age. Committed suicide, at 71 years, rather than serve Wang-mang. Prolix writer, diffuse, nerveless. Author of *Fang-yen — Fa-yen — Tai-hsüan-ching*.
- Yang-hsü 羊續, Hou-Han dyn., at first general, then high functionary in 186, made inspections himself under a disguise. Died in 189, leaving as his whole fortune a wadded robe.
- Yang hsüan-kan 楊玄感, Sui dyn., son of Yang-su, revolted and killed in 613.
- Yang-hu 楊虎, chief of a leading family of Lu, contemporary of Confucius, revolted in 505 B. C.

- Yang-hu 羊祜, Chin dyn., wise and active minister, extremely popular. He hated Wu, as Caton hated Carthage. Died in 277. Wu was destroyed in 280.
- Yang-hui 楊暉, mathematician, Sung dyn., 1261-1275. Works: *Yang-hui suan-fa liu-chung*.
- Yang-hui 楊暉, Sung dyn., painter, aquatic subjects.
- Yang-hung 楊洪, Ming dyn., general, put Peking in a state of defence against the Mongols in 1449, died in 1451.
- Yang-i 楊益, T'ang dyn., astrologer, geomancer, founded a new method. The fifteen extra-inauspicious days of each year 楊公忌 bear his name.
- Yang-i 楊億, Sung dyn., historiographer, prose-writer, poet, died in 1030.
- Yang i-ch'ing 楊一清, Ming dyn., grad. in 1472, high functionary from 1502, intrigued with the eunuchs, died disgraced in 1530.
- Yang jih-yen 楊日言, after 1130, Sung dyn., portrait painter.
- Yang-ju 楊儁, Ch'ing dyn., career from 1838, minister to the United States in 1893, high functionary in 1895.
- Yang ju-shih 楊汝士, T'ang dyn., 536, poet.
- Yang-jung 楊榮, Ming dyn., good scholar, good functionary, died in 1440.
- Yang-k'an 羊侃, defended the capital of the Liang against the rebel Hou-ching in 538. Epic siege. His son Yang-k'un 鵠 killed Hou-ching in 551.
- Yang-k'eng 楊庚, fertile poet, Ch'ing dyn., 1813.
- Yang-ku 陽固, poet, with the Pei-Wei, after 480.
- Yang-ku-li 楊古利, chief Khalka in the service of the Manchus against the Mings, married to a princess, in Corea 1627, killed in 1644.
- Yang-kuang 楊廣, second emperor 煬帝 Yang-ti of the Sui. Perhaps parricide and fratricide. Succeeded in 605. Prodigious and extravagant. Execrated name. Killed in 618.
- Yang kuang-hsien 楊光先, Mohammedan mathematician, Ch'ing dyn., 1664-1688, enemy of the Jesuits.
- Yang kuei-fei 楊貴妃, T'ang dyn. The concubine Yang, passed in 738 from the harem of one of his sons, into the seraglio of the emperor Hsüan-tsung. Soon became a favourite, and made the fortune of her brother Yang Kuo-chung, whose unpopularity caused her destruction in 756. Strangled by the eunuch Kao Li-shih.
- Yang kung-i 楊恭懿, mathematician, Yüan dyn., collaborated in the calendar of the year 1286, died in 1294.
- Yang kuo-chung 楊國忠, T'ang dyn., brother of the favourite Yang Kuei-fei, owed his fortune to her, destroyed her through his unpopularity. Minister in 753, massacred by the soldiery in 756.
- Yang lung-yen 楊隆演, Wu-tai period, third prince of Wu in 908, replaced his brother Yang-wu, died in 920. See *Li-yü*.
- Yang ma-no 陽瑪諾, Father Emmanuel Diaz, S.J., mathematician, died at Peking in 1659. author of *Tien-wên-liao*, etc.
- Yang ming-shih 楊名時, Ch'ing dyn., grad. in 1691, high functionary in 1726, disgraced in 1728, then recalled, nominated preceptor of the princes, died in 1736.
- Yang-ning 楊寧, T'ang dyn., 723, portrait painter.

- Yang-pao 楊寶, born under the Ch'ien-Han, father of Yang-chên, private master, fled in the year 7 so as not to serve Wang-mang, joined the Hou-Han, good, beneficent.
- Yang piao-chêng 楊表正, musician, Ming dyn., 1573. Author of *Ch'in-p'ou ta-ch'üan*.
- Yang-p'o 楊卜, Sung dyn., poet, drinker, eccentric, called to the court in 998. He affected riding on an ox.
- Yang-p'u 楊溥, Wu-tai period, fourth prince of Wu in 920, succeeded his brother Yang Lung-yen, abdicated in 936 in favour of Li-pien. See *Li-yü*.
- Yang-p'u 楊溥, Ming dyn., learned scholar, bad courtier, imprisoned from 1417 to 1423, then a worthy and respected minister, died in 1446.
- Yang-shên 楊慎, son of Yang T'ing-ho, Ming dyn., learned scholar, prose-writer, disgraced on account of a scene which he made in 1524, died in 1529. See *T'ang-ch'ien tsung-lu*.
- Yang-shêng 楊昇, T'ang dyn., about 755, portrait painter.
- Yang-shih 楊時 (chung-li 中立), Sung dyn., metr. grad. in 1077, pupil of the brothers Ch'êng until 1087, conservative functionary, retired when peace was concluded with the Kin in 1126, neo-Confucianist writer, taught until his death in 1135.
- Yang shih-ch'i 楊士奇, see Yang-yü.
- Yang shih-t'ai 楊時泰, physician, pharmacologist, Ch'ing dyn.
- Yang shou-chih 楊守知, Ch'ing dyn., 18th century, grandson of Yang Yung-chien, poet.
- Yang shun-min 楊舜民, dramatic author, Yüan dyn.
- Yang ssü-ch'ang 楊嗣昌, Ming dyn., graduated in 1610, distinguished himself at the siege of Peking in 1620, fought the rebel Chang Hsien-chung in Ssü-ch'uan from 1640. Conquered by him in 1644, he allowed himself to die of hunger, and Chang Hsien-chung burnt his coffin.
- Yang-su 楊素, (ch'u-tao 處道), helped Yang-chien to found the Sui, then helped his son to get possession of the throne. Purveyor of imperial pleasures. Declining in favour, he committed suicide in 606. Learned man of letters, character debated.
- Yang su-yün 楊素蘊, Ch'ing dyn., grad. in 1652, distinguished himself in the organization of the public granaries and the transport of grain, died in 1689.
- Yang ta-chün 楊大均, physician, Sung dyn.
- Yang ta-hung 楊大洪, Ming dyn., grad. in 1607, censor, impeached the eunuch Wei Chung-hsien.
- Yang t'ing-ho 楊廷和, Ming dyn., grad. in 1478, minister in 1507, disgusted by the intrigues of the eunuchs he retired in 1519. Recalled and made tutor regent in 1521, he had the Portuguese Thomas Pires sent back to Canton. He retired definitively in 1524, died in 1529.
- Yang t'ing-kuang 楊庭光, T'ang dyn., about 730, religious painter.
- Yang ts'un-chung 楊存中, Sung dyn., officer about 1125, defeated the Kin in 1140, ennobled in 1161, died in 1166.
- Yang tsung-jên 楊宗仁, Ch'ing dyn., high offices in 1722, succoured the poor, helped the agriculturists, generous and beneficent, died in 1725.

- Yang tzü-hua 楊子華, religious painter, with the Pei-Ch'i, about 560.
- Yang wan-li 楊萬里, Sung dyn., grad. in 1154, librarian, died in 1206.
- Yang wan-li 楊萬里, legist, after 1200, Sung dyn.
- Yang-wei 楊偉, a mathematician of Wei (San-kuo). Calendar of the year 237.
- Yang wei-chêng 楊維禎, Yüan dyn., grad. in 1327, lived as a hermit, called to the court in 1369, at the age of 80 years, by the first emperor of the Ming.
- Yang wei-tê 楊惟德, calculator, astrologer, Sung dyn.
- Yang wên-k'uei 楊文奎, dramatic author, Yüan dyn.
- Yang-wu 楊渥, Wu-tai period, son of Yang Hsing-mi, second prince of Wu in 907. Debauchee. The minister Hsü-wên killed him and replaced him by his brother Yang Lung-yen, in 908. See *Li-yü*.
- Yang-yeh 楊業, Sung dyn., excellent general, the terror of the Ch'i-tan, 980. Perished in 986.
- Yang-yen 楊炎, T'ang dyn., celebrated for his beautiful beard. Minister in 709, colleague of Lu-ch'i, who ruined him through jealousy. Committed suicide in 781. Landscape painter.
- Yang-yin 楊胤, very precocious scholar, was a functionary at 18 years of age, minister under the Pei-Ch'i, put to death in 560.
- Yang ying-chü 楊應琚, Ch'ing dyn., general, defeated by the Burmese in 1767, committed suicide.
- Yang yung-chien 楊雍建, Ch'ing dyn., grad. in 1655, high offices, author of memoirs, died in 1704.
- Yang-yü 楊寓, Ming dyn., distinguished scholar, annalist, counsellor, died in 1444.
- Yang yü-ch'un 楊遇春, Ch'ing dyn., officer before 1805, general in Kan-su in 1808, viceroy in 1827 against Jehangir, austere, rigid, very brave, never wounded, flogged even his son already a prefect, died in 1838.
- Yang yü-k'o 楊玉科, Chinese general, besieged Ta-li Fu on behalf of the viceroy Ch'ên Yü-ying in 1873. Massacred thirty thousand Mussulmans.
- Yang-yün 楊惲, Ch'ien-Han dyn., conscientious and exacting high functionary, made many enemies. Being judged suspect because he did not curry favour, he was put to death contrary to all ideas of justice, in 56 B.C.
- Yang yün-i 楊雲翼, mathematician, under the Kin.
- Yang yün-sung 楊筠松, geomancer, T'ang dyn., about 880. author of *Yang Yün-sung shih-êrh-chang-fa*.
- Yao 堯, the celebrated emperor, Confucianist paragon, enthroned in 2145 B.C., took Shun to join him in the government in 2073, died in 2046.
- Yao an-jên 姚安仁, Yüan dyn., about 1290, landscape painter.
- Yao-ch'a 姚察, Sui dyn., 533-606, learned man of letters, prepared the historical materials which were worked up by his son Yao-chien. A fervent Buddhist, he lived as a monk and died in a convent.
- Yao-ch'ang 姚萇, a Tibetan, grandson of Yao I-chung, served Fu-chien king of the Ch'ien-Ch'in until his defeat in 383, then made himself king of Hou-Ch'in, captured Fu-chien and killed him in 385. Died in 393.
- Yao ch'i-shêng 姚啓聖, Ch'ing dyn., half brigand, half functionary, reaching ends by strange means. Viceroy of Fu-kien in 1678, expelled therefrom the partisans of Coxinga. Recovered Formosa in 1683, by buying the opposing ge-

neral Liu Kuo-hsüan. Died in 1683.

Yao-chien 姚簡, T'ang dyn., arranged after 619 the materials amassed by father Yao-ch'a, died in 637. Author of *Liang-shu*, of *Ch'ên-shu*.

Yao-ch'ung 姚崇, T'ang dyn., 650-721, good minister, active, practical, not superstitious.

Yao-fei 岳飛, see Yo-fei.

Yao-hsiang 姚襄, son of Yao I-chung, revolted in 355, driven back by Huan-wên in 356, defeated and killed by Fu-chien in 357.

Yao-hsin 姚信, a calculator of Wu (San-kuo). Wrote the 明天論 *Hsin-t'ien-lun*. Author of *Chou-i Yao-shih hsiao*, a system of exegesis of the *I-ching*.

Yao-hsing 姚興, son of Yao-ch'ang, succeeded him in 394; killed Fu-têng the grandson of Fu-chien in 394; father of Yao-hung, patron of Kumāra-jīva in 405, died in 416.

Yao-hung 姚泓, son of Yao-hsing, succeeded him in 416, vanquished by Liu-yü and executed in 417.

Yao-i 樂毅, native of Wei, general of Yen, invaded Ch'i in 283 B.C., vainly besieged Ch'ien-tan in Chi-mo. Being disgraced, he went over to Chao.

Yao i-chung 姚弋仲, Tibetan chief, helped the Huns of Chao effectively in 349, brave, devoted, frank, died in 352, father of Yao-hsiang, grandfather of Yao-ch'ang.

Yao-kuang 樂廣, Chin dyn., prefect of the capital in 297, epicurean, perished in 304.

Yao kuang-hsiao 姚廣孝, Ming dyn., 1335 to 1418, worldly and learned Buddhist monk, counsellor of the emperor Ch'êng-tsu, tutor of the hereditary prince, directed the compilation of the *Yung-lo ta-tien*, reputed as painter of bamboos.

Yao-nai 姚鼐, Ch'ing dyn., grad. in 1763, employed at Peking until 1774, then taught as a private master. Convinced neo-Confucianist, enemy of the Renaissance movement. Edited some Taoist texts. Died in 1815.

Yao-niang 窈娘, about 970, concubine of Liu-yü of the Nan-T'ang, to whom the custom of foot-binding is said to date back.

Yao p'ei-chung 姚配中, Ch'ing dyn., commentator. See *Chou-i Yao-shih hsiao*.

Yao sêng-yüan 姚僧垣, physician with the Pei-Chou in 566, died in 583.

Yao-shih 樂史, geographer, Sung dyn., 980, compiler of *T'ai-p'ing huan yü-chi*.

Yao shih-hsüan 樂士宣, Sung dyn., after 1130, painter, plants and birds.

Yao-shou 姚綬, Ming dyn., about 1450, painter, speciality mountains.

Yao shou-chung 姚守中, dramatic author, Yüan dyn.

Yao-shu 姚樞, Chinese, taken by the Mongols at K'ai-fong Fu in 1233, beloved, by Ogdai, learnt neo-Confucianism from Chao-fu. Retired in 1241. Built a private temple to Confucius and edited the Canonicals. Honoured by Kublai. Minister in 1263. Procured the appointment of Bayan as general-in-chief in 1274. Modified the atrocious Mongol methods of carrying on war. Died in 1280.

Yao shun-fu 姚舜輔, mathematician, calendar of the year 1106, Sung dyn., made good remarks on the optical errors in the observation of eclipses.

Yao ssü-lien 姚思廉, see *Yao-chien*.

Yao ssü-yüan 姚思元, T'ang dyn., about 900, religious painter.

- Yao tzū-jan 饒自然, Sung dyn., painter of genre.
- Yao wên-jan 姚文然, Ming and Ch'ing dyn., grad. in 1643, censor in 1646, frank and honest, high functionary in 1676, died of fatigue in 1678. Prose-writer and poet.
- Yao wên-t'ien 姚文田, Ch'ing dyn., grad. in 1799, good counsellor, mathematician, believed in divination by the diagrams, died in 1827.
- Yao-yang 樂羊, about 300 B.C., father of Yao-i, poor scholar.
- Yao-ying 姚瑩, Ch'ing dyn., grad. in 1808, prose-writer.
- Yao yüan-ch'ung 姚元崇, prose-writer, T'ang dyn., about 730.
- Yo chung-ch'î 岳鍾琪, Ch'ing dyn., 1686 to 1754, soldier, then officer, always in the field from 1719, degraded in 1732, in prison until 1737, replaced in office in 1748, died in 1754.
- Yo-fei 岳飛 (p'êng-chū 鵬舉), Sung dyn., officer under Chang-chün, then imperial general, demanded war against the Kin in 1136. Ch'in-kuei opposed him and caused him to die in prison in 1141. Quite recently, he has been made the type of the nationalist spirit. Temples and worship.
- Yeh-lü cho-li-chih 耶律啜里只, the Ch'î-tan name of A-pao-chi.
- Yeh erh-k'uan 葉爾寬, seal-engraver, Ch'ing dyn. Author of *Mo-yin ch'uan-t'eng*.
- Yeh fa-shan 葉法善, T'ang dyn., diviner and magician, after 650.
- Yeh fa-hsi 葉法喜, T'ang dyn., diviner and magician, about 750.
- Yeh fang-ai 葉方藹, Ch'ing dyn., grad. in 1659, high functionary in 1680, died in 1682.
- Yeh hsiang-kao 葉向高, Ming dyn., grad. in 1583, minister in 1607, retired in 1614, was recalled in 1621, involved in the struggle against the eunuch Wei Chung-hsien, retired finally in 1624, died in 1627.
- Yeh-hsien 也先, khan of the Eleuths, made the emperor Ying-tsung of the Ming prisoner in 1449.
- Yeh lung-li 葉隆禮, Sung dyn., grad. in 1247, scholar, historian, author of *Ch'î-tan kuo-chih*, and probably also of *Ta-Kin kuo-chih*.
- Yeh-lü 耶律, family name of the 遼 Liao, kingdom of the Ch'î-tan Tonguses, founded by A-pao-chi alias Yeh-lü Cho-li-chih, about 916. Succession: Tê-kuang 926 — Yüan 947 — Ying 951 — Hsien 968 — Lung-hsü 983 — Tsung-chên 1031 — Hung-chi 1035 — Yen-hsi 1101 — Then the Kara Ch'î-tan, Yeh-lü Ta-shih.
- Yeh-lü chu 耶律鑄, Yüan dyn., son of Yeh-lü Ch'u-ts'ai, father of Yeh-lü Hsi-liang. Learned and wise functionary. Served Kublai.
- Yeh-lü ch'u-ts'ai 耶律楚才, of the blood of the Liao (Ch'î-tan). His father had served the Kin (Ju-chên). Taken by the Mongols in 1214, he became the esteemed and hearkened-to counsellor of Genghis-khan. Savant, man of letters, mathematician. Excellent administrator. Counsellor of Ogdai. Favoured Confucism. Died in 1213, leaving a cithar and some books.
- Yeh-lü hsi-liang 耶律希亮, Yüan dyn., grandson of Yeh-lü Ch'u-ts'ai, son of Yeh-lü Chu. Learned and wise like his grandfather and father. Served Kublai. Always sick. Academician in 1310. Died in 1327.
- Yeh-lü hsien 耶律賢, son of Yeh-lü Yüan, succeeded Yeh-lü Ying in 968, as king of Liao, made war against the Sung, died in 983. See Yeh-lü Lung-hsü.

Yeh-lū hung-chi 耶律洪基, son of Yeh-lū Tsung-chen, succeeded him in 1055 as king of Liao, friend of the Sung, died in 1101. See *Yeh-lū Yen-hsi*.

Yeh-lū li 耶律履, mathematician, 1162, under the Kin.

Yeh-lū lung-hsū 耶律隆緒, son of Yeh-lū Hsien, succeeded him in 983, defeated Ts'ao-pin in 986, treated with the Sung in 1005, defeated by the Coreans in 1021, died in 1031. See *Yeh-lū Tsung-chên*.

Yeh-lū ta-shih 耶律大石 or 達實, of the blood of the Liao, fled after the catastrophe of 1124 toward Lake Balkash, founded the Western Ch'i-tan who became celebrated in Europe under the name of Kara Ch'i-tan or Keraites whence Cathay. He died in 1135. See *Yeh-lū Yen-hsi*.

Yeh-lū tê-kuang 耶律德光, son of Yeh-lū Cho-li-chih (A-pao-chi), succeeded him in 926 as king of Liao, put an end to the Hou-Chin in 946, died of sickness in 947. See *Yeh-lū Yüan*.

Yeh-lū tsung-chên 耶律宗真, son of Yeh-lū Lung-hsü, succeeded him in 1031 as king of Liao, Buddhist devotee, died in 1055. See *Yeh-lū Hung-chi*.

Yeh-lū yen-hsi 耶律延禧, died 1124, grandson of Yeh-lū Hung-chi, succeeded him in 1101 as king of Liao. The khan of the Ju-chên A-ku-ta declared war on him in 1113. Defeated, Yeh-lū Yen-hsi fled toward Tangut. He was carried off by the Kin (Ju-chên) in 1124. End of the Eastern Ch'i-tan (Liao). See *Yeh-lū Ta-shih*.

Yeh-lū ying 耶律璟, son of Yeh-lū Tê-kuang, succeeded Yeh-lū Yüan in 951 as king of Liao, was assassinated in 968. See *Yeh-lū Hsien*.

Yeh-lū yüan 耶律阮, nephew of Yeh-lū Tê-kuang, succeeded him in 947 as king of Liao, assassinated in 951. See *Yeh-lū Ying*.

Yeh mêng-tê 葉夢得, prose-writer, Sung dyn., about 1160.

Yeh ming-shên 葉名琛, Ch'ing dyn., grad. in 1835, high functionary from 1838. As governor of Canton, he massacred 70,000 T'ai-p'ings. Then opposed himself as much as he could to foreign commerce. After the taking of Canton in 1857, he was sent as a prisoner to Calcutta, where he died in 1860.

Yeh-shih 葉適, Sung dyn., functionary, friend of Chu-hsi, disgraced in 1207, died in 1223.

Yeh-shu-kai 也速該, Yesukai, the father of Genghis-khan.

Yeh-t'ang 葉棠, mathematician, astronomer, cartographer, 1847. Author of *Hêng-hsing ch'ih-tao ch'üan-t'u*.

Yeh tien-shih 葉天士, physician, Ch'ing dyn., 1724, author of *Pên-ts'ao-ching chieh-yao*.

Yellow Turbans, see *Huang-chin* and *Chang-chiao*.

Yen an-chih 嚴安之, T'ang dyn., about 750, severe and dreaded officer.

Yen chên-ch'ing 顏真卿, T'ang dyn., a descendant of Yen Shih-ku, grad. in 730, austere and honest high functionary, assassinated by Li-hsi-lieh in 785.

Yen-chieh 嚴杰, Ch'ing dyn., *Huang-Ch'ing Ching-chieh*, 1829.

Yen chih-t'ui 顏之推, Sui dyn., grandfather of Yen Shih-ku, died in 595. Philologist, moralist. Author of *Yen-shih chia-hsün*.

Yen ching-ming 閻敬銘, Ch'ing dyn., in 1851, then academician, high functionary about 1577, denounced in 1882 the thefts in the copper mines of Yün-nan, at the *Tsung-li ya-mên* in 1884, Grand Secretary in 1886, retired sick

in 1888, died in 1892.

Yen-ch'u 晏殊, Sung dyn. Extremely precocious and brilliant scholar, competed at 20 years of age against a thousand met. grad. Prose-writer and poet. 984 to 1046.

Yen-chün 顏竣, secretary then chancellor of Liu-chün, who became the emperor Hsiao-wu of the Ch'ien-Sung in 454.

Yen jo-ch'ü 閻若璩, 1636-1704, Ch'ing dyn., very erudite commentator and critic, celebrated mathematician. Was against Chu-hsi, and for the ancients. Especially a profound critic of the *Shu-ching*. Author of *Ku-wên Shang-shu shu-chêng*. He was invited to court and greatly honoured, but refused to serve.

Yen-hui 顏回 (tzü-yüan 子淵), the favourite disciple of Confucius, died very young, 514 to 483 B.C.

Yen kao-ch'ing 彥杲卿, T'ang dyn., although a creature of An-lu-shan, opposed him, defended Chêng-ting Fu, was massacred in 753.

Yen-kuang 嚴光, A.D. 25, friend of the founder of the Hou-Han, but refused to serve.

Yen li-pên 閻立本, T'ang dyn., about 658, religious painter.

Yen li-tê 閻立德, T'ang dyn., about 620, celebrated religious painter.

Yen-shih 偃師, constructor of marionettes or automata, under the emperor Mu-wang of the Chou, about 950 B.C.

Yen shih-an 閻士安, Sung dyn., about 1080, painter, bamboos.

Yen shih-ku 顏師古 (chou 籀), 579 to 645, grandson of Yen Chih-t'ui. Scholar, already celebrated under the Sui, apogee under the T'ang, imperial librarian, annotated the *Ch'ien-Han-shu*.

Yen-shou 延壽. Chinese (non-Buddhist) Vedantist Master, Sung dyn., about 1080, scholar, prolix. Author of *Tsung-ching-lu*, and of numerous small works.

Yen shu-tzū 顏叔子, of Lu, 4th century B.C. Being obliged to give shelter to a woman during the night, he mounted guard, lantern in hand, in order that he might not be suspected.

Yen-su 燕肅, about 1040, Sung dyn., landscape painter.

Yen-sung 嚴嵩, Ming dyn., grad. in 1505, high functionary in 1528, the antagonist of Hsia-yen whom he succeeded in destroying. Intriguing, perverse, disgraced in 1562, fortune confiscated. Hated by all, he died of hunger, says the account, in 1568.

Yen tao-yü 嚴道育, Ch'ien-Sung dyn., diviner, prompted prince Liu-shao to revolt through his predictions. Executed in 453.

Yen-tsun 嚴尊, under Wang-mang, diviner, gave his whole attention to the *Mutations*.

Yen tun-fu 宴敦復, Sung dyn., descendant of Yen-ch'u, censor, patriot, adversary of Ch'in-kuei, disgraced, died in 1140.

Yen-tzū 晏子, see *Yen-ying*.

Yen-tzū 剡子, legendary pious son.

Yen-wang 閻王, the Judge of the infernal regions, multiplied with time, up to ten.

Yen-wu 嚴武, T'ang dyn., accompanied the fugitive Hsüan-tsung in 755, high

functionary, died in 765.

Yen-yen 言偃 (tzu-yu 子游), born about 510 B.C., a disciple of Confucius, played a considerable part in the transmission of his doctrine.

Yen yen-chih 顏延之, Ch'ien-sung dyn., poet, drunkard, unbalanced. Died in 456. See *Hsieh Ling-yün*.

Yen yen-nien 嚴延年, Ch'ien-Han dyn., Grand Judge in 58 B.C., ferocious, was executed for injustice and cruelty.

Yen-ying 晏嬰 (p'ing-chung 平仲), minister of Ch'i, sober, moral, died in 493 B.C. The collection of his remonstrances is entitled *Yen-tzũ ch'un-ch'iu*.

Yen-yün 燕筠, Wu-tai period, before 960, religious painter.

Yin chi-chao 尹繼昭, T'ang dyn., about 890, painter of genre.

Yin chi-fu 尹吉甫, under the Chou, general of the emperor Hsüan, fought the Huns in 827 B.C., celebrated in the *Shih-ching*.

Yin chi-lun 尹繼倫, Sung dyn., general, fought the Ch'i-tan, died in 996.

Yin chi-chan 尹繼善, a Manchu, high functionary, grad. in 1723, hard worker, very popular. Grand Secretary in 1764, died in 1771.

Yin-chu 尹洙, Sung dyn., man of letters, scholar, disgraced in 1045, died in 1046.

Yin chung-jung 殷仲容, T'ang dyn., about 690, painter, flowers and birds.

Yin chung-k'an 殷仲堪, prefect under the Chin, Taoist, physician, killed in 299.

Yin-hao 殷浩, Chin dyn., officer, son of Yin-hsien, ruined by Huan-wen, died in 356.

Yin-hsi 尹喜, the guardian of the 函谷 Han-ku pass, for whom Lao-tzũ, leaving for the West, is said to have written the *Tao-tê-ching*. Legend. Popularly *Kuan-yin-tzũ*. See that bibliographical entry.

Yin-hsien 尹咸, at the end of the Ch'ien-han, mathematician, librarian, physician, helped Liu-hsin.

Yin-hsien 殷羨, Chin dyn., father of Yin-hao, functionary, eccentric, about the year 300.

Yin-hsün 尹勳, Hou-Han dyn., annalist, a member of the Pleiad, massacred by the eunuchs in 168.

Yin hua-hsing 殷化行, Ch'ing dyn., officer under K'ang-hsi, distinguished himself against the Eleuths 1696, died in 1710.

Yin huei-i 尹會一, Ch'ing dyn., grad in 1723, high offices in 1744, writer, moralist, fervent Ch'üsiist, died in 1748.

Yin-shao 殷紹, mathematician, with the Pei-Wei, about 535.

Yin tzũ-ch'un 陰子春, a high functionary of the Liang, always dirty, defeated by Hou-ching, died in 551.

Yin-wên 尹文, Taoist, after 330 B.C. Wrote the *Yin-wên-tzũ*. Nothing is known of his life.

Yin yün-hsiao 殷雲霄, Ming dyn., moralist, author of maxims.

Ying-ch'ang 應瑒, San-kuo Wei, poet, died in 217. Elder brother of Ying-chü.

Ying-chü 應璩, San-kuo Wei, about 220, poet, letter-writer, younger brother of Ying-ch'ang.

Ying-pu 英布, Ch'ien-Han dyn., convict, then adventurer, son-in-law of Ch'ên-

- shêng, officer of Hsiang-chi in 207, went over to Liu-pang in 204. Irritated by the murder of some officers, he revolted in 196, and was killed.
- Ying-shao 應劭, Hou-Han dyn., functionary, died about 195, author of *Fêng-su-t'ung*.
- Yo, for instance Yo-fei, see after Yao.
- Yu-chan 優旃, clown, juggler to the First Emperor of the Ch'in, about 210 B.C.
- Yu-jo 有若 (Izū-jo 子若 or Izū-yu 子有), a disciple of Confucius, born about 520, killed in 450 B.C.
- Yu-mou 尤豪, Sung dyn., grad. in 1148, censor, book-lover, died in 1190.
- Yu-tso 游酢, Sung dyn., neo-Confucianist scholar, pupil of Ch'êng-i.
- Yu-t'ung 尤侗, Ch'ing dyn., 1679, learned scholar, died in 1704.
- Yu tzū-yüan 游子遠, Chin dyn., fearlessly censured Liu-yao in 320.
- Yung-ch'ih 雍齒, Ch'ien-Han dyn., officer of Liu-pang, whom the latter rewarded first, for fear that he might cause defection, 202 B.C.
- Yü 禹, often 大禹 Yü the Great, minister of the emperors Yao and Shun, completed the canalisation of Northern China in 2060 (inundation of 2085). Regent in 2010, emperor in 1989, died in 1979 B.C. Head of the first dynasty 夏 Hsia, through the fact that, after his death, the people wished his son to succeed him, the feudal empire thus becoming hereditary, it having previously been elective.
- Yü-ch'ang 喻昌, physician, pathologist, Ch'ing dyn.
- Yü ch'ao-ên 魚朝恩, T'ang dyn., eunuch, favourable to Buddhism, put to death in 770.
- Yü chêng-chi 俞正己, mathematician, Ming dyn.
- Yü ch'êng-lung 于成龍, Ch'ing dyn., 1617-1684. Honest functionary, austere, clever. Reputed to be able to restore order everywhere. He never allowed his family to live in his official quarters. Employed in 1674 in Hu-pei full of brigands, 1678 in Fu-kien, 1681 in Chih-li, 1682 at Nanking, died in 1684 seated in his chair. Lived on pap, died poor.
- Yü-chi 虞集, Yüan dyn., voluminous poet, empty, died in 1348.
- Yü-chi 余集, Ch'ing dyn., 1743-1823, painter, portraits especially of women.
- Yü-chi 虞寄, Ch'ên dyn., prose-writer, about 580.
- Yü chi-fu 庾吉甫, fertile dramatic author, Yüan dyn.
- Yü chi-ts'ai 庾季才, mathematician, Sui dyn.
- Yü-ch'ien 于謙, Ming dyn., minister, did nothing to liberate Ying-tung made prisoner in 1449, was executed as a traitor on the return of that emperor in 1457.
- Yü-ch'ih i 尉遲乙, T'ang dyn., about 630, bonze, religious painter, from Kotan.
- Yü-ch'ih kung 尉遲恭, 585-658, T'ang dyn., body-guard of the emperor T'ai-tsung; now one of the two guardian Genii of doors (the black one). See *Ch'in-ch'ung*.
- Yü chih-ning 于志寧, T'ang dyn., 588-665, high functionary, disgraced by the empress Wu.
- Yü-ching 余靖, Sung dyn., 1036, scholar, functionary, of the conservative party.
- Yü-ch'ing 虞卿, politician of Chao, about 250 B.C.
- Yü-chung 虞仲, second son of T'an-fu, elder brother of Chi-li, renounced in his favour about 1200 B.C. See *T'ai-pai*.

- Yü-ch'üeh 余闕, Yüan dyn., 1302-1357, grad. in 1333, prefect of An-ch'ing, held out from 1353 to 1357 against the insurgents, cultivating corn in the city. When it was captured, he committed suicide. Was honoured by his conquerors.
- Yü-fan 虞翻, San-kuo Wu, 164 to 233, Taoist, impertinent and drunken officer, served Sun-ch'üan, disgraced in 223. Composed a commentary on the *Mutations* which formed a school, the *Chou-i Yü-shih-i*. Commentated also on the *Kuo-yü*.
- Yü-hsi 余熙, mathematician, Ch'ing dyn.
- Yü-hsi 于錫, T'ang dyn., about 850, painter, flowers and birds.
- Yü hsiao-k'o 余蕭客, Ch'ing dyn., before 1800. Celebrated scholar, studied all branches. Having become blind, he taught.
- Yü-hsien 毓賢, Manchu, governor of Shan-tung in 1897, then of Shan-hsi, where he massacred the Missionaries and the Christians in 1900.
- Yü-hsin 庾信, poet, with the Pei-chou, about 560.
- Yü-hsiung 鬻熊, politician and philosopher under Wên-wang, probably legendary. The small treatise *Yü-tzŭ*, although ancient, is certainly not by him.
- Yü-hsü 虞詡, Hou-Han dyn., good officer full of resources from 110, defeated the Tibetans in 115, became afterwards a speechifying functionary, died after 136.
- Yü-huang 玉皇, the Pure August One, since 1012 has been the Taoist equivalent of 上帝 Shang-ti the Sovereign-on-high of the Confucians, and of Amitabha of the Amidists. Theistic Taoism. See HBO. L 69.
- Yü-i 庾翼, Chin dyn., brother of Yü-liang, calligraphist, died in 345.
- Yü-jiang 豫讓, a man of Chin, about 453 B.C., tried to assassinate viscount Hsiang of Chao, who had killed his master 智 Chih. Being taken, he asked and obtained to be allowed at least to transfix a coat of the viscount, after which he killed himself.
- Yü-jên 喻仁, and Yü-chieh 喻階, two brothers, veterinary surgeons, Ming dyn., 1598. Authors of *Liao-ma-chi*, and of *Niu-ching ta-ch'üan*.
- Yü-kuang 虞廓, mathematician, Liang dyn., about 520.
- Yü-kung 虞恭, mathematician, Hou-Han dyn.
- Yü-lei 鬱壘, brother of T'u-yü, protecting genii.
- Yü-liang 庾亮, Chin dyn., maternal uncle of the emperor Ch'êng 326, fought Su-tsun in 328, died in 340.
- Yü-lu 裕祿, Manchu, viceroy of Chih-li 1898-1900, committed suicide when things turned out badly.
- Yü man-ch'ien 庾曼倩, mathematician, Liang dyn., about 520.
- Yü pai-yüan 于伯淵, dramatic author, Yüan dyn.
- Yü shih-chi 虞世基, Sui dyn., elder brother of Yü Shih-nan, favourite of the emperor Yang-ti, trafficked in offices, perished with him in 618.
- Yü shih-nan 虞世南, T'ang dyn., 558-638, younger brother of Yü Shih-chi, became an esteemed counsellor under the T'ang, a living library it was said; worthy, loyal, very learned.
- Yü ta-yu 俞大猷, Ming dyn., brave officer, badly assisted, defended the coast against the Japanese and pirates, from 1535 until his death in 1573.
- Yü ting-kuo 于定國, Ch'ien-Han dyn., legislator, minister in 51, retired in 43 B.C.
- Yü-t'ung 庾統, Chin dyn., nephew of Yü-liang, officer about 350.

Yü-tzŭ 鬻子, see *Yü-hsiung*.

Yü-wang 榆罔, incapable sovereign of antiquity, who is said to have been de-throned and replaced by Huang-ti. Valueless legend.

Yü-wên chŭo 宇文覺, elder son of Yü-wên T'ai, made himself king of Pei-Chou in 557, was immediately removed by his uncle Yü-wên Hu. See *Yü-wên Yü*.

Yü-wên hu 宇文護, Pei-Chou, brother of Yü-wên T'ai, regent of his sons, killed Yü-wên Chŭo and Yü-wên Yü. Enthroned the third Yü-wên Yung, who struck him dead in 572.

Yü-wên hua-chi 宇文化及, Sui dyn., favourite of the emperor Yang-ti, had him assassinated in 618. was vanquished and killed within the year by Li-yüan.

Yü-wên pin 宇文贇, king of Pei-Chou in 578, died in 580. Yang-chien massacred his whole family.

Yü wên t'ai 宇文泰, Hsi-Wei, 506-557, descendant of a Turkic khan, mayor of the palace of the Western Wei from 534 at Ch'ang-an, killed several of his masters, defeated the Liang, passed his succession to his son Yü-wên Chŭo in 557. See *Yü-wên Hu*.

Yü-wên yung 宇文邕, Pei-Chou, third son of Yü-wên T'ai, brother of Yü-wên Chŭo and Yü, succeeded the latter in 560, killed his uncle Yü-wên Hu their assassin in 572, acted rigorously against Buddhism and Taoism in 574, suppressed the Pei-Ch'i 577, died in 578. — In 581, under his grandson, the Sui exterminated his family and annexed their territory.

Yü-wên yü 宇文毓, Pei-Chou, second son of Yü-wên T'ai, brother of Yü-wên Chŭo, succeeded him in 557, as himself removed by his uncle Yü-wên Hu in 560. See *Yü-wên Yung*.

Yü-yen 俞琰, Taoist author, Sung dyn.

Yü-yüeh 俞樾, Ch'ing dyn., metropolitan grad. in 1851, scholar, critic, author of *Ch'ün-ching ping-i*.

Yü yün-wên 虞允文, Sung dyn., grad. in 1153. After the death of Ch'in-kuei, he defeated the Kin in 1160. Became governor of Ssü-ch'uan. Died in 1174.

Yüan-an 袁安, Hou-Han dyn., prefect, devoted himself nobly to arrest the iniquitous trial of the year A. D. 71. He died in 92.

Yüan-chan 阮瞻, Chin dyn., about 300. An unbeliever converted by an apparition, says the legend.

Yüan-chên 元稹, Tang dyn., 779-831, very precocious, functionary at 15 years of age, censor at 27, prose-writer and poet.

Yüan chêng-kung 袁正功, mathematician, constructor of apparatus, Sung dyn., 1133.

Yüan-chi 阮籍, San-kuo Wei, the worst drunkard of whom the history has preserved the memory, poet, died in 263.

Yüan ch'i-hsin 阮其新, scholar, Ch'ing dyn. 1832, commentator on the *Hsi-yüan-lu*.

Yüan-chieh 元結, Tang dyn., about 750, prose-writer and poet.

Yüan-ch'ien 袁倩, Ch'ien-Sung dyn., painter, pupil of Lu T'an-wei, after 465.

Yüan-chuang 元奘, see *Hsüan-tsang*.

Yüan-ch'ung 袁充, mathematician, Sui dyn., in 600.

- Yüan-fu 阮孚, Chin dyn., very poor, from being a simple soldier became a high functionary, died in 326.
- Yüan hao-wên 元好問, Yüan dyn. painter of natural scenery.
- Yüan hsiao-hsü 阮孝緒, Liang dyn., bibliographer, drew up, between 520-526, a bibliographical index which served as the basis of that of the Sui. See *Sui Ching-chi-chih*.
- Yüan-hsieh 袁變, Sung dyn., functionary, retired before Shih Mi-yüan. Scholar of mark, died in 1220.
- Yüan-hsien 阮咸, Chin dyn., nephew of Yüan-chi, drunkard, scholar, musician, about 280.
- Yüan-hsien 原憲 (tzu-ssü 子思), a disciple of Confucius, born in 516 B. C., poor.
- Yüan-hsin 圓信, Chinese Buddhist monk, Ch'ing dyn., 1687. Author of *Hsiên-chiao tsung-ch'êng*, and of *Yu-p'o-i chih*.
- Yüan hsing-ch'ung 元行冲, see *Yüan-tan*.
- Yüan-huang 袁黃, mathematician, at the end of the Ming. Author of memoirs.
- Yüan-hung 袁閎, Hou-Han dyn., about 166, scholar, lived as a hermit, shut himself up for 18 years.
- Yüan-hung 袁宏, Chin dyn., celebrated scholar, died in 376.
- Yüan hung-tao 袁宏道, Ming dyn. Author of *P'ing-shih*.
- Yüan-i 袁曦, Wu-tai period, about 930, painter, aquatic subjects.
- Yüan-k'an 阮侃, San-kuo Wei then Chin, after 260.
- Yüan-kao 阮郛, Wu-tai period before 960, portrait painter.
- Yüan k'o-shih 袁客師, T'ang dyn., about 630, son of Yüan T'ien-kang, celebrated diviner like he.
- Yüan-ku 袁固, Ch'ien-Han dyn., after 156 B.C. Scholar, preserved the version of the *Shih-ching* called of 齊 *Ch'i*, later lost. Hated Taoism.
- Yüan-kung 袁珙, Ming dyn., physiognomist, died in 1410.
- Yüan liao-fan 袁了凡, compiler of *Kang-chien ho-pien*, Ch'ing dyn., 19th century, with Wang Fêng-chou.
- Yüan-mei 袁枚, Ch'ing dyn., grad. in 1739. Author of culinary recipes. Died in 1797.
- Yüan ming-shan 元明善, Yüan dyn., military officer and civil functionary, historiographer, died in 1321.
- Yüan pai-lan 沅伯蘭, Ch'ing dyn., scholar, author of *Shuo-wên chieh-tzu yin-chün-piao*.
- Yüan-shao 袁紹, Hou-Han dyn., elder brother of Yüan-shu, officer, massacred the eunuchs in 189, became governor of Chi-chou, used his position to enrich himself, held out against Tung-cho and Ts'ao-ts'ao, defeated Kung Sun-tsan in 198, died in 202. Ts'ao-ts'ao conquered his domains 204-207.
- Yüan shih-k'ai 袁世凱 (wei-t'ing 慰亭), resident at Seoul in 1884-1893, in Manchuria 1894, formed in 1895 at Tientsin a German-Chinese army, betrayed Kuang-hsü and provoked the coup-d'état of 1898, governor of Shan-tung in 1900, maintained order there. When viceroy of Chih-li in 1901, formed a new army. Minister of foreign affairs in 1907, disgraced by the Regent in 1909, returned to power in 1911, was charged with the formation of a Chinese ministry, caused the Regent to be disgraced, obtained the abdication of the Ch'ing

in 1912, president of the Republic in 1912, tried to restore the empire for his own benefit, died in 1916.

Yüan shih-lung 袁士龍, mathematician, Ch'ing dyn.

Yüan-shu 袁術, Hou-Han dyn., younger brother of Yüan-shao, helped Sun-chien, fought his own brother, died in 199.

Yüan-shu 袁淑, Ch'ien-Sung dyn., functionary, author of notable memoirs, killed in 453 by the hereditary prince whose perverse intentions he opposed.

Yüan-shu 袁樞, scholar, historian, Sung dyn., about 1170, author of *T'ung-chien chi-shih pên-mo*.

Yüan-tan 元澹, T'ang dyn., about 700, erudite man of letters, author of historical researches.

Yüan tê-hsiu 元德秀, T'ang dyn., pious son, honest and popular functionary, died poor in 754.

Yüan t'ien-kang 袁天綱, T'ang dyn., died in 627. Celebrated diviner. Drew the horoscope of the future Wu-hou. The legend attributes to him the pictures of the *T'ui-pei-t'u*.

Yüan-tsai 元載, T'ang dyn., functionary in 742, Taoist tint, being compromised in political intrigues, committed suicide in 777.

Yüan-t'ung 元統, mathematician, Ming dyn., calendar of 1384.

Yüan tzü-ang 袁子昂, religious painter, with the Pei-chou, about 580.

Yüan wêng-chung 元翁仲, Ch'in dyn., general under the First Emperor, about 210 B.C. A stone statue was raised to him near his tomb. Thence arose the use of the statues called *wêng-chung*.

Yüan-yang 袁盎, Ch'ien-Han dyn., officer beloved by Wên-ti. Under Ching-ti, Ch'ao-ts'o had him punished; inde iræ! In 155, he calumniously accused Ch'ao-ts'o of having provoked the revolt of the kinglets, and caused his death. Assassinated in 148 B.C. A hideous person.

Yüan-yü 阮瑀, San-kuo Wei, pupil of Ts'ai-yung, secretary to Ts'ao-ts'ao, prose-writer, poet, died in 212.

Yüan-yüan 阮元 (pai-yüan 伯元), Ch'ing dyn., 1764 to 1849. Grad. in 1789, then academician. Clever and energetic high functionary. Hated foreigners. The first to request the prohibition of the opium trade, he was viceroy at Canton in 1821. Transferred to Yün-nan in 1827. Retired in 1838. Scholar, mathematician, antiquarian. The generous Mécenas of poor scholars. Went to great expense in order to publish the vast works: *Huang-Ch'ing ching-chieh — Chou-jên-ch'uan — Chi-ku-chai chung-ting i-ch'i k'uan-shih — Kuan-wo-shêng-shih hui-kao*. Etc.

Yüeh-lao 月老, see *Chieh-lin*.

Yüeh-ti 月氐 (alias Yüeh-chih), the Getae.

Yün-ch'i-yao 運期耀, see *Liang-hung*.

Yün-ching 惲敬, Ch'ing dyn., licentiate in 1785, typical raving prose-writer.

Yün-fêng 雲峯, Chinese monk, 法相 school, Yüan dyn., author of *Wei-shih k'ai-mêng wên-ta*.

Yün-ping 惲冰, daughter of Yün Shou-p'ing, painter about 1700.

Yün shou-p'ing 惲壽平, Ch'ing dyn., 1643-1690, celebrated painter, flowers and birds. Father of Yün-ping. Died in 1690.

Bibliographical Index.

I have mentioned in this Index the works the existence of which it may eventually be useful for the Missionary to know. I have deliberately omitted all the others.

For those who may require to know more, the catalogue *Shu-mu ta-wên* by Chang Chih-tung will more than suffice. It is to be found everywhere, photolithographed, at a low price.

Repertories of fossils: *Han I-wên-chih*. — *Sui Ching-chi-chih*. — *Sung I-wên-chih*. — *Ming Chiao-hung Ching-chi-chih*. — *Ssü-k'ü ch'üan-shu tsung-mu*. — *Ta-Ch'ing Ching-chi-k'ao*. — See *infra* the entry *Shu-mu*.

Agamas, Buddhist collections. See *Ch'ang a-han-ching*. — *Chung a-han-ching*. *Tsa a-han-ching*.

An-shih-têng 暗室燈, a small popular Taoist book of morals, very widely circulated under the Ch'ing.

An-wu lun-shu 安吳論書, a treatise on calligraphy, technical and critical, by 包世臣 Pao Shih-ch'ên, about 1817.

Ch'a-ching 茶經, a historical and technical notice on tea, by 張謙德 Chang Ch'ien-lê, Ming dyn., 1605.

Chai-ching 宅經, the choice of auspicious locations for dwellings. Very ancient. Anonymous.

Chan-kuo-ts'ê 戰國策, a recital of the struggles of the Kingdoms in the 3rd century B.C., by an unknown contemporary; restored and edited by 劉向 Liu-hsiang in 26 B.C. — Commentated on by 高誘 Kao-yu (Hán), and 姚宏 Yao-hung (Sung). Two works on chronology and topography have been made on the data furnished by this book.

Ch'an-yüan mêng-ch'iu yao-lin 圓苑蒙求瑤林, by the monk 志明 Chih-ming, under the Kin, 1226; with an anonymous supplement *Ch'an-yüan mêng-ch'iu shih-i* 拾遺, under the Yüan or later. An excellent collection of Buddhist anecdotes, Vedantist tint.

Ch'ang a-han-ching 長阿含經, an important collection of Buddhist documents, translated into Chinese (adapted) in 413, Chin dyn.

Chang ch'iu-chien suan-ching 張邱建算經, an excellent treatise on arithmetic, posterior to that of Hsia-hou Yang which he cites. There are no precise details concerning the author Chang Ch'iu-chien. A commentary by 陳孝孫 Liu Hsiao-sun. This work has come down to us intact. Inserted in the *Tai-hsiao suan-ching shih-shu*.

Chang-shan hsin-lu 杖屨新錄, on canes and faus, by 王廷鼎 Wang T'ing-ting, Ch'ing dyn.

Chang-chên-jên ch'in-shih ling-sha-lun 張真人金石靈砂論, a treatise on

- Taoist alchemy, aurification of the inner man, by 張九垓 Chang Chiu-kai, T'ang dyn.
- Chang-tzû ch'üan-shu 張子全書, the works of the philosopher 張載 Chang-tsai, Sung dyn., philosopher, died in 1076. See HBO. L 71.
- Chao-lun 肇論, a basic *madhyamika* treatise, by the Chinese monk 僧肇 Sêng-chao, about 400. See his entry. — Commentaries under the T'ang and the Sung. One excellent, 肇論略注 *Chao-lun lüeh-chu*, by the monk 德清 Tê-ch'ing, Ming dyn.
- Ch'ao-shih chu ping yüan hou lun 巢氏諸病源候論, a vast treatise on medical etiology, by 巢元方, Ch'ao Yüan-fang, Sui dyn., physician to the court about 610.
- Chao-tai ts'ung-shu 昭代叢書, a very vast collection of divers small works, Ch'ing dyn., about 1700, by 張潮山 Chang Ch'ao-shan.
- Chê-yü kuei-chien 折獄龜鑑, a collection of celebrated law-cases, Sung dyn., by 鄭克 Chêng-k'o.
- Chên-chêng-lun 甄正論, a small controversial treatise, against the Taoists and the Confucists, by the Chinese Buddhist monk 玄嶷 Hsüan-i, T'ang dyn. Undated. After 745, I think.
- Chên-kao 眞誥, a fundamental treatise on mystic Taoism, documents dated from 365, drawn up definitively under the Nan-Ch'i by T'ao Hung-ching in 489. See HBO. L 61.
- Ch'ên-shu 陳書, a history of the Ch'ên dynasty, 557 to 588, drawn up by 姚簡 Yao-chien, finished in 636.
- Chên-yüan miao-tao yao-lüeh 真元妙道要略, moral dualism, in imitation of alchemical dualism. By 鄭思遠 Chêng Ssü-yüan, Taoist author, end of the third century.
- Chêng-chiao chên-ch'üan 正教眞詮, a precis of the Mohammedan religion, Ch'ing dyn., undated. Ancient, I think.
- Chêng-kuan kung-ssü hua-shih 貞觀公私畫史 the first and excellent catalogue of celebrated paintings, public or private property, existing between 627-649. More than 280 items. By 裴孝源 P'ei Hsiao-yüan, T'ang dyn.
- Chêng-tzû-tung 正字通, a good dictionary of the characters, 214 keys, by 張自烈 Chang Tzû-lieh, in 1670, Ch'ing dyn.
- Ch'i-ching 七經, the Seven Canonicals, a series comprising the *I-ching*, *Shu-ching*, *Shih-ching*, *Ch'un-ch'iu*, *Chou-li*, *I-li*, *Li-chi*. Under the Ch'ing. See *Yü-tsan ch'i-ching*.
- Chi-ch'iu hsien-fang 急救仙方, a collection of medical formulae, by 林億 Lin-i, Sung dyn.
- Chi-ch'ung chou-shu 沒家周書, see *I Chou-shu*.
- Chi-chung san-chi 嵇中散集, the works of 嵇康 Chi-k'ang, died in 262, San-kuo Wei period.
- Chi-ho yüan-pên 幾何原本, the contents of the first six books of Euclid's geometry, explained by Father Mathew Ricci, S.J., according to his master, Clavius, drawn up by 徐光啟 Hsü Kuang-ch'i, edited in 1614. Inserted in *T'ien-hsiao ch'u-han ch'i-pien*. — Euclid was translated in its entirety in 1857, by 李善蘭 Li Shan-lan, 新譯幾何原本三卷續補二卷

- Hsin-i chi-ho yüan-pên shih-san chüan*, *hsü-pu erh chüan*. Fifteen books.
- Chi-hsiao hsin-shu 紀效新書, a treatise on war, by 戚繼光 Ch'i Chi-kuang, Ming dyn., after 1568. See *Lien-ping shih-chi*.
- Chi-ku-chai chung-ting i-ch'i k'ung-shih 稽古齋鍾鼎彝款識, an excellent collection of antique characters, by 阮元 Yüan-yüan, Ch'ing dyn., 1804.
- Chi ku-chin fo-tao lun-hêng 集古今佛道論衡, the history of the secular struggle between Buddhism and Taoism, since the introduction of Buddhism into China. By a Buddhist monk, 661-664. With a supplement of the year 730.
- Chi-ku suan-ching 緝古算經, a treatise on the measurement of solids, by 王孝通 Wang Hsiao-t'ung, under the T'ang. The work has come down to us intact. Inserted in the *Tai-hsiao suan-ching shih-shu*. Much studied in modern times; see the two entries following this one, and the entry *Hsiao ch'i-ku suan-ching*.
- Chi-ku suan-ching hsi-ts'ao 緝古算經細草, a discussion and solution of the problems of the *Ch'i-ku suan-ching* of the T'ang, by 張敦仁 Chang Tun-jên, 1801, 3 books. An important work, because it allows of one following the operations of 天元 *Yien-yüan* Chinese algebra.
- Chi-i-ku suan-ching k'ao-chu 緝古算經考注, a discussion and criticism of the *Ch'i-ku suan-ching* of the T'ang, by 李溝 Li-huang, 1820. Two books.
- Chi-ku yin-fan 集古印範, ancient seals and stamps, prints, 10 books, by 潘於杰 P'an Yü-chieh, in 1607, Ming dyn.
- Chi-lei 集類, the rubric covering the whole field of literature, prose and poetry. Sub-divided into 保集 *pieh-chi* the complete collected works of a single author, and 總集 *tsung-chi* anthologies of documents by various authors.
- Chi-mên tun-chia 奇門遁甲, an immense treatise on the revolutions of numbers, and their influence on human destiny. Under the Ch'ing. Principles of the Tantrist monk 一行 I-hsing, under the T'ang.
- Chi-mêng suan-chieh 啟蒙算捷, a treatise on calculation by the abacus, by 劉綸 Liu-lun, about 1750, Ch'ing dyn.
- Chi-min yao-shu 齊民要術, an interesting treatise on popular economy in Northern China, in the sixth century. Cultivation, production, food, etc. By 賈思勰 Chia Ssü-hsieh, about 540.
- Chi-tan kuo-chih 契丹國志, the first history of the Ch'i-tan Tonguses, by 葉隆禮 Yeh Lung-li, Sung dyn., about 1250.
- Chi-yüan yao-liao 紀元要畧, a chronological precis of history, by 陳景雲 Ch'ên Ching-yün, Ch'ing dyn., about 1700, finished by his son 陳黃中 Ch'ên Huang-chung.
- Chi-yün 集韶, a revision of the *Kuang-yün*, by 丁度 Ting-tu, Sung dyn., about 1020. Still studied at the present day.
- Chia-hsüan yin-liao 葭軒印畧, seals and stamps, impressions, by 杜文琯 Tu Wên-kuan, Ch'ing dyn.
- Chia-i-ching 甲乙經, a treatise on antique medicine, by 皇甫謐 Huang-fu Mi, Chin dyn., about 270.
- Chiang shên-hsiu shu-hsiao 江慎修數學, a critique of the mathematical work of Mei Wên-ting (1723), by means of the new methods of the *Yü-chih li-hsiang k'ao-ch'êng* (1737), by 江永 Chiang-yung (died in 1762). About

1750, Ch'ing dyn.

Chiang-ts'un-hsiao-hsia-lu 江邨銷夏錄, critical notes on drawings and writings of value, in 1693, by 高士奇 Kao Shih-ch'i, Ch'ing dyn.

Chiao-k'uan chieh-yao 教款提要, a precis of the Mohammedan religion, by 馬伯良 Ma Pai-liang, Ch'ing dyn., 1678.

Chieh-ku-lu 羯鼓錄, a treatise on drums, method and repertory, by 南卓 Nan-cho, Tang dyn., about the middle of the 9th century. The author establishes that the drum was imported into China from central Asia, and gives models of exotic beatings.

Chieh-tzu-yüan hua-ch'uan 芥子園畫傳, a guide for painting current subjects, by 李笠翁 Li Li-weng, Ch'ing dyn., 1679.

Ch'ieh-yün 切韻, the first dictionary according to rhymes, 206 finals, by 陸法言 Lu Fa-yen, Sui dyn., after 580. Served as the foundation of those which followed.

Ch'ieh-yün chih-chang-t'u 切韻指掌圖, an analysis of the Chinese syllables, by means of the Indian method, initials and finals. By 司馬光 Ssu-ma Kuang, Sung dyn., about 1050. See *Ssu-sheng-p'u*, and *Wu-yin chi-yün*.

Chien-chieh i-ming suan-fa 簡捷易明算法, a treatise on calculation by the abacus, by 沈士樞 Shên Shih-kuei, Ch'ing dyn., before 1700.

Ch'ien-han-shu 前漢書, a history of the first Han dynasty, 206 B.C. to A.D. 24, by 班固 Pan-ku (died in A.D. 92), completed by his sister 班昭 Pan-chao. Commentated on by 顏師古 Yen Shih-ku, about 630. Printed in 1005.

Ch'ien-hsü 潛虛, a treatise on divination by the diagrams, the work of 司馬光 Ssu-ma Kuang (died in 1086), Sung dyn. It has since been developed and completed.

Ch'ien-lu 錢錄, a treatise on numismatics, Ch'ing dyn., published by imperial order, in 1775.

Ch'ien-pien 前編, a treatise on origins and ancient times, by 金履祥 Chin Li-hsiang, died in 1303. Put at the beginning of the *Tzū-chih t'ung-chien kang-mu*, in 1330, in place of the *Wai-chi*.

Chien-p'ing-i-shu 簡平儀說, the elements of astronomy, Ptolemaic system, by 熊三拔 Hsiung San-pa, Father Sabbatino de Ursis, S.J., in 1611. In *Tien-hsiao ch'u-han ch'i-pien*.

Ch'ien-tzū-wên 千字文, a series of a thousand characters, none of which is repeated. It was formerly learnt by heart by all school-boys. — Served besides to number numerous objects, for example the volumes of a large collection. — Attributed by tradition (legend) to 周興嗣 Chou Hsing-ssü, Liang dyn., before 520.

Ch'ien-yen-t'ang chin-shih-wên 潛研堂金石文, an epigraphic collection, by 錢大昕 Ch'ien Ta-hsin, Ch'ing dyn., died in 1804.

Ch'ien-yüan pi-chih 乾元秘旨, a treatise on astrology, by 舒繼英 Shu Chi-ying, under the Ch'ing.

Chih 志. This name is given to (1) dissertations attached to almost every dynastic history, for example, *Hou-Han-shu Chih*, the *Chih* of the history of the Hou-Han dynasty. — (2) the local official collections of documents, relating

- to a province, a prefecture, a sub-prefecture; for example, *Hsien-hsien Chih*, the *Chih* of the sub-prefecture Hsien.
- Chih-hai** 指海, a collection of divers small works, Ch'ing dyn., about 1840, by 錢熙祚 Ch'ien Hsi-tso.
- Chih-ho tsou-chi-shu** 治河奏績書, a large work on dikes, sluices, etc., of the Yellow River, by 靳輔 Chin-fu, a distinguished hydrologer, Ch'ing dyn., about 1680.
- Chih-pu-tsü chai-ts'ung-shu** 知不足齋叢書, a vast collection of divers small works, Ch'ing dyn., edited from 1776 to 1811, by 鮑廷博 Pao T'ing-po.
- Chih-yüan fa-pao k'an-t'ung tsung-lu** 至元法寶勘同總錄, a catalogue of Chinese Buddhist books in 1287, Yüan dyn. Drawn up by the monk 慶吉祥 Ch'ing Chi-hsiang. Popularly *Chih-yüan-lu*.
- Chih-yüeh-lu** 指月錄, a good history of Chinese Vedantism, by the layman 瞿汝稷 Ch'ü Ju-chi, Ming dyn., 1602. Continued by 聶先 Nieh-hsien, Ch'ing dyn., 1680. Thirty plus twenty books.
- Chin-ku ch'i-kuan** 今古奇觀, a selection of short novels, the majority pleasant, some obscene. Ch'ing dyn.
- Chin-lou-tzü** 金樓子, a small treatise on morals, anecdotes and maxims, by 蕭繹 Hsiao-i, the emperor 元 Yüan of the 梁 Liang, killed in 554.
- Ch'in-p'u ta-ch'üan** 琴譜大全, a method and repertory for the cither, by 楊表正 Yang Piao-chêng, in 1573, Ming dyn. The work has been enlarged since.
- Chin-shih** 金史, a history of the Tongous dynasty Kin, a horde of the 女真 Djur-chên, 1115 to 1234, drawn up by the commission which edited the *Sung-shu*, from 1343 to 1345, Yüan dyn.
- Chin-shih** 金石, general rubric of works on epigraphy.
- Ch'in-shih** 琴史, method of the cither, by 朱長文 Chu Ch'ang-wên, Sung dyn., 6 books.
- Chin-shih ts'ui-pien** 金石萃編, a collection of ancient inscriptions, an epigraphical selection, by 王昶 Wang-ch'ang, Ch'ing dyn., 1805.
- Chin-shu** 晉書, in 130 books, a history of the Chin dynasty, 265 to 419, drawn up under the direction of 房玄齡 Fang Hsüan-ling, from 644 to 646. — 沈約 Shên-yo had completed his history of the Chin in 120 books by 465. A part of his work was lost. The remainder served for the new history. Printed in 1004.
- Chin-shu mu-lu** 禁書目錄, the Index of books prohibited under the Ch'ing, some as immoral, the majority for political reasons. They were only sold the more. The index is divided into two parts; the books entirely condemned; the books partly blameworthy.
- Chin-ssü-lu** 近思錄, philosophy and morality, by 呂祖謙 Lü Tsu-ch'ien, Sung dyn., 1175. Chu-hsi collaborated in it.
- Chin-t'ang chieh-chu shih-erh-ch'ou** 全湯借箸十二籌, a treatise on war especially defensive, by 李盤 Li-p'an, Ming dyn.
- Ch'in-ting ch'i-chêng ssü-yü wan-nien-shu** 欽定七政四餘萬年書, celestial ephemerides, published at intervals, under the Ch'ing dyn.
- Ch'in-ting hsieh-chi pien-fang** 欽定協紀辨方, an official treatise on scienti-

- fic divination under the Ch'ing, 36 books, 1741. Unsigned, as is the rule for official books; but it appears that 沈通德 Shên T'ung-tê was its principal author. See *Tsou-chi shu-chêng*.
- Ch'in-ting wan-nien-shu 欽定萬年書, official perpetual calendar under the Ch'ing dyn.
- Ch'ing-ch'ao yeh-shih 清朝野史, anecdotes regarding the Ch'ing, anonymous.
- Ch'ing-chên chih-nan 清真指南, a vast summary of Chinese Islamism, 1681, Ch'ing dyn.
- Ch'ing-chên shih-i 清真釋疑, an elementary and popular precis of the religion of Mohammed, Ch'ing dyn., 1738.
- Ch'ing-chên yüan-shih shan-i 清真原始闡義, a history of Islamism, dogmas, propagation, etc., by 穆汝奎 Mu Ju-kuei, Ch'ing dyn., 1837.
- Ch'ing-chu-chi 清珠集, a collection of Amidist moral exhortations, by the monk 治兆 Chih-chao, Ch'ing dyn., 1870.
- Ching-chung-ching yu-ching 徑中徑又徑, a good collection of Amidist moral maxims, by the lay adept 張師誠 Chang Shih-ch'êng, Ch'ing dyn., 1825.
- Ch'ing-hsiao yü-chien 清霄玉鑑, astrology, by 鮑鉉 Pao-hai, Ming dyn. Indian system.
- Ching-lü i-hsiang 經律異相, an exposition of the Buddhist system, composed by imperial order, Liang dyn., shortly after 520, by two Buddhist monks. Advanced *Mahāyāna*; consequently, wanting in clarity.
- Ching-ming-tsung-chiao-lun 淨明宗教論, a collection of the practices of a sect of Sivaic Tantrists, scattered among Taoist books. Under the T'ang, probably.
- Ch'ing-nang t'ien-yü t'ung-i 青囊天玉通義, a treatise on geomancy, the choice of auspicious places, by 張惠言 Chang Hui-yen, Ch'ing dyn.
- Ch'ing-pai lei-ch'ao 清稗類鈔, anecdotes about the Ch'ing, gathered by 徐珂 Hsü-k'o, a contemporary.
- Ch'ing-pi-tsang 清秘藏, notes on the different kinds of trinkets, by 張應文 Chang Ying-wên, Ming dyn.
- Ch'ing-shih chiang-i 清史講義, a history of the Ch'ing. Commercial Press.
- Ching-shih-wên 經世文, series of documents, memoirs, dissertations, on modern subjects, almost covering the period 1885-1902.
- Ching-shu suan-hsiao t'ien-wên-k'ao 經書算學天文攷, by 陳懋齡 Ch'ên Mou-ling, in 1797. A complement to the *Wu-ching suan-shu* of the 6th century. A profound study of all the questions arising from the mathematics contained in the Chinese canonical books, by means of modern methods.
- Ching-tê-chên t'ao-lu 景德鎮陶錄, the ceramic products of Ching-tê chên; nomenclature, by 藍浦 Lan-p'u, Ch'ing dyn., in 1815.
- Ching-tê ch'uan-têng-lu 景德傳燈錄, a history of the Chinese *Ch'an* Vedantism, from the arrival of Bodhidharma in 520, to 1006. Transmission of the doctrine and celebrated monks. By the Chinese Vedantist monk 道原 Tao-yüan, 1006. Thirty books. A well-executed work. Continuation, see *Hsü ch'uan-têng-lu*.
- Ching-t'u chên-chung 淨土晨鐘, a masterly systematic treatise on Amidism, by the lay Chinese adept 周克復 Chou K'o-fu, Ch'ing dyn., 1659.
- Ching-t'u fa-shih-tsan 淨土法事譜, the Amidist religious service, officiants

and people, an excellent treatise, by the Amidist monk 善導 Shan-tao, T'ang dyn.

Ching-t'u shêng-hsien-lu 淨土聖賢錄, a history of the Ching-t'u school, Amidism, men and things, by the lay adept 彭希涑 P'êng Hsi-su, 1783. Continued as far as 1850, by 胡珽 Hu-t'ing.

Ch'ing-wu hsien-shêng tsang-ching 青烏先生葬經, a very ancient treatise on geomancy, anonymous, the choice of auspicious sites for burials.

Chiu-chang suan-shu 九章算術. After or with the *Chou-pi suan-ching* this is the most ancient treatise on Chinese calculation, going back to the Chou probably. It suffered greatly during the destruction of the books. Was restored, according to tradition, by 張蒼 Chang-ts'ang, in the 2nd century B.C. Retouched at the beginning of the Christian era. Commentated on, in 263, by 劉徽 Liu-hui; then by Li Ch'un-fêng (7th century) and by Tai-chên (18th century). Notes by Li-chi. Figures by Tai-chên. Inserted in the *Tai-hsiao suan-ching shih-shu*.

Chiu-chang suan-shu hsi-ts'ao t'u-shuo 九章算術細草圖說, a discussion, with figures, of the problems of the antique *Chiu-chang suan-shu*, by 李潢 Li-huang, revised by 沈欽裴 Shên Ch'in-p'ei, in 1820.

Chiu-chih-li 九執歷, unknown treatises on Indian astronomy and calculation, brought from Tarim to the capital in 718 (T'ang dyn.), preserved in the *Ta-Tang k'ai-yüan chan-ching*. The bonze 一行 I-hsing was entrusted with the task of interpreting them, but died before he had finished his work. In these treatises, the calculations were performed by means of letters, not of strokes, says a note.

Chiu-chuan ling-chu shên-hsien chiu-tan-ching 九轉靈珠神仙九丹經, the production of cinnabar, through synthesis of pure mercury and sulphur, the drug of longevity. Anonymous. T'ang dyn. probably. Taoist alchemy.

Ch'iu-i suan-shu 水一算術, a treatise by 張敦仁 Chang Tun-jên, 1803, explaining the calculation of the periods 大衍 ta-yen according to Ch'in Chiu-shao. See *Shu-shu chiu-chang*. Usually joined with *Ch'i-ku suan-ching hsi-ts'ao* by the same author.

Chiu-ku-lu li-shuo 救古錄禮說, researches on the ancient rites and rituals, by 金鶚 Chin-o, Ch'ing dyn.

Chiu-shu t'ung-k'ao 九數通考, a manual on mathematics, drawn from the *Yü-chih shu-li ching-yün*, by 屈曾發 Ch'ü Tsêng-fa. Printed in 1773. Reprinted in 1871. The original title of the work was 數學精詳 *Shu-hsiao ching-hsiang*.

Chiu t'ang-shu 舊唐書, the ancient history of the T'ang dyn., 618 to 906, completed by 劉昫 Liu-hsü in 945 under the Hou-Chin, printed in 1151 under the Kin.

Chiu wu-tai shih 舊五代史, the ancient history of the five small dynasties called Wu-tai, 907 to 960, by 薛居正 Hsüeh Chü-chêng, in 973.

Ch'ü-hsien chou-hou-ching 關仙時後經, a treatise on the choice of auspicious days, according to the position of the planets and asterisms. Remade under the Ch'ing.

Chü-ku yin-mêng 句股引蒙, an elementary course of mathematics, by 陳許

- Ch'ên-hsü, in 1722, Ch'ing dyn. A compilation.
- Chü-shih-ch'uan 居士傳, Chinese Amidist adepts, men, notices. A good collection, by 彭際清 P'êng Chi-ch'ing, Ch'ing dyn., 1775. See *Shan nü-jên ch'uan*.
- Ch'ü-tz'ü ching-i 屈辭精義, an elucidation of the elegies of Ch'ü-yüan (Ch'ü-tz'ü), by 陳本禮 Ch'ên Pên-li, Ch'ing dyn.
- Ch'ün-ching p'ing-i 羣經平議, critical notes on all the Canonicals, by 俞樾 Yü-Yüeh, Ch'ing dyn.
- Chou-hou pei-chi-fang 肘後備急方, a collection of medicinal formulae, by the Taoist 葛洪 Ko-hung, about 320 probably, Chin dyn.
- Chou-i 周易, see *I-ching*.
- Chou-i-shu 周易述, and several other small works on the interpretation of the *I-ching*, by 惠棟 Hui-tung, Ch'ing dyn.
- Chou-i ts'an-t'ung-ch'i 周易參同契, a combination of the diagrams of the Mutations with alchemical formulae, applied to morality. A celebrated Taoist treatise, by 魏伯陽 Wei Pai-yang, Sung (not Han) dyn.
- Chou-i yao-shih hsiao 周易姚氏學, the system of interpretation of the *I-ching* of 姚信 Yao-hsin, San-kuo period. By 姚配中 Yao P'ei-chung, Ch'ing dyn.
- Chou-i Yü-shih-i, Ch'êng-shih i, Hsün-shih i 周易虞氏義, 鄭氏義, 荀氏義 *I-i pieh-lu* 易義別錄, and other dissertations on the *I-ching* and the systems of its principal ancient interpreters, Yü-fan, Ch'êng-hsüan, Hsün-shuang, etc. — By 張惠言 Chang Hui-yên, Ch'ing dyn.
- Ch'ou-jên-ch'uan 讎人傳, a compilation of biographies of Chinese (and foreign) mathematicians, procured by 阮元 Yüan-yüan, Ch'ing dyn., 1799.
- Chou-kuan 周官, see *Chou-li*.
- Chou-li 周禮, the Ritual of the Chou, alias *Chou-kuan* 周官, the Functionaries of the Chou. Composed by the brother of the founder of the third dynasty (see *Chou-kung Tan*), promulgated in 1039 B.C., recovered intact or almost so in 130 B.C. One of the most important, if not the most important of the Chinese ancient books. Reveals to us the machinery and the functioning of the antique government. Studied with affection, from age to age. Numerous and learned commentaries; I have cited all which are of use. For the ancient ones, see *Shih-san Ching chu-shu*, *T'ung chih-t'ang Ching-chieh*, *Yü-tsu'an chi Ching*. For the modern ones, *Huang-Ch'ing Ching-chieh* and *Huang-Ch'ing Ching-chieh hsü-pien*. History, bibliography, etc., in *Ku-chin tu-shu chi-ch'eng*, section 理學周禮部 *Li-hsiao Chou-li-pu*. With the *Chou-li* are connected some fine monographs on the institutions and usages of the first three dynasties. I have cited the best. See *I-li* and *Li-chi*.
- Chou-li ch'êng-i 周禮正義, a vast commentary on the *Chou-li*, by 孫詒讓 Sun I-jang, Ch'ing dyn.
- Chou-li ch'ün-chieh hui-pien 周禮羣解彙編, a vast collection of notes on the *Chou-li*, anonymous, Ch'ing dyn. In the *Huang-ch'ing Ching-chieh*.
- Chou-li han-tu-k'ao 周禮漢讀考, the ancient text of the *Chou-li*, by 段玉裁 Tuan Yü-ts'ai, Ch'ing dyn.
- Chou-li ting-i 周禮訂義, an excellent compilation of the ancient commentators on the *Chou-li*, by 王與之 Wang Yü-chih, Sung dyn.

- Chou-pi suan-ching 周髀算經, the most ancient Chinese treatise on mathematics. Dialogues supposed to have taken place between 周公 the duke of Chou and divers fictitious persons, on the application of the properties of the right-angled triangle to astronomical calculations, the height of the stars, etc. The foundation of the work may date from the beginning of the Chou, but it was probably retouched later, and additions were certainly made to it. Commentated on by Chên-luan in the 6th, and by Li Ch'un-fêng in the 7th century, Inserted in the *Tai-hsiao suan-ching shih-shu*.
- Chou-shu 周書, a history of the Northern Chou 557 to 581, drawn up by 令狐德棻 Ling-hu Tê-fên, finished in 636.
- Chou-tzû tung-shu 周子通書, the works of the philosopher 周敦頤 Chou Tun-i, Sung dyn., died in 1073. See HBO. L 71.
- Ch'u-chia ch'uan-tu-i 出家傳度儀, the reception of Taoist monks, the symbolical step, the Abbot leading them into the Order by the sleeve, etc. By 賈善淵 Chia Shan-yüan, Sung dyn.
- Chu-ching yao-chi 諸經要集, a good precis of moral Buddhism, a set of extracts from the *sutras*, well drawn up, by the Chinese monk 道世 Tao-shih, T'ang dyn., 656-660. Twenty books.
- Chu-jên-lu 竹人錄, notes on the artists who excelled in painting the bamboo, by 金元鈺 Chin Yüan-yü, Ch'ing dyn., in 1807.
- Chu-p'u hsiang-lu 竹譜詳錄, the drawing and painting of bamboos, Yüan dyn., 1299, by 李衍 Li-k'an, copiously and well illustrated.
- Ch'u-shan-ts'ang chi-chi 出三藏記集, a catalogue of Buddhist books translated into Chinese, from the year 67 to the year 520, by the Chinese monk 僧祐 Sêng-yu, Liang dyn., 520. An important work.
- Chu-sha-yü p'u 殊砂魚譜, a treatise on the culture of monstrous cyprins with multiple tails, called telescope fish, by 張謙德 Chang Ch'ien-tê, Ming dyn., 1605.
- Chu-shu chi-nien 竹書紀年, the famous Chronicle written on bamboo slabs, deposited in a tomb in 299 B.C., and disinterred in A.D. 281. The traditional chronology, from the beginning to 299. A text of the highest value. See Ed. Chavannes, *Se-ma ts'ien*, tome V, page 446.
- Chu-shu chi-nien chi-chêng 竹書紀年集證, an antique chronology and historical critique, 58 books, an important work, by 陳逢衡 Ch'ên Fêng-hêng, Ch'ing dyn., 1813.
- Chu-shu chi-nien hsiao-chêng 竹書紀年校正, an important critical study of the *Chu-shu chi-nien*, by 郝懿行 Hsiao I-hsing, Ch'ing dyn., about 1800.
- Ch'u-tz'ü 楚辭, *Elegies of Ch'u*, by 屈原 Ch'ü-yüan, 宋王 Sung-yü, and others, from 295 B.C. — See below, and *Li-sao*, and *Ch'u-tz'ü*.
- Ch'u-tz'ü chang-chü 楚辭章句, *Elegies of Ch'u*, by 屈原 Ch'ü-yüan, 宋王 Sung-yü, and others, commentated on by 王逸 Wang-i, Hou-Han dyn., about A.D. 115.
- Ch'u-tz'ü chi-chu 楚辭集註, a commentary on the *Elegies of Ch'u*, by 朱熹 Chu-hsi, Sung dyn.
- Chu-tz'ü ch'üan-shu 朱子全書, the complete works of 朱熹 Chu-hsi, Sung dyn., died in 1200. A more polished work than the *Chu-tz'ü yü-lei*. Publish-

hed in 1723.

Chu-tzu yü-lei 朱子語類, the conversations of 朱熹 Chu-hsi, collected by his disciples, drawn up by 黎靖德 Li Ching-tê, published in 1270. See *Chu-tzu ch'üan-shu*.

Chu (wên-kung) chia-hsün 朱文公家訓, a popular treatise on Confucianist morality, by 朱用純 Chu Yung-ch'un, Ch'ing dyn., died in 1689, falsely attributed by the booksellers to Chu-hsi (wên-kung).

Chuan-hsiao chih-nan 篆學指南, a treatise on the antique characters, for the use of seal engravers, by 趙宦光 Chao Huan-kuang, Ming dyn.

Chuang-huang-chih 裝潢志, a treatise on the mounting, preservation and repairing of pictures, by 周嘉胄 Chou Chia-chou, Ch'ing dyn.

Chuang-tzu 莊子, the work of 莊周 Chuang-chou, Taoist philosopher, died in 320 B.C. — Called 南華真經 *Nan-hua chên-ching*, by a decree of the year 742. — See L. Wieger, S.J., *Les Pères du système taoïste*, 1913.

Chuang-Tzu-i 莊子翼, a commentary on *Chuang-tzu*, by 焦竑 Chiao-hung, Ming dyn., died in 1620.

Chui-pai-ch'iu 綴白裘, a good selection of scenes from the best dramas and comedies, made in 1762.

Ch'un-ch'iu 春秋, the chronicle of the duchy of 魯 Lu, from 722 to 484 B.C., extracted by Confucius from the official archives. Despite the extreme brevity of this text, the Master was able to create in it that perfidious art of things understood, which the Scholars have since so much used and abused. There exist three accounts of the events of that epoch, the *Tso-chuan*, the *Kung-yang chuan*, and the *Ku-liang chuan*. The *Ch'un-ch'iu* is hardly ever printed separately. Divided in paragraphs, it forms the headings of the sections of one of the three accounts above-mentioned, usually of the *Tso-chuan*. The classical work thus constituted, is entitled 春秋經傳 *Ch'un-ch'iu ching-chuan*, *Ch'un-ch'iu* text and narrative; or 春秋左傳 *Ch'un-ch'iu Tso chuan*.

Ch'un-ch'iu chi-chieh 春秋集解, a detailed neo-Confucianist commentary on the *Ch'un-ch'iu*, by 呂祖謙 Lǚ Tsu ch'ien, Sung dyn.

Ch'un-ch'iu chi-chuan 春秋集傳, a comprehensive commentary on the *Ch'un-ch'iu*, by 趙汭 Chao-fang, Yüan dyn.

Ch'un-ch'iu chu-chuan hui-t'ung 春秋諸傳會通, concordance of the three accounts of the *Ch'un-ch'iu*, with commentaries, by 李廉 Li-lien, Yüan dyn.

Ch'un-ch'iu chu-hou hsing-fei i-ming-k'ao 春秋諸侯興廢異名考. An excellent work on the principalities and personages of the *Ch'un-ch'iu* period, by 閔光德 Min Kuang-tê, Ming dyn.

Ch'un-ch'iu chu-kuo hsing-fei shuo 春秋諸國興廢說, a good work on the principalities during the *Ch'un-ch'iu* period, by 胡安國 Hu An-kuo, Sung dyn., about 1100.

Ch'un-ch'iu chuan 春秋傳, a work on the *Ch'un-ch'iu*, by 劉敞 Liu-ch'ang, Sung dyn. Various appendices.

Ch'un-ch'iu ch'ün-chieh hui-pien 春秋羣經彙編, notes on the principal points of the *Ch'un-ch'iu*, anonymous, Ch'ing dyn. In the *Huang-Ch'ing Ching-chieh*, 1829.

- Ch'un-ch'iu fan-lu** 春秋繫靈, a collection of speeches made, in 140 B.C., to the emperor Wu of the Ch'ien-Han, by 董仲舒 Tung Chung-shu. Bastard Confucism, naturist-theism. See HBO. L 40.
- Ch'un-ch'iu kung-yang t'ung-i** 春秋公羊通義, a profound commentary on the *Kung-yang chuan*, by the scholar 孔廣森 K'ung Kuang-sên, Ch'ing dyn., about 1770.
- Ch'un-ch'iu pên-i** 春秋本義, a development of the *Ch'un-ch'iu*, by 程端學 Ch'êng Tuan-hsiao, Yüan dyn.
- Ch'un-ch'iu shih-li t'u-ti-ming** 春秋釋例土地名 topographical notes on the *Ch'un-ch'iu*, by 杜預 Tu-yü, Chin dyn., died in 284.
- Ch'un-ch'iu-shuo** 春秋說, an important commentary on the *Ch'un-ch'iu*, by 惠士奇 Hui Shih-ch'i, Ch'ing dyn., about 1720.
- Ch'un-ch'iu ta-shih-piao** 春秋大事表, a synoptic concordance of the events related in the *Ch'un-ch'iu*, by 顧棟高 Ku Tung-kao, died in 1759, Ch'ing dyn. It is a veritable feat of skill.
- Ch'un-ch'iu ti-ming k'ao-liao** 春秋地名考略, a topography of the *Ch'un-ch'iu*, by 徐善代 Hsü Shan-tai and 高士奇 Kao Shih-ch'i, Ch'ing dyn.
- Ch'un-ch'iu tso-chuan ku** 春秋左傳詁, studies of the *Tso-chuan*, by the scholar 洪亮吉 Hung Liang-chi, Ch'ing dyn., about 1790.
- Ch'un-ch'iu wai-ch'uan** 春秋外傳, see *Kuo-yü*.
- Chung a-han-ching** 中阿含經, an important collection of Buddhist fragments, translated into Chinese (adapted) in 398, Chin dyn.
- Chung-hsi ching-hsing t'ung-i-k'ao** 中西經星同異考, Chinese and European constellations, by 梅文鼎 Mei Wên-ting (died in 1721), Ch'ing dyn.
- Ch'ung-hsiu ko-hsiang hsin-shu** 重修革象新書, a revision of the *Ko-hsiang hsin-shu* of Chao Yu-ch'in, by 王禕 Wang-wei, under the Ming.
- Ch'ung-hsü chên-ching** 冲虛真經, see *Lieh-tzû*.
- Chung-hua liu-fa** 中華六法, the outline of the future Code of the Republic, prepared for presentation to Parliament.
- Chung-kuo ko-ming chi-shih pên-mo** 中國革命紀事本末, a history of the Revolution of 1911-1912, Commercial Press.
- Chung-kuo Ming-hua-chi** 中國名畫集, a general review of Chinese art, published at Shanghai by the 有正書局 Yu-chêng shu-chû. — And *Chung-kuo ming-hua-chi wai-ts'è* 外冊, special fasciculi.
- Chung-lun** 中論, the diffuse and colourless verbiage of the Confucianist 徐幹 Hsü-kan, about the year 200, Hou-Han dyn. Not to be confused with the *Chung-lun* of Nāgarjuna. See HBO. L 46.
- Chung-ting tzü-yüan** 鐘鼎字源, a good lexicon of antique characters, by 汪立名 Wang Li-ming, Ch'ing dyn. 1716.
- Chung-yung** 中庸, the Middle Way, a treatise on Confucianist opportunism, by Tzû-ssü the grandson of Confucius. Preserved in the *Lî-chi*. Was selected from the latter by Chu-hsi, who inserted it in the collection *Ssü-shu*, for the use of students.
- Ch'üan-chên ch'ing-kuei** 全真清規, the manual for Taoist novices, by 陸道和 Lu Tao-ho, Sung dyn. probably.
- Ch'üan chin-shih** 全金詩, a collection of the poems of the Kin, by order of the

- emperor K'ang-hsi, in 1711, 74 books.
- Ch'üan t'ang-shih 全唐詩, a vast collection of the poems of the T'ang dynasty, made by imperial order, in 1703, Ch'ing dyn., 900 books.
- Ch'üan wu-tai-shih 全五代詩, a collection of the poems of the five small dynasties, between the T'ang and the Sung. By 李調元 Li Tiao-yüan, Ch'ing dyn. 100 books.
- Erh-ch'êng ch'üan-shu 二程全書, Sung dyn., the works of the two brother philosophers, 程顥 Ch'êng-hao died in 1085, 程頤 Ch'êng-i died in 1107. See their entries.
- Erh-hsiang ch'in-p'u 二香琴譜, Sung dyn., the complete method of the cither, repertory, etc., by 蔣文黴 Chiang Wên-hsün, in 1833, Ch'ing dyn.
- Erh-ya, 爾雅, the first dictionary of Chinese *things*. Tradition makes it very old. The edition which has come down to us would date from Tzù-hsia, a disciple of Confucius. — Formerly rather neglected, this work has attracted the attention of modern scholars. Several important recent studies. See below *Erh-ya*, and *Kuang-ya shu-chêng*.
- Erh-ya chêng-i 爾雅正義, a learned commentary on the *Erh-ya*, by Shao Chin-han, about 1780, Ch'ing dyn.
- Erh-ya ch'ün-chieh hui-pien 爾雅羣解彙編, notes on the difficult points in the *Erh-ya*, anonymous, Ch'ing dyn.
- Erh-ya i-shu 爾雅義疏, a copious commentary on the *Erh-ya*, by 郝懿行 Hao I-hsing, Ch'ing dyn., about 1799.
- Fa-chieh tz'ü-ti ch'u-mên 法界次第初門, a manual for the use of students of the Buddhist *T'ien-t'ai* school, by the monk 智顗 Chih-k'ai, Sui dyn., died in 597.
- Fa-hua-ching ch'uan-chi 法華經傳記, notes on the *Fa-hua* (*T'ien-t'ai*) school, syncretism, men and things, by the Chinese Buddhist monk 慧詳 Hui-hsiang, T'ang dyn.
- Fa-shu t'ung-shih 法書通釋, a treatise on the art of writing, by 張紳 Chang-shên, Ming dyn., before 1600.
- Fa-shu yao-lu 法書要釋, a treatise on the art of writing, by Chang Yen-yüan, T'ang dyn. A summary of more ancient treatises.
- Fa-t'ieh 法帖, Fac-similes of beautiful writing, models to be copied. Innumerable collections of it exist, of all sizes. Generally the characters stand out in white on a black ground.
- Fa-yen 法言, Confucianist trifles, by 楊雄 Yang-hsiung, about A.D. 10, Ch'ien-Han dyn.
- Fa-yüan chu-lin 法苑珠林, a vast compilation, a kind of encyclopaedia of Buddhist things, by the Chinese monk 道世 Tao-shih, T'ang dyn., 668. A hundred books.
- Fan-i ming-i chi 翻譯名義集, a Chinese-Sanserit lexicon of Buddhist technical terms, by the Chinese monk 法雲 Fa-yün, Sung dyn., 1151.
- Fan-wang-ching 梵網經, the important treatise on *mayāhīna* morality, idealistic Buddhism, translated into Chinese (adapted) in 506, Chin dyn.
- Fang-yen 方言, a small treatise on the Chinese dialects of his time, by 楊雄 Yang-hsiung, about 14 B.C., Ch'ien-Han dyn.

- Fei-yen-lsiang-fa 非煙香法, on perfumes, by 董說 Tung-shuo, Ch'ing dyn.
- Fêng-shên-yen-i 封神演義, on the origin of Genii, a kind of romance, by 褚人穫 Ch'u Jên-huo, Ch'ing dyn., 1695.
- Fêng-shui wên-ta 風水問答, a popular treatise on practical geomancy, in questions and answers, the work of 朱彥修 Chu Yen-hsiu, Ming dyn.
- Fêng-su-t'ung, 風俗通, a valuable small work against popular superstitions, by 應劭 Ying-shao, died about 195, Hou-Han dyn. See HBO. L 46.
- Fo-fa chin-t'ang-pien 佛法金湯編, an interesting collection of anecdotes, real or supposed adepts of Buddhism in China (including Confucius), by the Chinese Buddhist monk 心泰 Hsin-t'ai, Ming dyn. Revised by the monk Ju-hsing about 1620.
- Fo-kuo-chi 佛國記, a narrative of the voyage of the monk 法顯 Fa-hsien to India, 399 to 414, Chin dyn. A geographical document of the highest value.
- Fo-tsu chêng-ch'uan ku-chin chieh-lu 佛祖正傳古今捷錄, a short and good precis of the history of Chinese Vedantism 釋 Ch'an, by the monk 果性 Kuo-hsing, Ch'ing dyn., 1666.
- Fo-tsu li-tai t'ung-tsai 佛祖歷代通載, a history of Chinese Buddhism, from the beginning up to 1344, by the Chinese monk 念常 Nien-ch'ang, Yüan dyn.
- Fo-tsu t'ung-chi 佛祖統紀, a history of Chinese Buddhism, up to 1265. By the monk 志磐 Chih-p'an, Sung dyn.
- Fu-chiao-pien 輔教編, an exposition and defence of Buddhism, by a Chinese monk 契嵩 Ch'i-sung, a fine scholar, celebrated for his style, Sung dyn., 1062.
- Fu-hsüan yen-lu 負喧野錄, epigraphy and calligraphy, a good treatise full of matter, by 陳耀 Ch'en-yu, Sung dyn., about 1190.
- Fu-jên ta-ch'üan liang-fang 婦人良方, a treatise on feminine pathology, by 陳自明 Ch'en Tzü-ming, Sung dyn., 1237.
- Hai-tao suan-ching 海島算經, by 劉徽 Liu-hui, San-kuo Wu, about 263. A treatise explaining a method of calculation by means of slips, called 重差 ch'ung-ch'a, with solutions of trigonometrical problems, discussion, etc. Inserted in the *Tai-hsiao suan-ching shih-shu*. See the following article.
- Hai-tao san-ching hsi-ts'ao 海島算經細草圖說, a discussion, with figures, of the ancient *Hai-tao suan-ching*. By 李潢 Li-huang, in 1820, Ch'ing dyn.
- Han-chi 漢紀, a short history of the Ch'ien-Han dyn., by 荀悅 Hsün-yüeh, died in 209, under the Hou-Han.
- Han-chien 汗簡, a study of the antique characters, by 郭忠恕 Kuo Chung-shu, Sung dyn., died in 977. Contains numerous inexactitudes.
- Han-fei-tzu 韓非子, an anecdotal treatise on politics, by Han-fei, Ch'in dyn., died in 230 B.C. See HBO. L 30.
- Han-fên-lou ku-chin wên-ch'ao 涵芬樓古今文鈔, select pieces from ancient and modern Chinese prose-writers, Ch'ing dyn., 1910, by 吳曾祺 Wu Tsêng-ch'i. A good collection, replacing with advantage all the collections of 古文 ku-wên which preceded it.
- Han-i wên-chih 漢藝文志, the literary Catalogue of 劉向 Liu-hsiang and 劉歆 Liu-hsin, in 6 B.C. In all 560 works, the majority since lost. In the

Ch'ien-Han-shu, Chap. 30.

Han-lung-ching 撼龍經, the principles of astrology, the determination of auspicious sites, by observation of nine stars.. by 楊救貧 Yang Chiu-p'io, under the T'ang. Another treatise by the same author on the same subject, 疑龍經 *I-lung-ching*. Of Indian origin, probably, because an Indian treatise on divination by 九星 the nine stars, was popular at that time; since lost.

Han-shan chou-t'an 寒山帚談, a treatise on writing, technical and critical, by 趙宦光 Chao Huan-kuang, Ch'ing dyn.

Han-t'ung-yin-ts'ung 漢銅印叢, a collection of imprints of bronze seals of the time of the Han; by 汪啟淑 Wang Ch'i-shu, Ch'ing dyn.

Han-wei ts'ung-shu 漢魏叢書, a good collection of ancient small works, Ming dyn., by 程榮 Ch'êng-jung, increased by 括蒼 K'uo-ts'ang.

Hêng-hsing ch'ih-tao ching-wei tu-t'u 恒星赤道經緯度圖, a map of the heavens, hemispheres, special maps of the two circumpolar regions, 24 maps of detail. All the stars are numbered. The degrees of right ascension and of declination are marked. The work of 李兆洛 Li Chao-lo and of his pupils, in 1855. See *Huang-tao tsung-hsing-t'u*.

Hêng-hsing ch'ih-tao ch'üan-t'u 恒星赤道全國, a map of the two celestial hemispheres divided by the equator, list of stars, etc., by 葉棠 Yeh-t'ang, in 1847.

Hêng-chai suan-hsiao 衡齋算學, trigonometrical speculations, 7 books, by 汪來 Wang-lai, printed in 1802, Ch'ing dyn. An original work of a real thinker.

Ho-kuan-tzŭ 鶡冠子, a treatise on politics, anterior to the year 300 B.C. probably, by an unknown Taoist, a remarkable thinker. See HBO. L 29.

Hou-han-shu 後漢書, history of the second Han dynasty, A.D. 25 to 220, compiled by 范曄 Fan-yeh, finished in 424 under the Ch'ien-Sung. Commentated on by prince 李賢 Li-hsien in 676. Printed in 1004. The 志 *chih* made by 司馬彪 Ssü-ma Piao in the 3rd century, and remade by 劉昭 Liu-chao about 510, were only added to the history in 1022.

Hsi-k'ao 戲考, the contemporary review of the theatres, published at Shanghai, by the 中華圖書館 *Chung-hua t'u-shu-kuan*.

Hsi-yü-chi 西遊記, a romance, a parody on the voyage of the monk 玄奘 Hsüan-tsang to India under the T'ang. It is attributed, without certain proof, to 邱長春 Ch'iu Ch'ang-ch'un, a Taoist beloved by Genghis-khan. 1221. A continuation has been written since. Not to be confused with the *Hsi-yü-chi*, the genuine narrative of Hsüan-tsang's voyage.

Hsi-yü-chi 西域記, a narrative of the voyage of the monk 玄奘 Hsüan-tsang (sic) to India, 629 to 645. A geographical document of the highest value. Not to be confused with the romance *Hsi-yü-chi*.

Hsi-yüan-lu 洗冤錄, a small treatise on forensic medicine, rules for clarifying obscure judicial cases, by 宋慈 Song-tz'ü, Sung dyn, 1247. Contains some very amusing things. Often re-edited, with additions, commentaries, etc. For example, 補註洗冤錄集說 *Pu-chu Hsi-yüan-lu ch'i-shuo*, by 阮其新 Yüan Ch'i-hsin, about 1832.

Hsia hsiao-chêng 夏小正, a small calendar of the first dynasty Hsia, about 1989

- B.C. In the collection *Ta-Tai-li*. Divers commentaries, see below.
- Hsia hsiao-chêng ch'i-shuo 夏小正集說, a comprehensive commentary on *Hsia hsiao-chêng*, by 程鴻詔 Ch'êng Hung-chao, Ch'ing dyn.
- Hsia hsiao-chêng fên-ch'ien 夏小正分錢 and 異義 i-i, a commentary and critique on *Hsia hsiao-chêng*, by 黃模 Huang-mu, Ch'ing dyn.
- Hsia hsiao-chêng chu 夏小正註, a commentary on *Hsia hsiao-chêng*, by 任兆麟 Jên Chao-lin, Ch'ing dyn.
- Hsia-hou yang suan-ching 夏侯陽算經. A treatise on practical arithmetic. Important details on weights and measures. Nothing is known of the author Hsia-hou Yang. A commentary by Chên-luan, 566, under the Pei-Chou. Subsequent retouches. Inserted in the *Tai-hsiao suan-ching shih-shu*.
- Hsia-shih suan-shu i-kao 夏氏算書遺稿. The memoir of 夏鸞翔 Hsia Luan-hsiang on curves, inserted in the *Tsou-chêng-chün i-shu*, about 1850, Ch'ing dyn.
- Hsiang-chi pei-yao t'ung-shu 象吉備要通書, a treatise on auspicious and inauspicious days, 29 books, by 魏鑑 Wei-chien, in 1721. Re-edited in 1797, Ch'ing dyn.
- Hsiang-shan yü-lu 象山語錄, the complete works of 陸九淵 Lu Chiu-yüan, a philosopher, Sung dyn., the adversary of Chu-hsi.
- Hsiao-an hsin-fa 曉菴新法, a treatise on astronomy employing both Chinese and European methods, by 王錫闡 Wang Hsi-ch'an, Ming dyn., 1643.
- Hsiao-chêng chou-kuan 校正周官, a critical study of the *Chouli*, by 黃丕烈 Huang P'ei-lieh, Ch'ing dyn.
- Hsiao ch'i-ku suan-ching 校緝古算經, a critical study of the *Ch'i-ku suan-ching* of the T'ang, with plates, discussion, notes, etc., by 陳杰 Ch'ên-chieh, Ch'ing dyn., about 1843.
- Hsiao-ching 孝經, a treatise on filial piety, attributed to Confucius. It is almost certain that it is not by him. But, through veneration for that great name, the critics have never dared to expunge it from the list of the Canonicals. Otherwise an absolutely insignificant production.
- Hsiao-hsiao 小學, a section covering the domain of Chinese philology, characters, sounds, tones, rhymes, dictionaries, etc. Not to be confused with *Hsiao-shuo*.
- Hsiao-ku-pien 學古編, a treatise on sphragistics, by 吾邱衍 Wu Ch'iu-yen, Yüan dyn. Continued by 姚觀元 Yao Chin-yüan, by 桂馥 Kuei-fu, by 姚晏 Yao-yen, by 黃子高 Huang Tzŭ-kao, and others.
- Hsiao-li kuan-shih 學禮管釋, studies of the rites, by 夏炘 Hsia-hsin, Ch'ing dyn.
- Hsiao-li shuo 學歷說, dissertations on scientific astronomy, against superstitious astrology, by the celebrated mathematician 梅文鼎 Mei Wên-ting (died in 1721), Ch'ing dyn.
- Hsiao-shan hua-p'u 小山畫譜, on divers stereotyped subjects, dear to Chinese painters, by 鄒一桂 Tsou I-kuei, Ch'ing dyn.
- Hsiao-shih i-kuei 學仕遺規, extracts from modern moralists, by 陳宏謀 Ch'ên Hung-mou, Ch'ing dyn., 1769. See *Hsün-hsü i-kuei*.
- Hsiao-shuo 小說, a section covering all that is fantastic, imagination, etc. The ancient Scholars included in this category the works of dissenting authors. Now the term is applied almost exclusively to novels, formerly rare.

- Hsiao-shuo k'ao-chêng** 小說攷證, an essay on the history of the Chinese novel, by 蔣瑞藻 Chiang Jui-tsao, a contemporary writer.
- Hsiao-tao-lun** 笑道論, a virulent polemical treatise against Taoism, by 甄鸞 Chên-luan, the mathematician, 566, under the Pei-Chou.
- Hsien-chêng shih-liao** 先正事略, a collection of biographies of worthy officers and functionaries of the Ch'ing dyn. By 李元度 Li Yüan-tu, 1866. A supplement completed it, a little before the end of the Ch'ing.
- Hsien-chiao tsung-ch'êng** 先覺宗乘, lay men adepts, anecdotes, by the Chinese Buddhist monk 圓信 Yüan-hsin, Ch'ing dyn., 1678. See *Yu-p'o i-chih*.
- Hsien-ch'uan wai-k'o pi-fang** 仙傳外科秘方, surgical methods, by the Taoist 趙宜真 Chao I-chên, Ming dyn.
- Hsien-fêng yüan-nien chung-hsing-piao** 咸豐元年中星表, by 馮桂芬 Fêng Kuei-fên. A table of the passage of the meridian of one hundred stars, for twelve periods, during the year 1851. Right ascension, precession, etc. The model of Chinese astronomical calculation.
- Hsien-miao chu-p'i yü-chih** 憲廟殊批諭旨, an interesting collection of memoirs presented to the throne, with the imperial rescripts. Published under Yung-chêng, in 1732. Superb re-edition in 1886.
- Hsin-fa suan-shu** 新法算書, a collection of 403 books, mathematical and astronomical treatises translated or composed for the emperor, under the Ming, by the Jesuit Fathers 龍華民 Nicolas Longobardi (died in 1654), 鄧玉函 Jean Terrenz (died in 1630), 羅雅谷 Jacques Rho (died in 1638), 湯若望 Adam Schall (died in 1666), and others, from 1629 to 1641, under the direction of 徐光啟 Hsü Kuang-ch'i (died in 1633), and then of 李天經 Li T'ien-ching. The first title of the collection was 崇禎歷書 *Ch'ung-chêng li-shu*, from the name of the period during which it was composed. Under the Ch'ing dynasty, the titles 西洋新法 *Hsi-yang hsin-fa*, or 新法歷書 *Hsin-fa li-shu*, etc., occur.
- Hsin-hsiou k'o-fên liu-hsiao sêng-ch'uan** 新脩刊分六學僧傳, a collection of biographies of Buddhist monks, classified according to their virtues or talents. By the Chinese Buddhist monk 曇噩 Tan-o, about 1340. Thirty books.
- Hsin-hsü** 新序, a selection of moral anecdotes, by 劉向 Liu-hsiang, in 16 B.C., Ch'ien-Han dyn.
- Hsin-i chi-ho yüan-pên** 新譯幾何原本, a translation of Euclid, see *Chi-ho yüan-pên*.
- Hsin-i hsi-yang ping-shu wu-chung** 新譯西洋兵書五種, a compilation, European arms and strategy, divers treatises. About 1875, Ch'ing dyn.
- Hsin i-hsiang fa-yao** 新儀象法要, a treatise on astronomy, With plates and a celestial map of the two hemispheres, the work of the mathematician and constructor 蘇頌 Su-sung, in 1092, Sung dyn.
- Hsin-shu** 新書, the speeches of 賈誼 Chia-i, pragmatical Confucianism, about 175 B.C., Ch'ien-Han dyn.
- Hsin-shu** 心書, a treatise on war, by the celebrated Chu-ko Liang, about A.D. 230, San-kuo Han.
- Hsin t'ang-shu** 新唐書, a new history of the T'ang dyn., (618 to 906), by 歐陽

- 修 Ou-yang Hsiu and 宋 祁 Sung-ch'i, completed in 1060 and printed forthwith, under the Sung.
- Hsin-ting chih-ming hsin-fa 新訂指明心法, a treatise on the prognostication of the auspicious and the inauspicious, according to the dissected elements of the characters of the consultant's name. Ch'ing dyn. Sums up the older treatises on the subject.
- Hsin tzü-tien 新字典, an intelligent and practical recast of *K'ang-hsi tzü-tien* through the assistance of the Commercial Press of Shanghai, in 1912. Renders useless all previous dictionaries by keys.
- Hsin wu-tai shih 新五代史, a new history of the five small dynasties called Wu-tai, 907 to 960, by 歐陽修 Ou-yang Hsiu in 1072, under the Sung.
- Hsin-yü 新語, speeches of 陸賈, Lu-chia, pragmatical Confucism, about 200 B.C., Ch'ien-Han dyn.
- Hsing-ch'i yüan-chu 形氣元珠, a treatise on geomancy, by 許坤 Hsü-k'un, in 1786, Ch'ing dyn.
- Hsing-ching 星經, a catalogue of stars, description of constellations, etc. The original is attributed, by tradition, to 甘德 Kan-tê of 齊 Ch'i, and 石申 Shih-shên of 魏 Wei, 4th to 3rd century B.C. The work which has come down to us, is a revision executed under the T'ang.
- Hsing-li ching-i 性理精義, a reduction of the *Hsing-li ta-ch'üan-shu* of 1416, published by imperial order in 1717, sometimes called *The philosophy of the Ch'ing*.
- Hsing-li ta-ch'üan-shu 性理大全書, a collection of the treatises by the principal neo-Confucianist philosophers of the Sung, made by virtue of an imperial order of 1416, sometimes called *The philosophy of the Ming*. See *Hsing-li ching-i*.
- Hsing-tsung 星宗, a large treatise on astrology, attributed to the celebrated Taoist 張果 Chang-kuo, T'ang dyn., about 723.
- Hsing-t'ung-fu 刑統賦, rhymed judicial precepts going back to the year 963, by 傅霖 Fu-lin, Sung dyn.
- Hsiu-chên mêng-yin 修真蒙引, precis of Islamism, by 周士騏 Chou Shih-ch'i, Ch'ing dyn., 1672.
- Hsiu-hsi chih-kuan tso-ch'an fa-yao 脩習止觀坐禪法要, an elementary treatise on moral improvement through meditation on the void, in a clear and intelligent style. By the Chinese Buddhist monk 智顗 Chih-k'ai, *T'ien-t'ai* school, Sui dyn., before 497.
- Hsiu-p'u 繡譜, Chinese embroidery, by 丁佩 Ting-p'ei, in 1821, Ch'ing dyn.
- Hsü ch'uan-têng-lu 續傳燈錄, a continuation of the *Ching-tê ch'uan-têng-lu*, notices on celebrated 禪 ch'an Vedantist monks, by the monk 玄極 Hsüan-chi, Ming dyn. Thirty-six books. After 1400.
- Hsü hou-han-shu 續後漢書, complement to the official history of the second Han dynasty, by 郝經 Hao-ching, Yüan dyn.
- Hsü hua-p'in-lu 續畫品錄, a new index and classification of Chinese painters, supplementing the *Ku hua-p'in-lu*. By 李嗣真 Li Ssü-chên, about 680, T'ang dyn.
- Hsü kao-sêng-ch'uan 續高僧傳, a continuation of the historical notices of celebrated Buddhist monks, from 519 to 635. By the Chinese Buddhist monk

- 道宣 Tao-hsüan, T'ang dyn., before 667. Thirty books. See *Kao-sêng-ch'uan*, and *Sung Kao-sêng-ch'uan*.
- Hsü/shih lao-lu-tzû fu-chu 徐氏珞瑤子賦注, an ancient treatise, on the calculation of human destiny, commentated on by 徐子平 Hsü Tzû-p'ing under the Sung, which popularized the system of the 八字 *pa-tzû*, eight cyclic characters (two for the year, month, day and hour of birth), still used at the present time. Having been enlarged and commentated on, the work was called *Lao-lu-tzû san-ming hsiao-hsi fu-chu* 珞瑤子三命消息賦注.
- Hsü tzü-chih t'ung-chien 續資治通鑑, an immense supplement (220 books-) to the *Tzû-chih t'ung-chien kang-mu*, by 畢沅 Pi-yüan, Ch'ing dyn., died in 1797.
- Hsü wei-shih li-chi chi-shuo 續衛氏禮記集說, a copious supplement to the vast commentary *Li-chi chi-shou* by Wei-shih, Sung dyn.; by 杭世駿 Hang Shih-chün, Ch'ing dyn.
- Hsüan-ho hua-p'u 宣和畫譜, a magnificent official inventory of Chinese painting, Sung dyn., about 1120. It classifies 231 painters, and 6396 movable paintings.
- Hsüan-ho shu-p'u 宣和書譜, specimens of writing, imperial collection, about 1120, Sung dyn.
- Hsüan-tê ting-i-p'u 宣德鼎彝譜, bronze statues and vases, produced by the imperial foundry, between 1428 and 1435, Ming dyn.
- Hsün-hsü i-kuei 訓俗遺規, moral exhortations, by 陳宏謀 Ch'ên Hung-mou, Ch'ing dyn., about 1760. See *Hsiao-shih i-kuei*.
- Hsüeh-shih chung-ting k'uan-chih 薛氏鍾鼎款識, antique characters, by 薛尚功 Hsüeh Shang-kung, Sung dyn. Defective.
- Hsün-tzû 荀子, the Discourses of the politician 荀卿 Hsün-ch'ing, the author of Confucianist pragmatism, died about 230 B.C. A large and important work. See HBO. L 34.
- Hu-fa-lun 護法論, the apology of Buddhism, by the (lay Buddhist) minister 張商英 Chang Shang-ying, Sung dyn., died in 1121. Against Ou-yang Hsiu.
- Hu-shih suan-shu 弧矢算術, studies of arcs, sinuses, etc. By 顧應祥 Ku Ying-hsiang (15th century). This author did over again, by arithmetical processes, problems formerly treated by 郭守敬 Kuo Shou-ching (14th century) by means of the algebra 天元 *t'ien-yüan*. His work is preserved in the collection *Li-shih i-shu*. 李錦 Li-jui (died in 1818), did it over again in Chinese algebra; title 弧矢算術細草 *Hu-shih suan-shu hsi-ts'ao*. 馮桂芬 Fêng Kuei-fên, a pupil of Li-jui, re-edited in 1839 this treatise of his master, with notes and figures 弧矢算術細草圖解 *Hu-shih suan-shu hsi-ts'ao t'u-chieh*.
- Hua-chêng-lu 畫徵錄, notes on Chinese painting, by 張庚 Chang-kêng, Ch'ing dyn.
- Hua-chi 畫繼, a continuation of the *Suan-ho hua-p'u*, painters and paintings of the Sung dyn., by 鄧椿 Têng-ch'un. Nomenclature somewhat confused.
- Hua-chien 畫鑑, historical and critical notes on Chinese painting, by 湯屋 Tang-hou, Yüan dyn., 1328.
- Hua-ch'üan 畫筌, a treatise on painting, 笥重光 Tan Ch'ung-kuang; Ch'ing dyn.

- Hua-chüeh 畫訣, a short treatise on painting, by 龔 賢 Kung-hsien, Ch'ing dyn.
- Hua-hsiao pi-chüeh 畫學秘訣, a small treatise on painting, by 王 維 Wang-wei, T'ang dyn., about 720. Retouched or remade under the Sung.
- Hua-shih 畫史, a treatise on painting, by the celebrated 米 芾 Mi-fei, died in 1107, Sung dyn.
- Hua-shu 化書, Wu-tai period about 950, a treatise on moral improvement, by 譚 峭 T'an-ch'iao.
- Hua-yen 畫眼, notes on painting and painters, by 董 其 昌 Tung Ch'i-ch'ang, Ming dyn.
- Hua-yen-ching ch'uan-chi 華嚴經傳記, notes on the *Hua-yen* school, realistic pantheism, men and things, by the Chinese monk 法 藏 Fa-tsang, T'ang dyn.
- Huai-nan-tzu 淮南子, a compilation of articles sold to prince 劉 安 Liu-an, by some unknown persons, about 130 B.C., Ch'ien-Han dyn. Superb pages of Taoist monism.
- Huan-chin-shu 還金述, cabalistic alchemy, by 陶 植 Tao-chih, Taoist author, Sung dyn. probably.
- Huang-ch'ao li-ch'i t'u-shih 皇朝禮器圖式, plates relating to the official rites and ceremonial, Ch'ing dyn., by imperial order, 1759.
- Huang-chi ching-shih-shu 皇極經世書, a celebrated treatise on the *Mutations* and prognostications, by the philosopher 邵 雍 Shan-yung, about 1050, Sung dyn. See HBO. L 71.
- Huang-Ch'ing ching-chieh 皇清經解, vast collection of the best works on the Canonicals, exegesis, criticism, etc., produced under the Ch'ing dyn. Anti-Chuhsiist reaction; return to the ancient interpretations. In 1829. — With a supplement 皇清經解續編 *Huang-Ch'ing ching-chieh hsü-pien*, as voluminous and still more important, in 1888. — This work gives the measure of what Chinese criticism can do. See Yen-chieh and Wang Hsien-ch'ien.
- Huang-shih-kung su-shu 黃石公素書, a treatise on military art, claimed to be ancient, but which is probably the work of 張 商 英 Chang Shang-y'ing, Sung dyn., died in 1121. Nonsense.
- Huang-sung shu-lu 皇宋書錄, notes on the calligraphists of the Sung dynasty, by 董 史 Tung-shih, 1242.
- Huang-tao tsung-hsing-t'u 黃道經星圖, a map of the two celestial hemispheres divided by the ecliptic, longitude and latitude of all the stars, by 戴 進 賢 Tai Chin-hsien, Father Ignatius Koegler, S.J., died at Peking in 1746, often republished since. Served as the basis of the Chinese maps *Hêng-hsing ch'ih-tao*, etc.
- Huang-ti su-wên 黃帝素問, the most ancient treatise on Chinese medicine, codification of the ancient physiology and pathology, going back to the fourth century B.C., probably. See HBO. L 41. Commentated on by 王 冰 Wang-ping under the T'ang, by 林 億 Lin-i under the Sung, etc. Fictitious dialogue between the emperor Huang-ti and the learned men around him, Ch'i-pai and others.
- Huang-ti yin-fu-ching 黃帝陰符經, a celebrated Taoist treatise. Commentated on, or perhaps composed, by 李 筌 Li-ch'üan, T'ang dyn., about 750.

- Hui-hui-li 回回歷, the Ouigour (Arab) calendar of 1370, by 鄭阿里 Chêng A-li aided by ten Ouigour collaborators, inserted in the *Ming-shih* Chaps. 37 to 39.
- Hui-hui yüan-lai 回回原來, an interesting small work, which pretends to relate the explanations given, on Islamism, in 629, to the emperor T'ai-tsung of the T'ang. The Chinese edition is from the Ch'ing, undated.
- Hui-k'o shu-mu 彙刻書目, a valuable index, giving the contents of the various *ts'ung-shu*. By 顧脩 Ku-hsiu, in 1799. The early work consisted of six books. It has doubled since. The edition now current has 二十冊 twenty books or fasciculi.
- Hui-shih fa-wei 繪事發微, a treatise on drawing and painting, by the Manchu 唐岱 T'ang-l'ai, under K'ang-hsi, about 1717.
- Hui-kai tung-hsiên t'u-shuo 渾蓋通憲圖說, lessons by Father Matthew Ricci, S.J. 利瑪竇 Li Ma-tou on the map of the heavens, drawn up by 李之藻 Li Chih-tsao in 1607. In the *T'ien-hsiao ch'u-han ch'i-pien*.
- Hung-fan 洪範, the Grand Rule, the summary of the wisdom of the centuries which preceded the eleventh B.C., inserted in the *Shu-ching*. See HBO. L 6.
- Hung-lou-mêng 紅樓夢, the type of the romance of Chinese manners, long, diffuse, in some parts indecent. Attributed to 曹雪芹 Ts'ao Hsüeh-ch'in, about 1680, Ch'ing dyn. A still worse continuation has since been made.
- Hung-ming-chi 弘明集, Important historical treatise. Controversy, apologetics, Buddhist propaganda. By the Chinese monk 僧祐 Sêng-yu, Liang dyn., before 520. Fourteen books. Continued by Tao-hsüan; see *Kung Hung-ming-chi*.
- I-ching 易經, the canonical Book of Mutations, alias 周易 Chou-i, *Mutations of the Chou*. The code of divination by the diagrams. The work of 昌 Ch'ang, duke of Chou (in 1092-1090 B.C.), commentated on by his son 卨 Tan, duke of Chou. Appendices attributed to Confucius. See HBO. L 9. — In the course of centuries, innumerable commentaries. I have cited only those which created an epoch. For the ancient ones, see *Shih-san Ching chu-shu* and *Huang-Ch'ing Ching-chieh*. For the mediaeval ones, see *T'ung-chih-t'ang Ching-chieh*. Well summarized in *Yü-tsuán ch'i Ching*. Modern exegesis, in *Huang-Ch'ing Ching-chieh Hsü-pien*. History, bibliography, superabundantly in *Ku-chin t'u-shu chi-ch'êng*, section 理學易經部 *Lí-hsiao i-ching-pu*. — The *I-ching* has not fallen into disuse. It enjoys on the contrary a revival of popularity in China and Japan, alas! I have counted for the Ch'ing dynasty, in China, 108 new works on the *I-ching*, several of which are very voluminous.
- I-ching ch'ün-chieh hui-pien 易經羣解會編, vast collection of notes on the *I-ching*, anonymous, Ch'ing dyn. In the *Huang-Ch'ing Ching-chieh*.
- I Chou-shu 逸周書, alias 汲冢周書 *Chi-ch'ung Chou-shu*, historical anecdotes of the third dynasty. The book was recovered from a tomb. It is mutilated. Long regarded with mistrust, it ended by being accepted, and has furnished useful data. Various commentaries.
- I Chou-shu chi-hsün hsiao-shih 逸周書集訓校釋, researches on the *I Chou-shu*, by 朱右曾 Chu Yu-tsêng, Ch'ing dyn.
- I Chou-shu tsa-chih 逸周書雜誌, researches on the *I Chou-shu*, by 王念

孫 Wang Nien-sun, Ch'ing dyn.

I-fang chi-chien 醫方集解, medical formulae classified and discussed, by 汪昂 Wang-ang, Ch'ing dyn., 1682.

I-hai chu-ch'ên 藝海珠塵, a vast collection of various small works, Ch'ing dyn., about 1770, by 吳省蘭 Wu Hsing-lan, continued by 錢熙輔 Ch'ien Hsi-fu.

I-hsiang t'u-shuo 易象圖說, a treatise on divination by the diagrams and milfoil, by 張理 Chang-li, Yüan dyn.

I-kang t'i-yao 醫綱提要, a manual of medical etiology, Ch'ing dyn., 1331. By 李宗源 Li Tsung-yüan.

I-ku yen-tuan 益古演段, geometry and algebra 天元 *t'ien-yüan*. Three books of problems, calculations and discussions. By 李治 Li-yeh, after 1248, Yüan dyn.

I-li 儀禮, the Ritual of the functionaries under the Chou. Same author (see Chou-kung Tan) and same epoch (1039 B.C.) as the *Chou-li*. Recovered intact about 130 B.C. At first called 士禮 *Shih-li*. An extremely important work, because it reveals to us the ancient manners and customs; rites of marriage, funeral ceremonies, etc. Venerated at all times; still greatly esteemed at the present day. Numerous and learned commentaries, at all epochs. Numerous monographs on particular points. — For the ancient works on the *I-li*, see *Shih-san Ching chu-shu*, and *Yü-tsuan ch'i Ching*. For the modern ones, *Huang-Ch'ing Ching-chieh* and its supplement *Hsü-pien*. History and biography, in *Ku-chin Tu-shu chi-ch'eng*, section 理學儀禮部 *Li-hsiao i-li-pu*.

I-li ch'eng-i 儀禮正義, a vast and learned commentary on the *I-li* ritual, by 胡培翬 Hu P'ei-hui, Ch'ing dyn.

I-li chi-shro 儀禮集說, a summary of the ancient and mediaeval commentaries on the *I-li*, by 敖繼公 Ao Chi-kung, Yüan dyn.

I-li ch'ün-chieh hui-pien 儀禮羣經解義編, a vast collection of notes on the *I-li* ritual, anonymous, Ch'ing dyn. In *Huang-Ch'ing Ching-chieh*, 1829.

I-li han-tu-k'ao 儀禮漢讀考, the ancient text of the *I-li* ritual, by Tuan Yü-ts'ai, Ch'ing dyn.

I-li ku-chin-wên shu-i 儀禮古今文疏義, a study of the *I-li* ritual, critique of the text and exegesis, by 胡承珙 Hu Ch'eng-kung, Ch'ing dyn.

I-li sang-fu wên-tsu ch'eng-chi 儀禮喪服文足徵記, mourning rites and garments, according to the *I-li*, by 程瑤田 Ch'eng Yao-t'ien, Ch'ing dyn.

I-li shih-kuan 儀禮釋官, the ancient functionaries and officers, according to the *I-li*, by 胡匡衷 Hu K'uang-chung, Ch'ing dyn.

I-li shu-shih 儀禮疏釋, dissertations on the *I-li* ritual, by 賈公彥 Chia Kung-yen, T'ang dyn.

I-li t'u 儀禮圖, plates illustrating the *I-li* ritual, an excellent work, by 張惠言 Chang Hui-yen, Ch'ing dyn.

I-lin 易林, an ancient treatise on prognostications, in sentences connected with diagrams. Author uncertain. Written toward the end of the Ch'ien-Han, probably.

I-lung-ching 疑龍經, see *Han-lung-ching*.

- I-shih** 釋史, a connected history and criticism of ancient times, before the Han, by 馬驥 Ma-su, Ch'ing dyn. The government purchased the plates of the work in 1706.
- I-tsung chin-chien** 醫宗金鑑, a great medical compilation, by imperial order, in 1739. An undigested medley.
- I-tsung pi-tu** 醫宗必讀, a manual of practical pathology, by 李中梓 Li Chung-tzū, Ming dyn.
- I-yu lu** 藝游錄, an important study of certain ancient Chinese methods, by 駱騰鳳 Lo T'èng-fèng (died in 1841). Printed in 1843. See *K'ai-fang shih-li*.
- Jih-chia chi-mên** 日家寄門, a treatise on the influence of the celestial bodies, sun, moon and planets, on human destiny. Under the Ch'ing.
- Jih-chiang ssü-shu chieh-i** 日講四書解義, an excellent commentary on the *Ssü-shu*, made in 1677 for the emperor's readers, who were supposed to read some pages of it to him every day. Clear and limpid style.
- Jih-chih lu** 日知錄, diverse notes, entries from his readings, by 顧炎武 Ku Yen-wu, Ch'ing dyn., 1673.
- Jih-yung pai-k'o ch'üan-shu** 日用百科全書, a repertory of useful knowledge, disposed according to treatises, under the care of the Commercial Press of Shanghai, in 1919.
- K'ai-fang sbih-li** 開方釋例, a study of progressions and series, by 駱騰鳳 Lo T'èng-fèng (died in 1841). Printed in 1893. Contains the data on the ancient method 如積 *Ju-chi*, a matter for study.
- K'ai-yüan shih-chiao-lu** 開元釋教錄, a bibliographical catalogue of Chinese Buddhist literature, from the year 730. By the Chinese monk 智昇 Chih-shêng, T'ang dyn., 730. Usually it is cited briefly as *K'ai-yüan-lu*. Twenty books.
- Kang-chien** 綱鑑, see *Tzū-chih tung-chien kang-mu*.
- Kang-chien chi-lan** 綱鑑輯覽, a recast of *Tzū-chih tung-chien kang-mu*, by a commission, imperial sanction, 1759. It was a matter of publishing the notes of the emperor 乾隆 Ch'ien-lung, who believed himself a learned man. Fine editions. A bad book, biased.
- Kang-chien ho-pien** 綱鑑合編, a pleasant manual of Chinese history, clear and handy, Ch'ing dyn., 19th century, by 袁了凡 Yüan Liao-fan and 王鳳洲 Wang Fèng-chou.
- Kang-chien i-chih-lu** 綱鑑易知錄, an abridged and annotated edition of *Tzū-chih tung-chien kang-mu*, by 吳乘權 Wu Ch'èng-ch'üan, Chou Chih-chiung and Chou Chih-ts'an, in 1711. A convenient and clear book, recently reprinted.
- K'ang-hsi tzü-tien** 康熙字典, a mediocre dictionary of characters, 214 keys, published under the patronage of the emperor K'ang-hsi of the Ch'ing, in 1716.
- Kao-hou mêng-ch'iu** 高厚蒙求, celestial and terrestrial cartography, with annexes of discussions and memoirs, by 徐朝俊 Hsü Chao-chün, shortly after 1800. A vast compilation, which contains the 經天該 *Ching-t'ien-kai*, an astronomical memoir by Father Matthew Ricci, S.J.
- K'ao-kung chi-t'u** 考工記圖, an excellent illustrated commentary on the sec-

tion relating to arts and handicrafts in the *Chou-li*, by 戴震 Tai-chên, Ch'ing dyn.

Kao-sêng-ch'uan 高僧傳, historical notices of celebrated Buddhist monks, from the year 67 to the year 519. By the Chinese monk 慧皎 Hui-chiao, Liang dyn., in 519. Fourteen books. The series was continued from age to age. See *Hsü kao-sêng-ch'uan*.

Kao-shih-ch'uan 高士傳, biographies of celebrated Scholars, by 皇甫謐 Huang-fu mi, Chin dyn., died in 282.

Ko-chih ching-yüan 格致鏡原, a small practical encyclopaedia, by 陳元龍 Ch'ên Yüan-lung, Ch'ing dyn., 1735. formerly the *Totum* of poor Scholars, in the times of the *wên-chang*.

Ko-chih ts'ung-shu 格致叢書, a vast collection of small works and treatises, kind of encyclopaedia of Chinese knowledge, Ming dyn., about 1600, by 胡文煥 Hu Wên-huan.

Ko-hsiang shin-shu 革象新書, an original treatise on astronomy, even eccentric, diffuse and badly written, by 趙友欽 Chao Yu-ch'in, Yüan dyn. See *Ch'ung-hsiu ko-hsiang shin-shu*.

Ko-yüan mi-shuai chieh-fa 割圓密率捷法, trigonometrical calculations, attributed to Father P. Jartoux, S.J., in Chinese 杜德美 Tu Tê-mei, collected by the Manchu mathematician 明安圖 Ming-an-t'u, and his pupil 陳際新 Ch'ên Chi-hsin. Printed in 1774.

Kou-ku-i 勾股義, lessons by Father Matthew Ricci, S.J., on the properties of the right-angled triangle, drawn up by 徐光啟 Hsü Kuang-ch'i. In *T'ien-hsiao ch'u-han ch'i-pien*. Before 1620.

Ku-chin ch'ien-liao 古今錢略, a treatise on numismatics, by 倪模 Ni-mu, Ch'ing dyn., about 1800. Edited in 1877.

Ku-chin hsing-shih-shu pien-chêng 古今姓氏書辨證, researches on the origin and history of clans and families in China, by 鄧名世 Têng Ming-shih and his son 鄧椿 Têng-ch'un. Sung dyn., 1134. The basis of the biographical works since made.

Ku-chin i-shih 古今逸史, a collection of small historical works, Ming dyn., by 吳琯 Wu-kuan.

Ku-chin-shuo hai 古今說海, a vast collection of divers extracts, by 陸楫 Lu-chi, Ming dyn., 1544.

Ku-chin t'u-shu chi-ch'êng 古今圖書集成, a vast collection of extracted texts, ordered by K'ang-hsi, compiled by 陳夢雷 Ch'ên Mêng-lei, edited by 蔣廷錫 Chiang T'ing-hsi in 1726 under Yung-chêng of the Ch'ing. An undigested mass. Arbitrary classification. In Europe the value of this book has been over-estimated, it being untrustworthy, like all the compilations made by order under the Ch'ing.

Ku-ching tien-hsiang-k'ao 古經天象考, an examination of the mathematical questions contained in the ancient canonical books, by 雷學洪 Lei Hsiao-hung, a modern.

Ku ch'ou-suan k'ao-shih chai-yao 古籌算考釋摘要, on the use of Chinese ancient rules of calculation, by 勞乃宣 Lao Nai-hsüan, 1872.

Ku-ch'uan-hui 古泉匯, a treatise on numismatics, by 李佐賢 Li Tso-hsien,

Ch'ing dyn. With a supplement.

Ku-hua-p'in-lu 古畫品錄, the oldest index and classification of Chinese painters, by 謝赫 Hsieh-ho, Nan-Ch'i dyn., about 480.

Ku-liang chuan 穀梁傳, a narrative analogous to the Tso-chuan, but of less interest, drawn up about the end of the fifth century B.C. by 穀梁赤 Ku-liang Ch'ih, a pupil of Tzū-hsia a disciple of Confucius. The writing was preserved in his family.

Ku-liang ch'ün-chieh hui-pien 穀梁羣解彙編, notes on the principal points of the *Ku-liang chuan*, anonymous, Ch'ing dyn. In the *Huang-Ch'ing Ching-chieh*, 1829.

Ku-liang pu-chu 穀梁補注, a full commentary on the *Ku-liang chuan*, by 鍾文烝 Chung Wên-chêng, Ch'ing dyn.

Ku-liang ta-i-shu 穀梁大義述, a copious commentary on the *Ku-liang chuan*, by 柳興恩 Liu Hsing-èn, Ch'ing dyn.

Ku suan-ch'i k'ao 古算器考, a dissertation by the celebrated mathematician 梅文鼎 Mei Wên-t'ing (died in 1721) on ancient calculating machines. He proves that the present abacus, probably imported, has only been used in China since the twelfth century.

Ku-t'ung-tz'ü-k'i k'ao 古銅瓷器考, antique bronzes and porcelains, by 梁同書 Liang T'ung-shu, Ch'ing dyn., 1759.

Ku-wên 古文, the title of collections of select pieces. See *Han-fên-lou ku-chin wên-ch'ao*.

Ku-wên shang-shu hsüan-i 古文尚書攷異, an exegesis and critique of the text of the *Shu-ching*, by 段玉裁 Tuan Yü-ts'ai, Ch'ing dyn.

Ku-wên shang-shu k'ao 古文尚書考, a critical study of the *Shu-ching*, by 惠棟 Hui-tung, Ch'ing dyn.

Ku-wên shang-shu shu-chêng 古文尚書疏證, a critical commentary on the *Shu-ching*, a very important work, by 閻若璩 Yen Jo-chü, Ch'ing dyn.

Ku-yin-piao 古音表, a systematic study of the ancient sounds, by 顧炎武 Ku Yen-wu, died in 1681. See *Yin-lun*.

Ku-yün piao-chun 古韻標準, a critical study on the antique sounds and rhymes, by 江永 Chiang-yung, Ch'ing dyn., died in 1762.

Kuan-shih ti-li chih-mêng 管氏地理指蒙, a vast treatise on geomancy for the selection of burial-places, attributed to the famous 管輅 Kuan-lu of 魏 Wei, died in 256. San-kuo Wei period.

Kuan-tzū 管子, an important treatise on politics, attributed to 管夷吾 Kuan I-wu. It is the work of an unknown legist, who wrote probably after 350 B.C. See HBO. I 30.

Kuan-wo-shêng-shih hui-kao 觀我生室彙纂, a collection of the memoirs of 羅士琳 Lo Shih-lin, 1821-1840, edited by 阮元 Yüan-yüan the Mécenas of the 19th century. High algebra and trigonometry, etc. An important work, the author carrying further the greater part of the difficult questions treated by Li-jui and others. Numerous problems discussed, allowing one to follow the processes 大衍 ta-yen, 天元 t'ien-yüan, 四元 ssü-yüan, and others.

Kuan-yin tz'ü-lin-chi 觀音慈林集, the cult of Kuan-yin, examples of her protection, anecdotes. By the Amidist monk 弘贊 Hung-tsan, Ch'ing dyn. 1668.

- Kuan-yin-tzū 關尹子, a celebrated Taoist treatise, attributed to 尹喜 Yin-hsi, but which is probably the work of 田同秀 T'ien T'ung-hsiu, T'ang dyn. 742. See HBO. L 65.
- Kuang hung-ming-chi 廣弘明集, Buddhist controversy, apologetics, propaganda. A recasting and continuation of the *Hung-ming-chi* of 520. By the Chinese monk 道宣 Tao-hsüan, T'ang dyn., 664. Thirty books.
- Kuang-ya shu-chêng 廣雅疏證, copious commentary on the *Erh-ya*, by 王念孫 Wang Nien-sun, Ch'ing dyn.
- Kuang-yün 廣韻, an enlarged re-edition of *Ch'ieh-yün*, by 孫愐 Sun-mien, under the T'ang.
- Kuei-ching 龜經, divination by the tortoise-shell. Very ancient. Anonymous.
- Kuei-ku-tzū 鬼谷子, a treatise on politics by the legist 王詡 Wang-hsü, 350 B.C. A man with neither faith nor conscience, taught the most shameless opportunism. Had a very great influence. See HBO. L 29.
- Kuei-ts'ê 龜策, a treatise on divination under the Ch'ien-Han, tortoise-shell and milfoil-stalks, about 100 B.C. It is Chapter 128 of Ssü-ma Ch'ien's *Shih-chi*. Add Chapter 127 日者 *Jih-chê*. The two completed by Ch'u Shao-sun.
- Kung-kuo-ko 功過格, the famous Taoist examination of conscience, merits and demerits, which had so great an influence on Chinese popular morality. The work of 呂岳 Lü-yen (Lü Tung-pin), probably. T'ang dyn., about 800. See HBO. L 67.
- K'ung-shih chang-chê wu-hsing cho-mai chêng-pien ming-t'u 空石長者五星捉脈正變明圖, a small practical treatise on geomancy, pictures and maxims, for the choice of sites for graves, for the use of geomancers of little learning. Remade under the Ch'ing.
- Kung-sun lung 公孫龍, the precious fragments which remain to us of the sophist of that name, about 300 B.C. See HBO. L 25.
- K'ung-tzū chia-yü 孔子家語, anecdotes about Confucius, by 王肅 Wang-su, San-kuo Wei, about 240.
- Kung-yang chuan 公羊傳, the narrative analogous to the Tso-chuan, but of less value, drawn up about the end of the fifth century B.C. by 公羊高 Kung-yang Kao, who was a pupil of Tzû-hsia a disciple of Confucius. The writing was preserved in his family.
- Kung-yang ch'un-chieh hui-pien 公羊羣解彙編, notes on the principal points of the *Kung-yang chuan*, anonymous, Ch'ing dyn. In the *Huang-Ch'ing Ching-chieh*, 1829.
- Kung-yang Ho-shih shih-li 公羊何氏釋例, a commentary on the *Kung-yang chuan*, by 劉逢祿 Liu P'êng-lu, Ch'ing dyn.
- Kung-yang i-shu 公羊義疏, a commentary on the *Kung-yang-chuan* by 陳立 Ch'ên-li, Ch'ing dyn.
- Kuo-ch'ao ch'i-chia-shih 國朝七家試, a selection from the poems of seven poets, Ch'ing dyn., 1850.
- Kuo-ch'ao-shih pieh-ts'ai-chi 國朝詩別裁集, a selection of poems of the Ch'ing dyn., 1761, 32 books.
- Kuo-ch'ao tzü-tsung 國朝詞綜, pieces in rhythmed prose of the Ch'ing dyn., colligated by 王昶 Wang-hsü, 56 books.

- Kuo-ch'ao wên-hui** 國朝文滙, pieces chosen from writers of the Ch'ing dyn., 1909, by 湯壽潛 T'ang Shou-ch'ien.
- K'uo-ti-chih** 括地志, a geography drawn up after 636 with the aid of prince 李泰 Li-t'ai, T'ang dyn. Saved from destruction by Chang Shou-chieh 737. Restored by Sun Hsing-yen about 1800.
- Kuo-yü** 國語, the *Discourses of the Kingdoms*, a kind of complement to the *Tso-chuan*, recounting the things which happened in the principalities other than Lu. By 左邱明 Tso-ch'ia Ming, the author of the *Tso-chuan*, before 450 B.C. A precious work. Often called 春秋外傳 *Ch'un-ch'iu wai-ch'uan*. Divers commentaries. — Formerly rather neglected, this book has, deservedly, attracted the attention of moderns.
- Kuo-yü fa-chêng** 國語發正, studies of the *Kuo-yü*, by 汪遠孫 Wang Yüan-sun, Ch'ing dyn.
- Kuo-yü wei-chao chu** 國語韋昭注, the classic commentary on the *Kuo-yü*, by Wei-chao, Chin dyn.
- Kuo-yü wei-chao chu-shu** 國語韋昭注疏, a development of Wei-chao's commentary on the *Kuo-yü*, by 洪亮吉 Hung Liang-chi, Ch'ing dyn., about 1790.
- Lao-lu-tzŭ san-ming hsiao-hsi fu-chu**, see *Hsü-shih Lao-lu-tzŭ fu-chu*.
- Lao-tzŭ-i** 老子翼, a commentary on *Lao-tzŭ*, by 焦竑 Chiao-hung, Ming dyn., died in 1620.
- Lei-ching** 類經, an essay on the systematization of medicine, by 張介賓 Chang Chieh-pin, Ming dyn., 1624.
- Lei-p'ien** 類篇, a dictionary of characters, by 司馬光 Ssu-ma Kuang, Sung dyn., 544 keys, about 1050,
- Lei-shu** 類書, a rubric of collections of citations and short extracts, grouped according to subjects or otherwise. The sole resource of Chinese erudition. None was ever equal to the smallest European encyclopaedia. See *Ts'ung-shu*.
- Li-chi** 禮記, the Memorial of Rites, a collection proclaimed classical rather late. Besides the *Chou-li* and the *I-li*, in the second century B.C., numerous small ritual works from various sources, disciples of Confucius, pupils of his disciples, scholars and legists, etc., were recovered. From these materials, during the first half of the first century B.C., 戴德 Tai-tê drew a first collection, the debris of which still bear the name of 大戴禮 *Ta-Tai-li*. His cousin 戴聖 Tai-shêng made a second one, which was at first called the 小戴禮 *Hsiao-Tai-li*. It still retained this name in A.D. 79. But, before 175, it was called 禮記 *Li-chi*. — Documents of unequal value, but some of which are extremely important. — Throughout the centuries, numerous and voluminous commentaries. I have cited the principal ones. For the ancient ones, consult the *Shih-san Ching chu-shu*, and the *Yü-tsuán ch'í Ching*; the *Li-chi ch'í-shuo* is also excellent. For the modern ones, see *Huang-Ch'ing Ching-chieh* and its supplement *Hsü-pien*. History and bibliography, in the *Ku-chin t'u-shu ch'í-ch'êng*, section 理學禮記部 *Li-hsiao li-chi-pu*. Numerous monographs on special points.
- Li-chi ch'í-chieh** 禮記集解, a comprehensive commentary on the *Li-chi*, by 孫希旦 Sun Hsi-tan, a contemporary.

- Li-chi chi-shuo** 禮記集說, a vast collection of ancient and mediaeval commentaries on the *Li-chi*, by 衛湜 Wei-shih, Sung dyn. With a vast supplement, *Hsü Wei-shih Li-chi chi-shuo*, by 杭世駿 Hang Shih-tsun, Ch'ing dyn.
- Li-chi chien** 禮記箋, notes on the *Li-chi*, by 郝懿行 Hao I-hsing, Ch'ing dyn.
- Li-chi ch'ün-chieh hui-pien** 禮記羣解彙編, a vast collection of notes on the *Li-chi*, anonymous, Ch'ing dyn. In the *Huang-Ch'ing Ching-chieh*, 1892.
- Li-chi hsün-tsu'an** 禮記訓纂, a comprehensive commentary on the *Li-chi*, by 朱彬 Chu-pin, Ch'ing dyn., 1851.
- Li-chi kang-mu** 禮記綱目, a systematic study of the ancient rites, by 江永 Chiang-yung, Ch'ing dyn.
- Li hsü chung ming-shu** 李虛中命書, a very ancient treatise, on the calculation of human destiny by the year, month and day of birth. Li Hsü-chung commented on an ancient text. Some additions were afterwards made to his book.
- Li-pien** 隸辨, a dictionary of characters in the *li* square style, by 顧藹吉 Ku-Nai-chi, Ch'ing dyn. An excellent photo-lithographic edition in the year 1898, which rendered useless all anterior works of this kind.
- Li-sao** 離騷, the first of the *Ch'u-tz'u* elegies, by 屈原 Ch'ü-yüan, in 295 B.C.
- Li-sao ch'üan-t'u** 離騷全圖, an illustrated edition of the *Li-sao* (the first of the *Ch'u-tz'u*, *Elegies of Ch'u*), by 蕭雲從 Hsiao Yün-ts'ung, completed in 1782, Ch'ing dyn.
- Li-shih i-shu** 李氏遺書, a posthumous collection of the works of 李銳 Li-jui, the first modern Chinese mathematician, died in 1818. The printing was finished in 1823. Chronology, algebra, trigonometry, etc. 41 treatises, 17 books.
- Li-shih yao-lu** 李氏藥錄, probably the first index of drugs, by 李當之 Li-Tang-chih, about 250, San-kuo Wei.
- Li-shu t'ung-ku** 禮書通考, studies of the rituals, by 黃以周 Huang I-chou, Ch'ing dyn.
- Li-shuo** 禮說, researches on the *Chou-li*, by 惠士奇 Hui Shih-ch'i, Ch'ing dyn.
- Li-ssü-ts'ung k'an-yü tsa-chu** 李思聰堪輿雜著, disputed cases of geomancy, a very original work by a professional. Ch'ing dyn.
- Li-tai chi-yüan-pien** 歷代紀元編, a historical chronology, an excellent work, by 李兆洛 Li Chao-lo, Ch'ing dyn., before 1850.
- Li-tai chih-kuan-piao** 歷代職官表, the titles of functionaries throughout the ages, under the various dynasties. A useful work, by imperial order. Ch'ing dyn., 1780.
- Li-tai lun-t'ien** 歷代論天, a history of the evolution of Chinese astronomy, by 楊超格 Yang Ch'ao-ko, Ch'ing dyn.
- Li-tai ming-hua-chi** 歷代名畫記, a history of painting in China, a masterly treatise, by 張彥遠 Chang Yen-yüan, T'ang dyn. With an inventory of movable and immovable paintings.
- Li-tai ping-chih** 歷代兵制, the history of military art, by 陳傅良 Ch'en Fu-liang, Sung dyn.
- Li-tai shên-hsien t'ung-chien** 歷代神仙通鑑, concerning the Genii, a kind of romance, by 張繼宗 Chang Chi-tung, Ch'ing dyn., 1700.
- Li-tai shih-yü** 歷代詩餘, a selection of poems of all ages, omitted in the cur-

- rent selections, made by order of the emperor K'ang-hsi, in 1707, 220 books.
- Li-tai ti-li chih-yün-pien 歷代地理志韻編, a historical geography, by 李兆洛 Li Chao-lo, Ch'ing dyn., before 1850. An excellent work.
- Li-tai ti-wang chi-nien 歷代帝王記年, a precis of history, chronological disposition, a good small work, by 唐禮心 T'ang Li-hsin, Ch'ing dyn., 19th century.
- Li-tai ti-wang nien-piao 歷代帝王年表, an excellent precis of history, year by year, by 齊召南 Ch'i Chao-nan, Ch'ing dyn., about 1750.
- Li-t'ang hsiao-suan-chi 里堂學算記, arithmetic, algebra, trigonometry, by 焦循 Chiao-hsün, after 1850.
- Liang-shu 梁書, a history 502 to 556, drawn up by 姚簡 Yao-chien, finished in 633.
- Liao-chai chih-i 聊齋志異, a selection of Taoist tales, superb antique style, fantastic imagination, by 蒲松齡 P'u Sung-ling, Ch'ing dyn., in 1679.
- Liao ma-chi 療馬集, a treatise on the veterinary art, illnesses of horses and camels; by the two brothers 喻仁 Yü-jên and 喻傑 Yü-chieh, Ming dyn., 1598.
- Liao-shih 遼史, a history of the Liao Tungus kingdom, a horde of 契丹 Ch'i-tan, 916 to 1168, drawn up by the commission which edited the *Sung-shih*, from 1343 to 1345, Yüan dyn.
- Liao-têng hui-yao 聊燈會要, a summary of the Vedantist doctrine, consultations and responses, 禪 Ch'an school, by the Chinese Vedantist monk 悟明 Wu-ming, Sung dyn., about 1189. Thirty books.
- Liao-yü shih-liu tsang-fa 廖禹十六葬法, a treatise on practical geomancy, burials, etc., by Liao-yü, T'ang dyn., after 880 probably.
- Lieh-ch'uan 列傳, Biographies, the most voluminous section of all the dynastic Histories.
- Lieh-nü-ch'uan 烈女傳, moral anecdotes for the ladies of the palace, by 劉向 Liu-hsiang, in 16 B.C., Ch'ien-Han dyn.
- Lieh-tzü 列子, the work of 列禦寇 Lieh Yü-k'ou, Taoist philosopher, about 398 B.C. — Called 沖虛真經 *Ch'ung-hsü chên-ching* by a decree of the year 742. See L. Wieger, S.J., *Les Pères du système taoïste*, 1913.
- Lieh-ping shih-chi 練兵實紀, a treatise on war, by 戚繼光 Ch'i Chi-kuang, an officer, Ming dyn., in 1568. See *Chi-hsiao hsün-shu*.
- Lin-ch'ih hsün-chieh 臨池心解, a treatise on calligraphy, by 朱和羹 Chu Ho-kêng, in 1852.
- Lin-ch'ih kuan-chien 臨池管見, a precise and practical treatise on calligraphy, by 周星蓮 Chou Hsing-lien, about 1868.
- Lin-tê-li 麟德歷, the calendar of the year 664, T'ang dyn., calculated by 李淳風 Li Ch'un-fêng, an astronomical and mathematical document of high value, inserted in the *Chiu T'ang-shu*, Chap. 33.
- Ling-ch'i-ching 靈棋經, a treatise on divination, composed during the San-kuo period about A.D. 240, falsely attributed to 東方朔 Tung-fang Cho (140 B.C.).
- Ling-hsien 靈憲, a small work by the mathematician 張衡 Chang-hêng, about A.D. 123, Hou-Han dyn.

- Ling-pao ling-chiao chi-tu chin-shu 靈寶御教濟度金書, a vast ritual of mystical Taoism, compiled by 林靈素 Lin Ling-su, Sung dyn., about 1115.
- Liu-chi k'an-yü man-hsing 劉基堪輿漫興, a short geomancy in aphorisms, attributed to Liu-chi, 1368, Ming dyn.
- Liu-ching 六經, the Six Canonicals. A series comprising, besides the *Wu-ching*, the academic manual *Ssü-shu* of Chu-hsi.
- Liu-ching-t'u 六經圖, plates illustrating the things spoken of in the Six Canonicals. In 1743, Ch'ing dyn. By 鄭之僑 Chêng Chih-ch'iao. A useful work.
- Liu-chiu-hsüan suan-shu 六九軒算書, a collection of six treatises, on the gnomon, algebra, trigonometry, logarithmic tables, by 劉衡 Liu-hêng. Printed in 1851.
- Liu-jên lei-chi 六壬類集, an immense repertory of calculations on the auspicious and the inauspicious. Under the T'ang. A development of the principles of the Tantrist monk 一行 I-hsing, under the T'ang.
- Liu-jên li-ch'êng ta-ch'üan ch'in 六壬大成大全鈐, an analogue of the *Liu-jên lei-chi*, same origin.
- Liu-ju chü-shih hua-p'u 六如居士畫譜, a treatise on painting, made of extracts from the best writers on the subject in all times; by 唐寅 T'ang-yin, Ming dyn. An interesting compilation.
- Liu-li-chih 琉瑯志, on the Chinese opaque coloured glass. By 孫廷金 Sun T'ing-ch'üan, Ch'ing dyn.
- Liu-shu-ku 六書故, an excellent work on the etymology of characters, by 戴侗 Tai-l'ung, Sung dyn., about 1250.
- Liu-shu pên-i 六書本義, an explanatory dictionary of characters, by 趙爲謙 Chao Wei-ch'ien, Ming dyn., 360 keys, about 1380.
- Liu-shu-t'ung 六書通, an excellent dictionary of the ancient forms of characters, by 閔齊伋 Min Ch'i-chi, in 1661, Ch'ing dyn.
- Liu-t'ao 六韜, a treatise on war, claimed to be ancient. Probably remade. Was used as a text-book in the schools, under the Sung, about the year 1100.
- Liu-tao-chi 六道集, on the six ways, moral anecdotes, by the Amidist monk 弘贊 Hung-tsan, Ch'ing dyn., 1682.
- Liu tsung-yüan fei kuo-yü 柳宗元非國語, a critique on the *Kuo-yü* discourses of the Kingdoms, by Liu Tsung-yüan, T'ang dyn., died in 819.
- Liu-tzü 劉子, a Taoist treatise on morality, by 劉晝 Liu-chou, with the Pei-Ch'i, about 570.
- Lu hsien-shêng tao-mên k'o-liao 陸先生道門科略, an examination of the principles of Taoism, by 陸修靜 Lu Hsiu-ching, Ch'ien-Sung dyn., about 450.
- Lu-shih 路史, a fabulous prehistory, Taoist legends, compiled by 羅泌 Lo-pi, Sung dyn. Of no historical value.
- Lu-shih chou-i shu 陸氏周易述, an ancient commentary on the *I-ching*, by 陸績 Lu-chi, Hou-Han dyn., about 220.
- Lu-t'ai ti-hua-kao 廐臺題畫稿, notes on the special manner of some celebrated painters, by 王原祁 Wang Yüan-ch'i, Ch'ing dyn., under K'ang-hsi. By the same, the small work *Yü-ch'uang man-pi*.
- Lun-chuan 論篆, on the antique characters, by 李陽冰 Li Yang-ping, T'ang dyn., 763.

- Lun-hêng** 論衡, the Balance of Discourses, a valuable work by 王充 Wang-ch'ung (died in 97, Hou-Han dyn.), a discussion of opinions current in his time, a refutation of the Confucism of Hsün-tzū. See HBO. L. 44 and 45.
- Lun-yü** 論語, the Conversations of Confucius, drawn up by the pupils of the disciple Tsêng-tzū, about fifty years after the death of the Master. At first several versions were current. Chêng K'ang-ch'êng having commentated on that of Lu, the others fell into disuse. — Inserted by Chu-hsi in the collection *Ssü-shu*, for the use of scholars. Numerous commentaries. See below *Lun-yü*, and *Ssü-shu*.
- Lun-yü chêng-i** 論語正義, a commentary on the *Lun-yü*, by 劉寶楠 Liu Pao-nan, Ch'ing dyn.
- Lun-yü ch'ün-chieh hui-pien** 論語羣解彙編, notes on the difficult points of the *Lun-yü*, anonymous, Ch'ing dyn.
- Lun-yü shuo-i** 論語說義, a commentary on the *Lun-yü*, by 宋翔鳳 Sung Hsiang-fêng, Ch'ing dyn.
- Lung-hsing pien-nien t'ung-lun** 隆興編年通論, a good history of Chinese Vedantism, documents and dissertations. By the Chinese monk 祖琇 Tsu-hsiu, Sung dyn., 1163.
- Lung-hu huan-tan-chüeh** 龍虎還丹訣, a monist alchemical treatise, by an unknown Taoist, pseudonym 金陵子 Chiu-ling-tzū, perhaps Sung dyn.
- Lung-shou-ching** 龍首經, a small treatise on practical prognostication, auspicious and inauspicious, astrology and time, short and precise. Remade under the Ch'ing.
- Lung-wên pien-ying** 龍文鞭影, a precis of biography for the use of students, by 蕭良有 Hsiao Liang-yu, Ming dyn., about 1580.
- Lü-lü hsin-lun** 律呂新論, and *ch'ün-wei* 關微, dissertations on music, by 江永 Chiang-yung, Ch'ing dyn., died in 1762.
- Lü-shih ch'un-ch'ia** 呂氏春秋, a compilation by Lü Pu-wei, 248 B.C. The chapter 紀 *chi*, is the calendar of the Ch'in dyn. See HBO. L. 32.
- Ma-ha chih-kuan** 摩訶止觀, the philosophy of the 天台 T'ien-t'ai Buddhist system, by the monk 知顓 Chih-k'ai, Sui dyn., 594.
- Mao shih** 毛詩, see *Shih-ching*.
- Mao-shih chi-chieh** 毛詩集解, an excellent compilation of the ancient and mediaeval commentaries on the *Shih-ching*, with notes, by 李榕 Li-ch'u and 黃樵 Huang-bsün, Sung dyn.
- Mao-shih chi-ku-p'ien** 毛詩稽古篇, historical studies on the *Shih-ching*, by 陳啟源 Ch'ên Ch'i-Yüan, Ch'ing dyn.
- Mao-shih ch'ou-i** 毛詩紬義, researches on the *Shih-ching*, by 李黼平 Li Fu-p'ing, Ch'ing dyn.
- Mao-shih ch'uan-chien t'ung-shih** 毛詩傳箋通釋, a modern exegesis and critique of the *Shih-ching*, by 馬瑞辰 Ma Jui-ch'ên, Ch'ing dyn.
- Mao-shih ch'uan-shu** 毛詩傳疏, a modern critical commentary on the *Shih-ching*, by 陳奐 Ch'ên-huan, Ch'ing dyn.
- Mao-shih hou-chien** 毛詩後箋, profound study of the *Shih-ching*, by 胡承珙 Hu Ch'êng-kung, Ch'ing dyn.
- Mao-shih pu-shu** 毛詩補疏, dissertations on the *Shih-ching*, by 焦循 Chiao-

Hsün, Ch'ing dyn.

Mao-s shih shih-bsiao 毛詩識小, and Mao-shih t'ung-k'ao 毛詩通考, a modern exegesis and critique of the *Shih-ching*, by 林伯桐 Lin Pai-t'ung, Ch'ing dyn.

Mei-shu ts'ung-shu 美術叢書, a collection of small works relating to Chinese arts and artistic objects, 40 fasciculi, with a 續 supplement, published by the firm 神州國光社 of Shanghai, 1914.

Mêng-chan i-chih 夢占逸旨, the interpretation of dreams, by 陳士元 Ch'ên Shih-yüan, in 1562, Ming dyn.

Mêng-hsi pi-t'an 夢溪筆談, a selection of divers notes, by 沈括 Shên-k'uo, Sung dyn., died in 1093.

Mêng-shu 夢書, an ancient treatise on the interpretation of dreams. Final edition under the T'ang. Anonymous.

Mêng-tzŭ 孟子, the *Discourses of Mencius*, preserved intact. It is not known by whom they were drawn up. The finest text in the ancient style. Inserted by Chu-hsi in the collection *Ssŭ-shu*, for the use of scholars. Numerous commentaries. See below *Mêng-tzŭ* and *Ssŭ-shu*.

Mêng-tzŭ chêng-i 孟子正義, a commentary on the *Discourses of Mencius*, by 焦循 Chiao-hsün, Ch'ing dyn.

Mêng-tzŭ ch'ün-chieh hui-pien 孟子羣解彙編, notes on the difficult points in *Mêng-tzŭ*, anonymous, Ch'ing dyn.

Ming-ch'ao chi-shih pên-mo 明朝紀事本末, an attempt at a connected history of the Ming, by 谷應泰 Ku Ying-t'ai, Ch'ing dyn., 1648.

Ming-chi pai-shih 明季稗史, anecdotes relating to the end of the Ming. Anonymous.

Ming chiao-hung ching-chi-chih 明焦竑經籍志, a literary catalogue drawn up by Chiao-hung, Ming dyn., about 1610.

Ming-hua-lu 明畫錄, notes on the painters of the Ming dyn., by Hsü-ch'in.

Ming i-wên-chih 明藝文志, the literary catalogue of the Ming dynasty. Retouched, 1742. In the *Ming-shih*, Chaps. 96 to 99.

Ming-pao-chi 冥報記, an ancient selection of Buddhist legends and anecdotes, by the lay adept 唐臨 T'ang-lin, T'ang dyn. Undated, valuable.

Ming-shih 明史, a history of the Chinese Ming dynasty, 1368 to 1643, drawn up by a commission under 張廷玉 Chang T'ing-yü, 1739-1742.

Ming-shih-kao, 明史稿, documents for the history of the Ming, collected by 王鴻緒 Wang Hung-bsü, Ch'ing dyn., 1715.

Ming-shih-tsung 明詩綜, a collection of poems of the Ming dyn., by 朱彝尊 Chu I-tsun, Ch'ing dyn., 400 books.

Ming-t'ien-li 明天歷, the calendar of 1064, the masterly work of 周宗 Chou-ts'ung, inserted in the *Sung-shih*, Chap. 74.

Miu-hsi-yung tsang-ching-i 繆希雍葬經翼, a treatise on geomancy, text and diagrams, for the selection of burial-sites. Ch'ing dyn. Ancient, remade.

Mo-chih 墨志, a treatise on Chinese ink, producers, manufacture, celebrated marks, etc. By 麻三衡 Ma San-hêng, about 1637, Ming dyn.

Mo-ch'ih-pien 墨池編, a treatise on the art of writing, a set of ancient texts annotated by the author 朱長文 Chu Ch'ang-wên, Sung dyn.

- Mo-ching** 脈經, a treatise on diagnosis by the pulse, the work of 王叔和 Wang Shu-ho, Chin dyn., about 270. Often commentated on and re-edited, during the course of centuries.
- Mo-ching** 墨經, a detailed and interesting treatise on the manufacture of Chinese ink, by 晁說之 Ch'ao Shuo-chih, Sung dyn.
- Mo-chuang man-lu** 墨莊漫錄, a selection of divers notes, by Chang Pang-chi, Sung dyn., about 1150.
- Mo-tzu** 墨子, a valuable treatise, containing religious and philosophical ideas, treatises on logic and the military art, by 墨翟 Mo-ti. Drawn up about 400 B.C. probably.
- Mo-yin-ch'uan-têng** 募印傳燈, an excellent technical treatise on seal engraving, hollow, or in relief, by 葉爾寬 Yeh Erh-k'uan, Ch'ing dyn.
- Mou-tzu** 牟子, Master Mou, the first pamphlet in favour of Buddhism by a Chinese, between A.D. 190 and 200 probably.
- Mu-lu** 目錄, catalogues, see *Shu-mu*.
- Mu-mien-p'u** 木棉譜, on the cultivation of cotton, by 褚華 Ch'u-hua, Ch'ing dyn., about 1780.
- Mu tien-tzu ch'uan** 穆天子傳, a small ancient work, exhumed in 281, recounts a round journey of the son of heaven Mu in the Tarim. Chinese authors unanimously understand it as referring to the emperor Mu of the third dynasty, in 946 B.C. Mr. Ed. Chavannes has given the opinion, that it may be the duke Mu of 秦 Ch'in, 623 B.C. See *Les Mémoires Historiques de Se-ma ts'ien*, tome cinquième, appendice II, pages 480 seq.
- Nan-ch'i-shu** 南齊書, a history of the Southern Ch'i, 479 to 501, drawn up by Hsiao Tzū-hsien, completed before 520.
- Nan-ching** 難經, an antique treatise on diagnosis, attributed to 龐鵠 Pien-ch'iao (Ch'in Yü-jên). Between 500-459 B.C.
- Nan-hua chên-ching** 南華真經, see *Chuang-tzū*.
- Nan-shih** 南史, a general history of the Southern States, Ch'ien-Sung, Nan-Ch'i, Liang, Ch'ên, during the Nan-pei-ch'ao period. Drawn up by 李延壽 Li Yen-shou, after 629, from the materials collected between 589 and 618.
- Ni chieh-mo** 尼揭磨, a ritual for nuns, *dharma-gupta* school, by the Chinese Buddhist monk 懷素 Huai-su, T'ang dyn., died in 682.
- Nien-i-shih ssü-p'u** 廿二史四譜, a general chronology and biography, a vast and fine work, by 沈炳震 Shên Ping-ch'ên, Ch'ing dyn., 1871.
- Nien-ssü-shih** 廿四史, the 24 dynastic histories recognized as orthodox, under the Ch'ing.
- Niu-ching ta-ch'uan** 牛經大全, a treatise on the veterinary art, the maladies of horned animals, same authors as the *Liao-ma-chi*, Ming dyn., 1589.
- Nung-chêng ch'üan-shu** 農政全書, agriculture, irrigation, rearing, etc. A vast treatise, by 徐光啟 Hsü Kuang-ch'i, Ming dyn. Published by imperial order in 1640, after the author's death.
- Nung-sang chi-yao** 農桑輯要, agriculture, horticulture, cattle and silkworms; by order of the emperor Kublai, Yüan dyn., 1273.
- Nung-shu** 農書, a treatise on agriculture, cattle, silk-worms. Sung dyn., 1149. By 陳敷 Ch'en-fu.

- Nung-shu 農書, a treatise on agriculture, by 王楨 Wang-ch'èng, Yüan dyn.
- Pa-ch'i t'ung-chih ch'u-chi 八旗通志初集, a vast compilation of everything concerning the Manchus (Banners). By imperial order, in 1727, completed in 1739.
- Pai-chia-hsing 百家姓, an index of the most usual family names, formerly learnt by heart by all school-boys. Drawn up under the Sung. Anonymous.
- Pai-hai 稗海, an excellent collection of small books of tales, legends, folk-lore, etc., which I have not cited in detail, this work containing them all. Compiled by 商濬 Shang-chün, Ming dyn., about 1600.
- Pai-hu-t'ung 白虎通, a valuable small work by 班固 Pan-ku (died in 92), giving information on almost all of the institutions of the Han. See HBO. L 46.
- Pai-hu-t'ung shu-chêng 白虎通疏證, an exegesis of Pan-ku's *Pai-hu-t'ung*, by 陳立 Ch'ên-li, Ch'ing dyn.
- Pai-ming-chia-shu 百家家書, a collection of divers small works, Ming dyn., about 1600, by 胡文煥 Hu Wên-huan.
- Pan-chou wang-shêng-tsan 搬舟往生讚, a popular Amidist service, invocations and responses, by the Amidist monk 善導 Shan-tao, T'ang dyn.
- Pao-p'u-tzü 抱朴子, a fundamental treatise on alchemical Taoism, dietetics and magic, the work of 葛洪 Ko-hung, about 326, Chin dyn. See HBO. L 52.
- Pao-tsang-lun 寶藏論, a *madhyamika* treatise, by the Chinese monk 僧肇 Sêng-chao, about 400, Chin dyn.
- Pei-ch'i-shu 北齊書, a history of the Northern Ch'i, 550 to 577, drawn up by 李百藥 Li Pai-yao, from 620 to 636.
- Pei-shan chiu-ching 北山酒經, a treatise on distillation, fermented liquors, materials and processes, by 朱翼中 Chu I-chung, Sung dyn., about 1120.
- Pei-shih 北史, a general history of the Northern States, Pei-Wei, Pei-Ch'i, Pei-Chou, during the Nan-pei-ch'ao period. Drawn up by 李延壽 Li Yen-shou, after 629, on the materials collected from 589 to 618.
- P'ei-wên-chai shu-hua-p'u 佩文齋書畫譜, an official technical compilation on Chinese painting and calligraphy, Ch'ing dyn., 1708.
- P'ei-wên yün-fu 佩文韻府, a vast dictionary arranged according to rhymes (106 finals), published, under imperial patronage, in 1711, Ch'ing dyn.
- Pên-ts'ao-ching chieh-yao 本草經解要, an abridgement of the *Pên-ts'ao kang-mu*, by 葉天士 Ye t'ien-shih, Ch'ing dyn., 1724.
- Pên-ts'ao kang-mu 本草綱目, the great Chinese *materia medica*, compiled by 李時珍 Li Shih-chên, Ming dyn., 1578.
- Pên-ts'ao pei-yao 本草備要, abridged *Pên-ts'ao kang-mu*, by 汪昂 Wang-nang, Ch'ing dyn., 1694.
- Pi-ch'iu-ni ch'uan 比丘尼傳, historical notices of celebrated Chinese Buddhist nuns, from the year 326 to 526. By the Chinese monk 寶唱 Pao-ch'ang, Liang dyn., in 526. Four books.
- Pi-shih 筆史, the Chinese writing-pencil, history, kinds, qualities, etc... by 梁同書 Liang T'ung-shu, Ch'ing dyn., about 1760.
- Pi-suan pien-lan 筆算便覽, a treatise on calculation by ciphers (without the abacus), by 紀大奎 Chi Ta-k'uei, after 1850.
- Pi-wei so-yen 埤緯瑣言, a small practical and popular manual of arithmetic,

- trigonometry, astronomy, with maps and plates of the heavens. By 鐸寶青 O Pao-ch'ing, 1800. A work of popularization.
- Pieh-chi** 別集, see *Chi-lei*.
- Pien-chêng-lun** 辯正論, a controversial treatise, especially against the Taoists, by the Chinese Buddhist monk 法琳 Fa-lin, T'ang dyn., about 630. Rather weak.
- Pien-huo-pien** 辨惑編, a treatise against the superstitions prevailing in his time, by 謝應芳 Hsieh Ying-fang, Ming dyn. About 1370.
- Pien-wei-lu** 辨僞錄, a controversial treatise against mystical Taoism, by the Chinese Buddhist monk 祥邁 Hsiang-mai, Yüan dyn., 1291.
- Ping-ching** 兵鏡, a treatise on military art, by 鄧廷羅 Têng T'ing-lo, about 1650, Ch'ing dyn.
- P'ing-hua-p'u** 瓶花譜, the cultivation of flowers in pots. By 張謙德 Chang Ch'ien-tê, Ming dyn., 1605.
- P'ing-shih** 瓶史, the cultivation of flowers in pots. By 袁宏道 Yüan Hung-tao, Ming dyn.
- P'o-hsieh-lun** 破邪論, a controversy against the Confucianist 傅奕 Fu-i, after 622, by the Chinese Buddhist monk 法琳 Fa-lin. Rather weak.
- Po-ku-t'u** 博古圖, the products of antique art, vases, mirrors, etc., by 王黼 Wang-fu, Sung dyn., about 1120.
- Po-wu-chih** 博物志, a selection of legends, by 張華 Chang-hua, Chin dyn., died in 300. Remade later. With a supplement dating from the Sung.
- Pu chien-yüan i-ch'ien li tai chia-tzū** 補建元以前歷代甲子, a treatise on the chronology of the times anterior to the year 140 B.C., by 李兆洛 Li Chao-lo, Ch'ing dyn., before 1850.
- Pu-fa hsiang-k'ao** 卜法詳考, a historical memoir on divination by the tortoise-shell, by 胡煦 Hu-hsü, Ch'ing dyn.
- Pu-shih ch'üan-shu** 卜筮全書, a vast repertory of customary divination, Ch'ing dyn. Cites numerous treatises.
- San-chia-shih i-shuo-k'ao** 三家詩遺說考, a masterly study of the ancient versions of the *Shih-ching*, by 陳壽祺 Ch'ên Shou-ch'i, Ch'ing dyn.
- San-kuo-chih** 三國志, a history of the period of the Three Kingdoms, 220 to 280; 漢 Han of 蜀 Shu; 魏 Wei, and 吳 Wu... by 陳壽 Ch'ên-shou, died in 292. Commentated on by 裴松之 P'ei Sung-chih, in 429. Printed in 1002.
- San-kuo-chih yen-i** 三國志演義, the famous *Romance of the Three Kingdoms*, attributed to 羅貫中 Lo Kuan-chung, Yüan dyn. The type of Chinese historical romance. Not to be confused with the *San-kuo-chih*, the real history of the period of the three kingdoms.
- San-li** 三禮, the collective title of the three ancient Rituals, *Chou-li*, *I-li*, *Li-chi*.
- San-li-t'u** 三禮圖, plates for the understanding of the three rituals; costumes, vehicles, utensils, by 聶崇義 Nieh Ch'ung-i, Sung dyn.
- San-ming t'ung-hui** 三命通會, a vast treatise on the calculation of destiny, based on the revolution of the 五行 five natural agents. Under the Ch'ing. Very well drawn up, scientific manner. Is claimed to be by an ancient diviner, 劉進平 Liu Chin-p'ing, who lived under the T'ang perhaps.
- San-ts'ai fa-pi** 三才發秘, an abridged practice of divination, in the scientific manner, by 陳雯 Ch'ên-wên, in 1679, Ch'ing dyn.

- San-tung hsiu-tao-i 三洞修道儀, the Taoist degrees of advancement in virtue, by 孫夷中 Sun I-chung, Sung dyn. probably.
- San-t'ung-li 三統歷, a work on the calculation of times, by 劉歆 Liu-hsin, continuator of his father 劉向 Liu-hsiang, first years of the Christian era, inserted in the *Ch'ien-Han-shu*, Chap. 21. — Imitating Tsou-yen, Liu-hsin constructed, like the Indian *kalpa*, immense series, destined to reconcile the tropic with the stellar year. Vain efforts, for, being ignorant of the precession of the equinoxes, he started from the fixity of the solstitial points. He fixed the *grand period* at 23,639,040 years. The advent of the Shang in the year 144,480; of the Chou in the year 142,109; etc. It was also he who determined, by the virtue of which element, each of the sovereigns of antiquity had reigned. The so-called conventional chronology relies almost exclusively on the fantastic calculations of Liu-hsin. See *Chu-shu chi-nien*.
- San-t'ung shu-yen 三統術衍, the calculation of periods, chronology, by 錢大昕 Ch'ien Ta-hsin, Ch'ing dyn., after 1767. Three books. A supplement in the *Tung-fang-li i-shu suan-shu*.
- San-tzū-ching 三字經, a lesson on things for school-boys, in verses of three characters. The author probably was 梁應升 Liang Ying-shêng, Ming dyn. Others attribute it to Wang Ying-lin, Sung dyn.
- San-yü-t'ang shêng-yen 三魚堂勝言, politics and morals, work of the censor 陸隴其 Lu Lung-ch'i, Ch'ing dyn., died in 1693.
- Sêng chieh-mo 僧揭磨, the ritual for monks, *dharmagupta* school, by the Chinese Buddhist monk 懷素 Huai-su, T'ang dyn., died in 682.
- Shan-ching-chü hua-lun 山靜居畫論, studies of Chinese painting, by Fang-hsün, Ch'ing dyn.
- Shan-hai-ching 山海經, a very ancient treatise on geography, originally genuine, then falsified by the Taoists probably. It had already this form in the time of the Hans. Valueless. Tradition attributes its first composition to Tsou-yen.
- Shan nü-jên ch'uan 善女人傳, Chinese Amidist adepts, women, notices. A good collection, by 彭際清 P'êng Chi-ch'ing, Ch'ing dyn., after 1780. See *Chü-shih-ch'uan*.
- Shan-shui ch'un-ch'uan chi 山水純全集, a treatise on landscape, by 韓拙 Han-cho, Sung dynasty, in 1121.
- Shan-t'ang ssü-k'ao 山堂肆考, a compilation of texts, by 彭大翼 P'êng Ta-i, Ming dyn., 1595. Recast and printed by 張幼學 Chang Yu-hsiuo, in 1691.
- Shang-ch'ing ta-tung chên-ching 上清大洞真經, mystic Taoism. An ancient and important treatise, perhaps dating from the Chin.
- Shang-han tsung-ping-lun 傷寒總病論, a treatise on inflammatory maladies, by 龐安時 Pang An-shih, Sung dyn., eleventh century.
- Shang-shu chin-ku-wên chu-shu 尚書今古文注疏, a commentary on the *Shu-ching*, by 孫星衍 Sun Hsing-yen, Ch'ing dyn.
- Shang-shu ch'üan-chieh 尚書全解, a limpid mediaeval commentary on the *Shu-ching*, by 林之奇 Lin Chih-ch'i, Sung dyn.
- Shang-shu hou-an 尚書後案, critical studies on the *Shu-ching*, by 王鳴盛 Wang Ming-shêng, Ch'ing dyn.
- Shang-shu Ma-Chêng chu 尚書馬鄭注, ancient commentaries on the *Shu-*

BOOKS.

- ching* (Ma-yung, Chêng-hsüan), reconstituted by 孫星衍 Sun Hsing-yen, Ch'ing dyn.
- Shang-shu shih-t'ien 尚書釋天, a discussion of astronomical problems stated in the *Shu-ching*, by 盛百二 Shêng Pai-êrh, Ch'ing dyn., between 1749-1753. The author knew his subject well. He declares himself for Tycho-Brahé against Ptolemy.
- Shang-shu ti-li chin-shih 尚書地理今釋, the geography and topography of the *Shu-ching*, by 蔣廷錫 Chiang T'ing-hsi, Ch'ing dyn.
- Shang-tzū 商子, a treatise on government, by the famous legist-politician 衛鞅 Yang of Wei, who made the greatness of the Ch'in, 361 to 337 B.C. See HBO. L 28.
- Shang-yang-tzū chin-tan ta-yao 上陽子金丹大要, considerations of the Taoist principles, an important work, by 陳致虛 Ch'ên Chih-hsü, Yüan dyn.
- Shê-shu 射書, the method of archery, by 顧煜 Ku-yü, Ming dyn.
- Shên-chien 申鑑, a work by 荀悅 Hsün-yüeh, Hou-Han dyn., died in 209. Moral theories. See HBO. L 46.
- Shên-chou kuo-kuang-chi 神州國光集, a review of Chinese art, published at Shanghai by the 神州國光社 Shên-chou kuo-kuang-shê. — And *Shên-chou kuo-kuang-chi tsêng-k'an* 增刊, special fasciculi.
- Shên-hsiang ch'üan-pien 神相全編, Ch'ing dyn., a vast treatise on physiognomy, chiromancy, craniology, osteology, with plates, summarizing still older treatises.
- Shên-yin yü-hsüan 呻吟語選, works by 呂坤 Lü-k'un, politics and morals, Ming dyn., died in 1618.
- Shêng-lei-piao 聲類表, a systematic study of Chinese sounds and tones, by 戴震 Tai-chên, Ch'ing dyn., died in 1777.
- Shêng-shou wan-nien-li 聖壽萬年歷, a complete treatise on astronomy and the perpetual calendar, by 朱載堉 Chu Tsai-yü, prince of the blood (鄭世子) of the Ming, in 1595. It is a masterpiece, which sums up all previous Chinese works on the subject. — There remains, from the same author, a mathematical treatise on music, 樂律全書 *Yao-lü ch'üan-shu* of 1610; and a treatise on calculation 嘉量算經 *Chia-liang suan-ching*.
- Shêng-yü kuang-hsün 聖諭廣訓, moral exhortations to the people, Ch'ing dyn. Themes by the emperor K'ang-hsi, developments by Yung-chêng, 1724.
- Shêng-yün-k'ao 聲韻考, a critical study of the tones and rhymes, by the celebrated 戴震 Tai-chên, Ch'ing dyn., died in 1777.
- Shih-chi 史記, the Historical Memoirs, prepared by 司馬談 Ssü-ma T'an, drawn up by his son 司馬遷 Ssü-ma Ch'ien, Grand Annalist and Astrologer under the emperor Wu of the Ch'ien-Han. The work was finished about 99 B.C. The foundation of Chinese history. The dynastic histories which followed afterwards, divided all the material, according to the system of the *Shih-chi*, namely into reigns, dissertations, and biographies. Poor, incoherent, loose style. Not to be confused with the 詩紀 *Shih-chi*.
- Shih-chi 詩紀, a good collection of ancient poems, from the beginning down to the T'ang. By 馮惟納 Fêng Wei-na, Ming dyn.
- Shih-chi tsa-chieh 史記集解, a commentary on the *Shih-chi* of Ssü-ma Ch'ien,

by 裴駟 P'ei-yin, Ch'ien-Sung dyn., about 470.

Shih-chia ju-lai ying-hua-lu 釋迦如來應化錄, a pretty small syncretic life of Buddha, by the Chinese monk 寶成 Pao-ch'êng, Ming dyn. Undated.

Shih-chia-p'u 釋迦譜, a large history of the Buddha, his family, the origins of Buddhism, by the Chinese monk 僧祐 Sêng-yu, Liang dyn., 500-520.

Shih-chieh-yüan 拾芥園, a treatise on divination for the use of professional diviners. Anonymous. Canton edition, 1897, in two colours; Canton, 1900, in three colours. Both editions contain pictures of the flags of foreign nations; to draw prognostications from them for the benefit of Chinese emigrants.

Shih-ching 詩經, alias *Mao-shih* 毛詩, Chinese poems selected in the ancient repertories, by Confucius, for the training of his disciples. The archives having been destroyed in 213 B.C., this anthology is all that remains to us of the ancient poetry. In the second century B.C., four versions of it were current; that of 魯 Lu (Shên-kung), that of 韓 Han (Han-ying), that of 齊 Ch'i (Yüan-ku), and that of 趙 Chao. This last, the version of 毛萇 Mao-ch'ang, alone survived; whence the name of *Mao-shih*, verses of Mao, often given to the canonical book of odes. It is supposed to represent the tradition of 子夏 Tzū-hsia. — Four sections. 國風 *kuo-fêng*, 小雅 *hsiao-ya*, 大雅 *ta-ya*, 頌 *sung*. It is in the fourth section that the most ancient pieces, dating from the second dynasty, are found. The odes are unfortunately not ranged in chronological order. Before citing them, it is necessary to find in the notes, the date of the piece, and the meaning of the allusions it contains. — In the course of centuries, innumerable commentaries, all singularly inept. I have cited the principal ones. For the ancient ones, see *Shih-san Ching chu-shu* and *Huang-Ch'ing Ching-chieh*. Well summarized in *Yü-tsuan ch'i Ching*. Modern exegesis and critique, in *Huang-Ch'ing Ching-chieh Hsü-pien*. History and bibliography, in *Ku-chün t'u-shu chi-ch'êng*, section 理學詩經部 *Li-hsiao shih-ching-pu*. — The text of the *Shih-ching* is anodyne, without warmth and without grandeur. From generation to generation, this book has been used by the masters to pervert their pupils, by their obscene glosses in the schools. — With the *Shih-ching* are connected a large number of works, historical, linguistic, topographical, botanical, and others.

Shih-ching ch'ün-chieh hri-pien 詩經羣解彙編, a vast collection of notes on the *Shih-ching*, anonymous; Ch'ing dyn. In *Huang-Ch'ing Ching-chieh*, 1829.

Shih-ching hsiao-hsiao 詩經小學, linguistic studies on the *Shih-ching*, by 段玉裁 Tuan Yü-ts'ai, Ch'ing dyn.

Shih-ching k'ao-wên ti-yao 石經考文提要, studies on the text of the Canonicals, engraved on stone, under the Han, the Tang, the Sung. By 彭芸楣 P'êng Yün-mei, Ch'ing dyn., 19th century.

Shih-hsien-li 時憲歷, the calendar of the year 1645, settled according to European methods. The annual official calendar of the empire has appeared under this title, from that time, down to the end of the Ch'ing.

Shih-i-chi 拾遺記, a collection of legends, by 王嘉 Wang-chia, Chin dyn., about 380. Amended later.

Shih-liu-chia tz'ü 十六家詞, a selection of pieces in rhymed prose, 39 books,

- by 孫默 Sun-mo, Ch'ing dyn.
- Shih-liu-kuo nien-piao 十六國年表, a synchronism of the great crumbling under the Ch'in, 304 to 439, by 張愉曾 Chang Yü-tsêng, Ch'ing dyn.
- Shih-mên pien-huo-lun 十門辯惑論, a small treatise on controversy, objections and replies, by the Chinese Buddhist monk 復禮 Fu-li, T'ang dyn., 681.
- Shih pên-yin 詩本音, researches on the ancient rhymes and sounds of the *Shih-ching*, by 顧炎武 Ku Yen-wu, at the end of the Ming.
- Shih-pi chiu-ching 石壁九經, the text of the Nine Canonicals, engraved on stone, at the capital, in 837, T'ang dyn., under the care of 鄭覃 Chêng-t'an. See *Shih-pi wu-ching*, and *Shih-ching k'ao-wên t'i-yao*.
- Shih-pi wu-ching 石壁五經, the text of Five Canonicals, engraved on stone, at the capital, in 475, Hou-Han dyn., under the care of 蔡邕 Ts'ai-yung.
- Shih-san-ching 十三經, the Thirteen Canonicals. A series comprising the *I-ching*, *Shu-ching*, *Shih-ching*, *Chou-li*, *I-li*, *Li-chi*, *Ch'un-ch'iu Tso-chuan*, *Ch'un-ch'iu Kung-yang-chuan*, *Ch'un-ch'iu Ku-liang-chuan*, *Hsiao-ching*, *Lun-yü*, *Mêng-tzû*, *Erh-ya*.
- Shih-san-ching chu-shu 十三經注疏, a commentary on the thirteen Canonicals, summarizing the works anterior to the seventh century. Edited under the Ch'ing, 1683. A fundamental book.
- Shih-shêng-lei 詩聲類, and *Shih-shêng fên-lì* 詩聲分例, researches on the ancient rhymes and sounds of the *Shih-ching*, by 孔廣森 K'ung kuang-shên, Ch'ing dyn.
- Shih-shih chi-ku-liao 釋氏稽古略, a Buddhist chronicle, continued down to 1627, often re-edited. By the Chinese Buddhist monk 幻輪 Huan-lun, Ming dyn.
- Shih-shih mi-lu 石室秘錄, a popular precis of medicine, of Taoist origin, widely diffused, Ch'ing dyn., 1687. By 陳士鐸 Ch'ên Shih-to.
- Shih-shih-tsu-k'ao 詩氏族考, researches concerning the persons mentioned in the *Shih-ching*, by 李超孫 Li Ch'ao-sun, Ch'ing dyn.
- Shih-shih t'ung-chien 釋氏通鑑, a good chronicle of Chinese Buddhism, as far as 960. By the Chinese Buddhist monk 本覺 Pên-chiao, Sung dyn. See *Shih-shih tzü-chien*.
- Shih-shih tzü-chien 釋氏資鑑, a continuation of the chronicle *Shih-shih t'ung-chien*, as far as 1336. By the Chinese Buddhist monk 熙仲 Hsi-chung, Yüan dyn., 1336.
- Shih-sung-lü 十誦律, the moral and disciplinary Summary of the *sarvāstivāda* Buddhist school, translated into Chinese (adapted) in 404.
- Shih ti-li chêng 詩地理徵, the topography of the *Shih-ching*, by 朱右曾 Ch'ing dyn.
- Shih-t'ung 史通, memoirs on history, by 劉知幾 Liu Chih-chi, in 710, T'ang dyn. Amplified and annotated by 蒲起龍 P'u Ch'i-lung, Ch'ing dyn. 1724, became the 史通通釋 *Shih-t'ung t'ung-shih*.
- Shih-ts'ê tung-hsü-lu 筭策洞虛錄, a quite recent treatise, on the drawing of lots from the diagrams by the milfoil, in 48 books, by 熊爲霖 Hsiung Wei-lin, Ch'ing dyn.
- Shih-tzû 尸子, a small political work by the legist 尸佼 Shih-chiao, after the

year 338 B.C.

Shih-wên-p'ing 詩文評, a rubric covering Chinese literary criticism, prose and poetry.

Shih-yün pien-i 詩韻編義, a small dictionary of rhymes, formerly very popular, by 王起鵬 Wang Ch'i-p'êng, Ch'ing dyn., 1808.

Shou-shan-ko ts'ung-shu 守山閣叢書, a collection of various small works, Ch'ing dyn., 1844, by 錢熙祚 Ch'en Hsi-tso.

Shou-shih-li 授時歷, the calendar of the year 1286, Yüan dyn., by 郭守敬 Kuo Shou-ching, a remarkable mathematical work, inserted in the *Yüan-shih* Chaps. 52 to 55.

Shou-shih pao-yüan 壽世保元, a popular precis of medicine, widely diffused, Ch'ing dyn., by 龔廷賢 Kung Ting-hsien.

Shou-shih t'ung-l'ao 授時通考, a vast treatise on agriculture, horticulture, etc., compiled by imperial order, Ch'ing dyn., 1742. — An abridged popular edition of this work appeared in 1746.

Shu-ching 書經, alias 尚書 *Shang-shu*, pieces chosen from the ancient annals, by Confucius, for the instruction of his disciples. The annals having been destroyed in 213 B.C., this anthology is all that remains to us of them. Destroyed thus in 213, it was partially reconstituted from memory in 178 B.C. (今文 *chin-wên*, 伏生 Fu-shêng), augmented a first time by recovered morsels (古文 *ku-wên*, 孔安國 K'ung An-kuo) about 97 B.C., completed a second time or remade with substitution of suspected pieces (梅賾 Mei-chi) about A.D. 317. The history of this book borders on romance. The Chinese critics have sifted it well, and Ed. Chavannes has well summed up their work in his *Se-ma Ts'ien*, Introduction, Chapter 3. — To cite the *Shu-ching* is not an easy matter. The value of each piece must be taken into consideration. Only the following chapters may be entirely relied upon: Yao-tien. Shun-tien. Kao-yao mo. Yü-kung. Kan-shih. Tang-shih. P'an-k'eng. Kao-tsung yung-jih. Hsi-pai k'an Li. Wei-tzü. Mu-shih. Hung-fan. Chün-t'êng. Ta-kao. K'ang-kao. Chiu-kao. Tzü-ts'ai. Shao-kao. Lao-kao. To-shih. Wu-i. Chün-shih. To-fang. Li-ch'eng. Ku-ming. Pi-ming. Lü-hsing. Wên-hou-chih ming. Ch'in-shih. — With the lapse of centuries, innumerable commentaries. I have cited only those which formed an epoch. For the ancient ones, see *Shih-san Ching chu-shu*, and *Huang-Ch'ing Ching-chieh*. For the mediaeval ones, see *Tung-chih-t'ang Ching-chieh*. Summaries in *Yü-tsuan ch'i Ching*. Modern, in *Huang-Ch'ing Ching-chieh Hsü-pien*. History, bibliography, etc., in *Ka-chin Tu-shu chi-ch'êng*, section 理學書經部 *Li-hsiao shu-ching-pu*. — With the *Shu-ching* are connected numerous astronomical, geographical, and other works.

Shu-ching ch'ün-chieh hui pien 書經羣解彙編, a vast collection of notes on the *Shu-ching*, anonymous, Ch'ing dyn. In *Huang-Ch'ing Ching-chieh*.

Shu-fa 書法, a treatise on the art of writing, by 歐陽詢 Ou-yang Hsün, Tang dyn. Died in 645.

Shu-fa ya-yen 書法雅言, a treatise on the art of writing, by 項穆 Hsiang-mu, Ming dyn., in 1599.

Shu-fa yo-yen 書法約言, rules of the art of writing, by 宋曹 Sung-ts'ao,

Ch'ing dyn.

Shu-hsiao chieh-yao 書學提要, a treatise on the art of writing, by 朱履貞 Chu Li-chêng, in 1800.

Shu-hsiao ching-hsiang 數學精詳, see *Chiu-shu t'ung-k'ao*.

Shu-hsiao wu-shu 數學五書, five mathematical memoirs, by 安清翹 An Ch'ing-ch'iao, Ch'ing dyn., after 1850.

Shu-i-chi 述異記, a collection of legends, by 任昉 Jên-fang, Liang dyn., about 510. Remade under the T'ang.

Shu-mu 書目 or *mu-lu*, literary catalogues. Here is the chronological series of the principal ones: *Han I-wên-chih*, 6 B.C. — *Sui Ching-chi-chih*, about 610. — *Tang I-wên-chih*, about 744. — *Sung I-wên-chih*, published 1345. — *Ming Chiao-hung Ching-chi-chih*, about 1610. — *Ming I-wên-chih*, published 1742. — *Ta-Ch'ing Ssü-k'u ch'üan-shu tsung-mu*, after 1772. — *Ta-Ch'ing Ching-chi-k'ao*, in 1911. — See the entries of these works.

Shu-mu ta-wên 書目答問, an excellent literary index, drawn up by 張之洞 Chang Chih-tung, in 1875, for the use of students. More than sufficient for the needs of missionaries. Numerous lithographic editions.

Shu-p'u 書譜, a treatise on calligraphy, by 孫虔禮 Sun Ch'ien-li, T'ang dyn. Supplement by 姜夔 Chiang-k'uei, Sung dyn.

Shu-shih hui-yao 書史會要, studies of Chinese calligraphy, 9 books, by 陶宗儀 Tao Tsung-i, Ming dyn. Completed by 朱謀璣 Chu Mou-yin.

Shu-chu chi-i 數術記遺. A treatise on mathematics, expounding the ancient systems, Indian and others. The original was, tradition says, the work of 徐岳 Hsü-yo, about 206; the commentary by 陳暕, 566, under the Pei-Chou. It was lost, in the course of time. The present treatise is a restoration, made, like so many others, of preserved citations, probably. Inserted in the *Tai-hsiao suan-ching shih-chu*.

Shu-shu chiu-chang 數書九章. Arithmetic, algebra, etc. Eighteen books. By 秦九韶 Ch'in Chiu-shao, in 1247. Contains important chapters on the calculation of periods 大衍 *ta-yen*, and on Chinese algebra 天元 *t'ien-yüan* which was set forth at length for the first time in this work. A supplement 札記 *cha-chi* indicating the errata, was added, in 1842, by 宋景昌 Sung Ching-ch'ang. See *Ch'iu-i suan-shu*.

Shu sung Ts'ai-ch'ên chi-ch'uan 書宋蔡沈集傳, a Chuhsiist comentary on the *Shu-ching*, by Ts'ai-ch'ên, Sung dyn., 1167-1230.

Shu-tu-yen 數度衍, a summary of the mathematical sciences, in 23 books, by 方中通 Fang Chung-tung, whose father 方以智 Fang I-chih had also been a mathematician of note. Printed in 1721, Ch'ing dyn.

Shui-lung-ching 水龍經, a vast treatise on hydromancy, text and plates, applied especially to the choice of propitious places for burial or habitation. Ch'ing dyn.

Shui-tao t'i-kang 水道提綱, an important work on the waterways of the empire, by 齊召南 Ch'i Chao-nan, Ch'ing dyn., 1776.

Shuo-fu 說郛, a collection of various extracts, by 陶宗儀 Tao Tsung-i, Ming dyn., about 1368. Mutilated, then restored, in 1530. Enlarged in 1647. Recently re-edited.

- Shuo-ling** 說鈴, a collection of various small works, Ch'ing dyn., about 1700, by 吳震方 Wu Chên-fang. Re-edited in 1800.
- Shuo-wên chieh-tzū** 說文解字, a dictionary of the 小篆 *hsiao-chuan* characters, composed by 許慎 Hsü-shên, Hou-Han dyn., about the year 200. The foundation of all studies since made of the Chinese characters.
- Shuo-wên chieh-tzū yin-chün-piao** 說文捷字音均表, phonetic studies on the *Shuo-wên*, by 沅伯蘭 Yüan Pai-lan, Ch'ing dyn.
- Shuo-wên hsieh-shêng-p'u** 說文諧聲譜, studies of the *Shuo-wên*, by 張成孫 Chang Ch'êng-sun, Ch'ing dyn.
- Shuo-wên t'ung-hsün ting-shêng** 說文通訓定聲, an etymological dictionary of the characters, a masterly work, by 朱允倩 Chu Yün-ch'ien, Ch'ing dyn., 1853.
- Shuo-yüan** 說苑, a collection of moral anecdotes, by 劉向 Liu-hsiang, after the year 16 B.C., Ch'ien-Han dyn.
- Sou-shên-chi** 搜神記, a collection of legends, by 干寶 Kan-pao, Chin dyn., about 320. With a supplement dating from the Ch'ien-Sung.
- Ssü-ch'ao-shih** 四朝詩, a selection of poems of the Sung, Kin, Yüan, and Ming, by order of the emperor K'ang-hsi, in 1709, 312 books.
- Ssü-chia-shih i-wên-k'ao** 四家詩異文考, a comparative study of the four versions of the *Shih-ching*, by 陳喬樞 Ch'ên Ch'iao-tsung, son of Ch'ên Shou-ch'i, Ch'ing dyn.
- Ssü-chiao-i** 四教義, a resumé of the Buddhist 天台 *T'ien-t'ai* system, by the monk 智愷 Chih-k'ai, Sui dyn., died in 597.
- Ssü-fên lü** 四分律, the moral and disciplinary Summary of the Buddhist *dharmagupta* school, translated into Chinese (adapted) in 495, Chin dyn.
- Ssü-fên-lü k'ai-tsung-chi** 四分律開宗記, an analysis of the *dharmagupta* Summary, by the Chinese Buddhist monk 懷素 Huai-su, T'ang dyn., died in 682. A good work.
- Ssü-fên-lü pi-ch'iu chieh-pên** 四分律比丘戒本, a formulary for the monks, *dharmagupta* school, by the Chinese Buddhist monk 懷素 Huai-su, T'ang dyn., died in 682.
- Ssü-fên-lü pi-ch'iu-ni chieh-pên** 四分律比丘尼戒本, a formulary for the nuns, *dharmagupta* school, by the Chinese Buddhist monk 懷素 Huai-su, T'ang dyn., died in 682.
- Ssü-k'u ch'üan-shu chien-ming mu-lu** 四庫全書簡明目錄, a handy abridgment of the literary Catalogue of Ch'ien-lung, works of minor importance being omitted, 1782. The *Notes on Chinese Literature* by A. Wylie, 1867, are drawn from this book.
- Ssü-k'u ch'üan-shu tsung-mu** 四庫全書總目, the literary Catalogue of Ch'ien-lung; four sections, canonicals, histories, thinkers, belles-lettres; drawn up in accordance with a decree of 1772, under the direction of 朱鈞 Chu-yün. Subdivided into two categories, works held in esteem which are analyzed at length, and works judged worthy only of 存目 mention. The spirit of the old Scholars reigns in this work, both in the selections and appreciations.
- Ssü-ma fa** 司馬法 (alias *Ssü-ma* 兵法 *p'ing-fa*, or *Ssü-ma Jang-tsu p'ing-fa*), a small treatise on war, according to several *Ssü-ma* generals of antiquity,

- in particular 田穰苴 T'ien Jang-tsu, general of Ch'i about 540 B. C. Drawn up by order of king Wei of Ch'i, about 378 B. C.
- Ssü-shêng-p'u 四聲譜, the first study of the sounds and tones of the Chinese language, by Shên-yo, Liang dyn., about 510. The 反切 fan-ch'ieh method, initials and finals, borrowed from Indian bonzes.
- Ssü-shih-erh chang-ching 四十二章經, the *sūtra* in 42 articles, a precis of *hīnayāna* Buddhism, by the Indian monk 法蘭 Fa-lan, 67-70, Hou-Han dyn., at Lō-yang. See HBO. L 47.
- Ssü-shu 四書, the Four Books, brought together in one set by Chu-hsi for the use of students. See *Ta-hsiao*, *Chung-yung*, *Lun-yü*, *Mêng-tzū*. — Useful commentaries, see below *Ssü-shu*, and further *Jih-chiang ssü-shu chieh-i*.
- Ssü-shu chang-chū 四書章句, a commentary on the *Ssü-shu* by Chu-hsi, divided according to paragraphs and phrases, for the use of students. Numerous editions under the Ch'ing, some very well engraved. A very convenient book.
- Ssü-shu chu-tzū pên-i hui-ts'an 四書朱子本義匯參, a long and interesting commentary on the *Ssü-shu*, by means of citations from Chu-hsi and other neo-Confucianist philosophers, in 1745, by 王步青 Wang Pu-ch'ing.
- Ssü-shu jên-wu pei-k'ao 四書人物備考, notes on men and things mentioned in the *Ssü-shu*, by 陳仁錫 Ch'ên Jên-hsi, reprinted in 1673.
- Ssü-shu pei-chih 四書備旨, by 杜定基 Tu Ting-chi, 1755. A neo-Confucianist commentary on the *Ssü-shu*, which was the manual for candidates under the Ch'ing.
- Ssü-shu ta-ch'üan ching-yen 四書大全精言, a good neo-Confucianist commentary on the *Ssü-shu*, by 張英 Chang-ying, Ch'ing dyn., 1708.
- Ssü-t'ien k'ao-yen-t'u 司天考驗圖, astrological tables, by 吳維鰲 Wu Wei-o, Ch'ing dyn.
- Ssü-yüan yü-chien 四元玉鑑, by 朱世傑 Chu Shih-chieh, in 1303. A very important work, remaining in manuscript and unknown, discovered by 阮元 Yüan-yüan, and edited by 羅士林 Lo Shih-lin in 1836. High algebra, 288 problems many unknown, roots to the thirteenth power, etc. The special 四元 ssü-yüan system, a development of the 天元 tien-yüan. Al. Wylie says of this system, that it is identical with the *Process of solving Equations of all Orders* invented by Horner in 1819. To be tested. The works of Lo Shih-lin on this subject, 四元玉鑑細草 Ssü-yüan yü-chien hsi-ts'ao, and 四元釋例 Ssü-yüan shih-li, are contained in the collection of his works *Kuan-wo shêng-shih hui-kao*. The system 四元 ssü-yüan is also set forth in the *Wu-shih Ting-shih suan-shu*, and in the *Tsai-ku hsi-chai suan-hsiao*.
- Su-li-tzū 素履子, a treatise on Taoist morality, by 張弧 Chang-hu, Tang dyn.
- Su-wên 素問, see *Huang-ti su-wên*.
- Su-wên ling-shu lei-tsuan yo-chu 素問靈樞類算約註, a compilation of the commentaries on the *Huang-ti su-wên*, by 汪昂 Wang-ang, Ch'ing dyn., 1680.
- Suan-fa t'ung-tsung 算法統宗, a treatise on calculation by means of the abacus, 17 books, by Ch'êng Ta-wei, about 1600. Revised in the 18th century, abridged in 1800.
- Suan-hsiao ch'i-mêng 算學啟蒙, a treatise on calculation, 259 problems discussed, by 朱世傑 Chu Shih-chieh, in 1299. An important work, lost in

- China, found again in Korea (Corean edition of 1660). Chinese edition, annotated by 羅士琳 Lo Shih-lin, in 1829.
- Suan-hsiao ch'i-mêng 算學啟蒙, a treatise on calculation by the abacus, by 吳兆珍 Wu Chao-chên, in 1818.
- Suan-shu 算書, a treatise on calculation, in 22 books, by 吳嘉善 Wu Chia-shan, a modern.
- Suan-yu 算屬, four books, and *Hsüan-hsi-t'ung* 宣西通, three books. Methods of calculation, by 許桂林, Hsü Kuei-lin, Ch'ing dyn., after 1850.
- Sui ching-chi chih 隋經籍志, the literary catalogue of the Sui dynasty, finished by 柳顧言 Liu Ku-yen between 605-610. He helped himself by using a catalogue made by Yüan Hsiao-hsü about 525, since lost. In the *Sui-shu*, Chaps. 32 to 35.
- Sui chung-ching mu-lu 隋眾經目錄, a catalogue of Chinese Buddhist books, drawn up in 594, by the Chinese monk 法經 Fa-ching, Sui dyn. Two versions, 2257 works, of which more than 400 have since been lost.
- Sui hsing-fa chih 隋書法志, Chap. 25 of the *Sui-shu*. It is the code of 589, preceded by a history of previous codes. An excellent text, the foundation of the judicial treatises which followed.
- Sui-shu 隋書, a history of the Sui dynasty 589 to 618, by 魏徵 Wei-chêng, after 629. In reality, Wei-chêng superintended the work of 孔穎達 K'ung Ying-ta and of 許敬 弘 Hsü-ching. The 志 *chih* are the work of 長孫無忌 Chang-sun Wu-chi. Wei-chêng signed the *Lieh-ch'uan*. The literary Catalogue, Chaps. 32 to 35, are also attributed to him.
- Sun-chên-jên ch'ien-chin-fang 孫真人千金方, a vast collection of medical formulae, attributed to 孫思邈 Sun Ssu-miao, T'ang dyn., died in 682.
- Sun-shih chou-i chi chieh 孫氏周易集解, a comprehensive commentary on the *I-ching*, by 孫星衍 Sun Hsing-yen, Ch'ing dyn.
- Sun-tzŭ 孫子, a treatise on the art of war, by general 孫武 Sun-wu of Ch'i, about 500 B.C.
- Sun-tzŭ suan-ching 孫子算經, an ancient treatise on calculation, by a *Master Sun*, of whom it is only known that he lived under the Hou-Han, in the 3rd century probably. Commentaries, by Chên-luan in the 6th, and by Li Ch'un-fêng in the 7th century. Inserted in the *Tai-hsiao suan-ching shih-shu*.
- Sung i-wên-chih 宋藝文志, the literary catalogue of the Sung dynasty. Retouched in 1345. In the *Sung-shih*, Chaps. 202 to 209.
- Sung ju-hsiao-an 宋儒學案, and Ming ju-hsiao-an 明儒學案. Scientific and literary studies, by 黃宗羲 Huang Tsung-hi, Ming dyn., died in 1695.
- Sung kao-sêng-ch'uan 宋高僧傳, a continuation of historical notices on the celebrated Buddhist monks, from 665 to 988. By the Chinese Buddhist monk 贊寧 Tsan-ning, Sung dyn., in 988. Thirty books. See *Hsü Kao-sêng-ch'uan*.
- Sung lü-wên 宋律文, the Code of the Sung, drawn up under the direction of 孫奭 Sun-shih 1026-1029, long lost, recovered by Yüan-yüan.
- Sung-shih 宋史, a history of the second Sung dynasty, 960 to 1279, drawn up by a commission under the Mongol 脫脫 To-t'o, from the copious documents left by the Sung, from 1343 to 1345. A patched-up work.
- Sung-shih-ch'ao 宋詩鈔, a good collection of Sung poems, by 吳之振 Wu

- Chih-chên, in 1709, Ch'ing dyn., 100 books.
- Sung-shih chi-shih pên-mo 宋史紀事本末, an attempt at a connected history of the Sung, by 陳邦瞻 Ch'ên Pang-chan, Ming dyn.
- Sung-shu 宋書, a history of the first Sung dynasty, 420 to 478, drawn up by 沈約 Shên-yo, completed in 988.
- Sung-yüan hsi-ch'ü-shih 宋元戲曲史, an attempt at a history of the Chinese theatre, by 王國維 Wang Kuo-wei, a contemporary writer.
- Ta-ch'êng i-chang 大乘義章, an explanation of the principal technical terms of *mahāyāna*, by the Chinese monk 慧遠 Hui-yüan, Sui dyn., about 610. See his entry. Twenty books. *Madhyamika* tint.
- Ta-ch'ing ching-chi-k'ao 大清經籍考, the last literary catalogue of the Ch'ing, summing up the works of the dynasty, in 1911; in the 皇朝續文獻通考 *Huang-ch'ao hsü-wên-hsien t'ung-k'ao*, Chaps. 222 to 247.
- Ta-ch'ing hui-tien 大清會典, the government and administration of the Ch'ing, 100 books, by imperial order, 1764. Corrected in 1875. An excellent photolithographic edition in 1911.
- Ta-ch'ing hui-tien shih-li 大清會典事例. This is the *Ta-Ch'ing hui-tien* successively enlarged by cases and decisions, 1694, 1727, 1764, 1818. Photolithographic edition, corrected, in 1911. Comprises 1220 books.
- Ta-ch'ing hui-tien t'u-shuo shih-li 大清會典圖說事例, an illustrated edition of the *Ta-Ch'ing hui-tien shih-li*; the last; a masterpiece of typography, in 1911.
- Ta-ch'ing i-t'ung-chih 大清一統志, a general geography of the empire, Ch'ing dyn., by imperial order, in 1764.
- Ta-ch'ing lü-li 大清律例, the Code of the Ch'ing dynasty. Divers editions since 1740. Those of Yung-chêng and Chia-ch'ing are particularly interesting, because they contain the edicts against Christians, which were suppressed after the treaties concluded with foreign nations. Numerous commentaries made by private individuals.
- Ta-ch'ing tung-li 大清通禮, the Ritual of the Ch'ing dynasty, by imperial order, in 1824.
- Ta-hsiao 大學, the Study for adults, initial text attributed to Confucius, developments added by his disciple Tsêng-tzû. Preserved in the *Li-chi*. Was taken out of it by Chu-hsi, who inserted it in the collection *Ssü-shu*, for the use of students. See below.
- Ta-hsiao ku-i-shuo 大學古義說, a commentary on the *Ta-hsiao*, by 宋翔鳳 Sung Hsiang-fêng, Ch'ing dyn.
- Ta-hsiao yen-i 大學衍義, Confucianist moral sometimes fine, by 真德秀 Chên Tê-hsiu, Sung dyn., 1229. See *Ta-hsiao yen-i pu*.
- Ta-hsiao yen-i-pu 大學衍義補, Confucianist moral sometimes elevated, by 丘濬 Ch'iu-chün, Ming dyn., died in 1495. An amplification of the *Ta-hsiao yen-i* of Chên Tê-hsiu.
- Ta-Kin kuo-chih 大金國志, the first history of the Ju-chên Tonguses, probably by 葉隆禮 Yeh Lung-li, Sung dyn., about 1250.
- Ta-Ming hui-tien 大明會典, the government and administration of the Ming, a vast compilation, begun under the direction of 徐溥 Hsü-p'u in 1479, com-

pleted (180 books) under that of 李東陽 Li Tung-yang in 1511. Successive enlarged re-editions; 228 books in 1587, with the assistance of 申時行 Shên Shih-hsing.

Ta-ming i-t'ung-chih 大明一統志, the great geography of the Ming, drawn up, by imperial order, about 1450, under the direction of 李賢 Li-hsien.

Ta-ming kao-sêng-ch'uan 大明高僧傳, a continuation of the notices of celebrated monks (see *Sung Kao-sêng-ch'uan*) by the monk 如惺 Ju-hsing, Ming dyn., 1617.

Ta-ming-li 大明歷, the calendar of the year 463, Ch'ien-Sung dyn., by 祖沖之 Tsu Ch'ung-chih, a valuable mathematical document, inserted in the *Sung-shu* Chap. 13.

Ta-ming-lü 大明律, the Code of the Ming, drawn up under the direction of 劉惟謙 Liu Wei-ch'ien, 1373. Chinese copies almost unfindable. Often reprinted in Japan. Translated into Manchu, Corean, and Japanese.

Ta-ming san-tsang fa-shu 大明三藏法數, an index of Buddhist technical terms, by the Chinese monk — 如 I-ju, Ming dyn. Undated. After 1500 probably.

Ta-ming tao-tsang mu-lu 大明道藏目錄, an index drawn up in 1626, of Taoist Patrology engraved between 1506-1521. See *Tao-tsang*.

Ta-mo ta-shih 達磨大師 hsieh-mo-lun 血脉論 — *wu-hsing-lun* 悟性論 — *p'o-hsiang-lun* 破相論. — A summary of the discourses made by Bodhidharma, the patriarch of Chinese 禪 *ch'an* Vedantism, to the emperor Wu of the Liang, in 520.

Ta-tai-li 大戴禮, Rites of the Senior Tai 戴德 Tai-tê. A collection of ancient ritual pamphlets, made at the beginning of the first century B.C. See *Li-chi*. — Contains the important 夏小正 *Hsia hsiao-chêng*, the calendar of the first dynasty 夏 *Hsia*. A part of the collection is lost. I have cited the principal commentaries, see below.

Ta-tai li-chi chieh-ku 大戴禮記解詁, a critical commentary on the *Ta-Tai-li*, by 王聘珍 Wang P'in-chên, Ch'ing dyn.

Ta-tai li-chi pu-chu 大戴禮記補註, a commentary on the *Ta-Tai-li*, by 孔廣森 K'ung Kuang-sên, Ch'ing dyn.

Ta-tai-li ch'ün-chieh hui-pien 大戴禮羣解彙編, a collection of notes on the *Ta-Tai-li*, anonymous, Ch'ing dyn. In the *Huang-Ch'ing Ching-chieh*, 1829.

Ta-tai-li chu-pu 大戴禮注補, a commentary on the *Ta-Tai-li*, by 王照 Wang-chao, Ch'ing dyn.

Ta-tan-chi 大丹記, alchemical dualism, a Taoist pamphlet, by 魏伯陽 Wei Pai-yang, Sung (not Han) dyn.

Ta-tan wên-ta 大丹問答, an alchemical catechism, by 鄭思遠 Chêng Ssü-yüan, Taoist author, end of third century.

Ta-t'ang hsi-yü ch'iu-fa kao-sêng-ch'uan 大唐西域求法高僧傳, notices of the Chinese Vedantist or Buddhist monks (more than 50) who visited India during the seventh century, before 695. By the Chinese monk 義淨 I-ching, T'ang dyn. A valuable geographical document, forming a sequel to the *Fo-kuo-chi* and to the *Hsi-yü-chi*.

- Ta-t'ang k'ai-yüan chan-ching 大唐開元占經, a treatise on astrology in 440 books, by the Indian 瞿曇悉達 Gotama Siddha, T'ang dyn., after 718. Contains the treatise *Chiu-chih-li* on Indian mathematics.
- Ta-t'ang nei-tien-lu 大唐內典錄, a bibliographical index of Chinese Buddhist literature, from the year 67 to the year 664. By the Chinese monks of Hsi-ming Ssü, T'ang dyn., 664. It is often quoted briefly as *Nei-tien-lu*. Ten books.
- Ta-t'ang wei-kung li-ching ping-fa 大唐衛公李靖兵法, a treatise on strategy, by general Li-ching, died in 649. Cited at length in Chaps. 148 to 163 of the *T'ung-tien*.
- Ta-tung yü-ching 大洞玉經, mystic Taoism. An ancient and important treatise, dating perhaps from the Chin.
- Ta-t'ung-li 大統歷, the Chinese calendar of the year 1370, by 劉基 Liu-chi, inserted in the *Ming-shih*, Chaps. 32 to 36.
- Ta-yen-li 大衍歷, the calendar of the year 724, T'ang dyn., by the bonze 一行 I-hsing, an astronomical and mathematical document of high value. Inserted in the *Chiu-T'ang-shu* Chap. 34.
- Ta-yüan shêng-chêng kuo-ch'ao tien-chang 大元聖政國朝典章, and the supplements *chih-chih t'iao-li* 至治條例, and *chih-chêng t'iao-ko* 至正條格, collections of the ordinances of the Yüan, extremely valuable administrative and juridical texts, 1260-1322-1350.
- T'ai-ch'ü-li 太初歷, the official calendar of the year 104 B.C., Ch'ien-Han dyn., an important astronomical and mathematical document. Erroneous nevertheless, for it posits as a principle the fixity of the solstitial points. 鄧平 T'eng-p'ing directed the compilation. Inserted in the *Ch'ien-Han shu*, Chap. 21. The system of Chuan-hsü.
- Tai-hsiao suan-ching shih-shu 戴校算經十書, a collection of the ten most ancient treatises on Chinese calculation, the mathematical relics of antiquity, by 戴震 Tai-chên, 1773, Ch'ing dyn. They were thus placed within the reach of students.
- T'ai-hsüan-ching 太玄經, a small treatise on divination by the diagrams, the work of 楊雄 Yang-hsiung, who died in A.D. 18.
- T'ai-i chao-shên-ching 太乙照神經, divination by numbers, Ch'ing dyn., by 劉學誠 Liu Hsiao-ch'êng.
- T'ai-pai yin-ching 太白陰經, a treatise on military art, a compilation, by 李筌 Li-ch'üan, T'ang dyn., about 750. Was appreciated, in its time.
- T'ai-p'ing kuang-chi 太平廣記, a vast collection of legends, folk-lore, etc., completed under the Sung dynasty, in 981, under the direction of 李昉 Li-fang. It summarizes all the small collections of the same type. A valuable collection, the originals having since disappeared, for the most part.
- T'ai-ping huan-yü-chi 太平寰宇記, a general geography of the empire, Sung dyn., by 樂史 Yao-shih, about 980.
- T'ai-p'ing yü-lan 太平御覽, a vast compilation of extracts from 1690 ancient works, the work of a commission directed by 李昉 Li-fang, completed in 983, restored and reprinted in 1572 and in 1812. An important book, because, of the works cited in it, seven-tenths have since been lost.
- Tai-shang kan-ying-p'ien 太上感應篇, a celebrated small precis of Taoist

popular morality, text by 李昌鈴 Li Ch'ang-ling, commentary by 鄭清之 Chêng Ch'ing-chih, Sung dyn.

T'ai-shang tung-hsüan ling-pao shih-hao kung-tê yin-yüan miao-ching 太上洞玄靈寶十號功德因緣妙經. A treatise on mystic Taoism, of the eighth century probably. Deliberations on the Trinity, and future Incarnation. Nestorian inspiration is undeniable.

T'ai-wei-ching 太微經, a treatise on divination according to the diagrams of the Mutations, 20 books, by 文翔鳳 Wên Hsiang-fêng, about 1628, Ming dyn.

T'an-chi ts'ung-shu 檀几叢書, a collection of small works, Ch'ing dyn., about 1680, by 張潮山 Chang Ch'ao-shan.

Tan-ch'ien tsung-lu 丹鉛總錄, a treatise on alchemy and on moral, a summary of the works of 楊慎 Yang-shên, made by his disciple 梁佐 Liang-tso, Ming dyn., 1554.

T'an-t'ien 談天, a translation of W. Herschel's *Astronomy*, a complete explanation of the Copernican system, in 1859, by 偉烈亞力 Alex. Wylie, seconded by 李善蘭 Li Shan-lan.

T'ang-ch'ao ming-hua-lu 唐朝名畫錄, a continuation of the *Chêng-kuan kung-ssü hua-shih*, adding the remainder of the pictures of the T'ang dyn. By 朱景元 Chu Ching-yüan.

T'ang-hui-yao 唐會要, a collection of documents on government and administration, under the T'ang, by 王溥 Wang-p'u, Sung dyn., about 950.

T'ang i-wên-chih 唐藝文志, the literary catalogue of the T'ang dynasty, prepared by 令狐德棻 Ling-hu Tê-fên, appeared in 721, remade in 744. In the *Hsin T'ang-shu*, Chaps. 47 to 50.

T'ang-jên shuo-hui 唐人說薈, a vast collection of documents, Ch'ing dyn. probably.

T'ang-lü shu-i 唐律疏議, the commentated Code of the T'ang of the year 653-654, prepared by Fang Hsüan-ling and Chang-sun Wu-chi. The most ancient Chinese code, such as it is, which has come down to the present time.

T'ang-yin pi-shih 棠陰比事, a collection of celebrated law cases, Sung dyn., 1211, by 桂萬榮 Kuei Wan-jung.

T'ang-yün 唐韻, a revision, at the beginning of the T'ang, of the *Ch'ieh-yün*. Served as the basis of the *Kuang-yün*.

Tao-chiao i-shu 道教義樞, a good summary of the Taoist system, clear and precise. By 孟安排 Mêng An-p'ai, Sung dyn.

Tao-chiao yüan-shên-ch'i 道教援神契, processes employed by the Taoists in their conjurations and exorcisms; whip, magic sword, etc. Anonymous. T'ang dyn., probably.

Tao-mên k'o-fan ta-ch'üan-chi 道門科範大全集, models for drawing up Taoist transcendent documents, confessions, absolutions, vows, requests, etc. By 杜光庭 Tu Kuang-t'ing, T'ang dyn.

Tao-mên t'ung-chiao pi-yung-chi 道門通教必用集, a liturgy, hymns, and prayers, generally accepted by all Taoists. By 杜光庭 Tu Kuang-t'ing, T'ang dyn., probably.

Tao-shu 道樞, a Summary of the Taoist system, by 曾慥 Tseng-ts'ao, Sung dyn.

T'ao-shuo 陶說, a treatise on Chinese ceramics, by 朱瑛 Chu-yen, about 1774,

Ch'ing dyn.

Tao-tê-ching 道德經, the work of Lao-tzu, a contemporary of Confucius. The ground-work of Taoism. — See L. Wieger, S.J., *Les Pères du Système Taoiste*, 1913. — Sometimes *Tao-tê chên-ching*.

Tao-tsang 道藏, the Taoist patrology, engraved between 1503-1521, Ming dyn. — Consult *Le Canon Taoiste*, by L. Wieger, S.J., 1911. — See *Ta-Ming tao-tsang mu-lu*.

Têng-hsi-tzu 程子, a small work by the legist Têng-hsi, died about 530 B.C. See HBO. L 27.

Ti-li-chih 地理志, the contemporary geographies, inserted in the dynastic histories. This is the sequence of the principal ones. — *Ch'ien-Han-shu*, Chap. 38; Chaps. 94 to 96. — *Sung-shu*, Chaps. 35 to 38, 95 to 98. — *Hou-Han-shu chih*, Chaps. 19 to 23. — *Nan-Ch'i-shu*, Chaps. 14 and 15, 39 and 40. — *Wei-shu*, Chap. 106, Chaps. 95 to 103. — *Sui-shu*, Chaps. 29 to 31, Chaps. 81 to 84. — *Chiu-T'ang-shu*, Chaps 40 and 41. — *Sung-shu*, Chaps. 85 to 98, Chaps. 485 to 496. — *Yüan-shu*, Chaps. 58 to 63. — *Ming-shih*, Chaps. 40 to 46, Chaps. 83 to 88, Chaps. 310 to 332. — Finally the *Ta-Ch'ing i-t'ung-chih*.

Ti-lü t'u-chu 笛律圖注, the Chinese flute, history, theory, method, etc. Modern treaty by 徐養原 Hsü Yang-yüan, Ch'ing dyn. An older method dates from 274 A D.

T'ien-fang chêng-hsiao 天方正學, a course of Mohammedan religion, which begins with an interesting series of the patriarchs and saints of Islam. Ch'ing dyn. Undated.

T'ien-fang hsing-li 天方性理, Mohammedan philosophy, an important work, by 劉智 Liu-chih, Ch'ing dyn., 1710.

T'ien-fang tien-li tsê-yao-chieh 天方典禮提要解, the rites and customs of Islam, by 劉智 Liu-chih, Ch'ing dyn., 1710.

T'ien-hsiao ch'u-han ch'i-pien 天學初函器編, a collection in thirty books of ten treatises of the first Jesuit mathematicians at Peking, and of their patrons. — Li Chih-tsao owed all his science to Father Matthew Ricci, S.J. (Li Matou). — Hsü Kuang-ch'i learnt from Father Ricci and others. — Hsiung San-pa is Father Sabbatino de Ursis, S.J. — Yang Ma-no is Father Emmanuel Diaz, S.J.

T'ien-hsiao hui-t'ung 天學會通, an attempt to reconcile Chinese and European astronomical methods, about 1650, by 薛鳳祚 Hsüeh Fêng-tso, who was the pupil of Father Nicolas Smogolski, S.J. (Mu Ni-ko).

T'ien-i-ko pei-mu 天一閣碑目, an index of engravings and inscriptions on stone, Ch'ing dyn., 1808.

T'ien-pu chên-yüan 天步真原, a treatise on the calculation of eclipses, about 1650, by 薛鳳祚 Hsüeh Fêng-tso, pupil of Father Nicolas Smogolski, S.J. (Mu Ni-ko). The first Chinese book in which use was made of logarithms.

T'ien-wên-liao 天文畧, the elements of astronomy, Ptolemaic system, superb plates, by 楊瑪諾 Yang Ma-no, Father Emmanuel Diaz, S.J., in 1614. In the *T'ien-hsiao ch'u-han ch'i-pien*.

T'ien-wên liao-lun 天文畧論, the first exposition of the Copernican system, by

Dr. Hobson, in 1849.

T'ien-wên ta-ch'êng kuan-k'uei chi-yao 天文大成管窺輯要, a treatise on divination, in 80 books, by 黃鼎 Huang-ting, 1653, Ch'ing dyn.

T'ien-yüan li-li ch'üan-shu 天元歷理全書, a treatise on chronology in 51 books, by 徐發 Hsü-fa, in 1682. An extremely important work, because it re-establishes the ancient traditional chronology of the 竺書紀年 *chu-shu chi-nien* and of the 汲冢周書 *chi-chung Chou-shu*, against the popularized conventional chronology by the manuals of history 綱鑑 *kang-chien* since the Sung. A chronological table, from 2164 B.C., to the year 1662. Probably what is more exact according to Chinese chronology.

Ting-chü suan-fa 丁巨算法, arithmetical problems, by 丁巨 Ting-chü, in 1355.

T'ou-lien hsi-ts'ao 透藤細草, debated arithmetical problems, author unknown, Yüan dyn.

Tsa a-han-ching 雜阿含經, a collection of Buddhist fragments, translated into Chinese (adapted) about 450, Ch'ien-Sung dyn.

Ts'an-sang ho-pien 蠶桑合編, mulberry-trees and silkworms, an illustrated practical treatise, by 沙式菴 Sha Shih-an, Ch'ing dyn., 1844.

Ts'ao-lu ching-liao 草廬經畧, a treatise on military art, Ming dyn., author unknown.

Ts'ao-tzù-hui 草字彙, a dictionary of characters in the *ts'ao* cursive style, by 石渠 Shih-liang, Ch'ing dyn., 1787. An excellent photolithographic edition in 1897, rendering useless all previous works of that kind.

Tsê-ku hsi-chai suan-hsiao 則古昔齋算學, the complete works of 李善蘭 Li Shan-lan, thirteen treatises published since 1845. An original and profound mind, which treated thoroughly all the arduous questions of the ancient Chinese mathematics. Notably, four books on the process 垛積 *to-chi*, still unexplained. See *Tung-fang-li i-shu suan-shu*. See also *Chi-ho yüan-pên*.

Ts'ê-fu yüan-kuei 環府元龜, a vast collection of administrative documents, made by a commission directed by 王欽若 Wang Ch'in-jo, Sung dyn. Completed in 1013, Enlarged and re-edited in 1642.

Ts'ê-liang fa-i 測量法義, lessons by Father Matthew Ricci, S.J., on the applications of the properties of the right-angled triangle, drawn up by 徐光啟 Hsü Kuang-ch'i. In the *T'ien-hsiao ch'u-han ch'i-pien*. Before 1620.

Ts'ê-liang i-t'ung 測量異同, a comparison of the methods of European and Chinese calculation, by 徐光啟 Hsü Kuang-ch'i. About 1620, end of Ming.

Ts'ê-suan 策算, a treatise on the logarithmic rods, by 戴震 Tai-chên, in 1744. Their use was introduced into China by Father Jacques Rho, S.J. (Lo Ya-ku), before 1638.

Ts'ê-yüan hai-ching 測圓海鏡, trigonometry and 天元 *T'ien-yüan* algebra. Twelve books of problems, calculations and discussions. By 李冶 Li-yeh, in 1248. Re-edition in 1797, annotated by 李銳 Li-jui.

Tso-chuan 左傳, a narrative of the events which took place in the duchy of 魯 Lu, during the *Ch'un-ch'iu* period (see that title). A very valuable work; from all points of view. It is attributed to 左邱明 Tso-ch'iu Ming, a disciple of Confucius (before 450), of whom next to nothing is known. Very numerous commentaries and annexed treatises, topography, biography, etc. For the an-

cient ones, consult *Shih-san Ching chu-shu*, and *Yü-tsuan ch'i Ching*. For the modern ones, see *Huang-Ch'ing Ching-chieh* and its supplement *Hsü-pien*. History and biography in *Ku-chin t'u-shu chi-ch'eng*, section 理學春秋部. I have cited the useful commentaries. — The Scholars have bestowed upon the compiler of the *Tso-chuan* the title of 文章之祖 father of Chinese prose. The title is deserved.

Tso-chuan ch'ün-chieh hui-pien 左傳羣解彙編, notes on the principal points of the *Tso-chuan*, anonymous, Ch'ing dyn. In the *Huang-Ch'ing Ching-chieh*, 1829.

Tso-chuan hsing-ming t'ung-i k'ao 左傳姓名同異考, researches on the persons named in the *Tso-chuan*, by 高士奇 Kao Shih-ch'i, Ch'ing dyn., about 1700.

Tso t'ung-pu-shih 左通補釋, notes on the *Tso-chuan*, by 梁履繩 Liang Li-shêng, Ch'ing dyn.

Tso-wang-lun 坐忘論, a Taoist treatise on ecstasy, by 蘇馬 Tzū-wei, T'ang dyn.

Tsou-chêng-chün i-shu 鄒徵君遺書, a posthumous collection of the memoirs of the mathematician 鄒伯奇 Tsou Pai-ch'i, died in 1863. Some extraneous memoirs are added. An important work for the study of ancient Chinese methods.

Tsou-chi shu-chêng 諏吉述正, a treatise on divination, better than the *Ch'in-ting hsieh-chi pien-fang*, if the patrons of the author 張祖同 Chang Tsu-t'ung are to be believed. A masterpiece of engraving. 1897. With many mathematical proofs to support it.

Tsou-p'ing-kung shih-hsien-chang 鄒平公食憲章, a treatise on the culinary art, by gourmet 段文昌 Tuan Wên-ch'ang, died in 835.

Ts'ui-wei-shan-fang shu-hsiao 翠薇山房數學, by 張作楠 Chang Tso-nan, about 1825. Fifteen memoirs. Chinese and European algebra. Plane and spherical trigonometry. Celestial and terrestrial charts, etc. An undigested compilation, but a precious mine.

Tsun-shêng pa-chien 遵生八牋, a treatise on hygiene by 高濂深 Kao Lien-shên, Ming dyn., 1591.

Tsung-chi 總集, see *Chi-lei*.

Tsung-ching-lu 宗鏡錄, a vast exposition of the doctrine of the 禪 Ch'an, Chinese (non-Buddhism) Vedantism. By the Chinese Master 延壽 Yen-shou, Sung dyn., about 1080. One hundred books.

Ts'ung-shu 叢書, a section of collections of complete small works, or of notable parts of larger works. Store-houses some of which are enormous. See *Lei-shu*.

Tsung-t'ung pien-nien 宗統編年, a vast and excellent chronicle of Chinese Vedantism, Indian and Chinese filiation, by the Chinese monk 紀蔭 Chi-yin, Ch'ing dyn., 1613. Thirty-two books.

T'u-hua chien-wên-chih 圖畫見聞志, a continuation of the *Li-tai ming-hua-chi*, an index of painters and inventory of paintings. A masterly work, by 郭若虛 Kuo Jo-hsü, Sung dyn.

Tu-hua-lu 讀畫錄, notes on painting, by 周亮工 Chou Liang-kung, toward the end of the Ming.

- T'u-hui pao-chien** 圖繪寶鑑, the nomenclature of Chinese painters, by 夏文彥 Hsia Wên-yen, Yüan dyn., about 1340. Continued by 韓昂 Han-ang (1519) and others.
- Tu-shih fang-yü chi-yao** 讀史方輿紀要, studies of strategical topography, according to history, by 顧祖禹 Ku Tsu-yü, Ch'ing dyn., 1667.
- Tu-shih ping-liao** 讀史兵畧, studies on the military art, according to history, by 胡林翼 Hu Lin-i, died in 1861, Ch'ing dyn.
- Tu-shu-lu** 讀書錄, erudition and morals, the work of 薛瑄 Hsüeh-hsüan, Ming dyn., about 1450. Contains some fine thoughts.
- Tuan-hsi yen-k'êng-chi** 端溪硯坑記 on certain stones for grinding ink, by 李兆絳 Li Chao-lo, Ch'ing dyn., about 1800.
- T'ui-pei-t'u** 推背圖, a treatise on divination, as affecting political events, which legend makes to go back to the T'ang, 627. Authors claimed; of the drawings, Yüan T'ien-kang; of the text, Li Ch'un-fêng.
- T'ui-pu fa-chieh** 推步法解, a practical astronomy. Calculation of the orbits of the celestial bodies, eclipses, etc. By 江永 Chiang-yung (died in 1762), Ch'ing dyn.
- Tui-shu chien-fa** 對數簡法, logarithmic calculations, by 戴煦 Tai-hsü, Ch'ing dyn., after 1850.
- Tung-chou lieh-kuo-chih** 東周列國志, a historical romance, bringing to life the last centuries of the antique Chou dynasty, at the end of the feudal period. Interesting. Fairly exact as history. Ch'ing dyn. Author uncertain. Published in 1752.
- Tung-chuang lun-hua** 東莊論畫, advice to painters, by 王昱 Wang-yü, pupil of Wang Yüan-ch'i, Ch'ing dyn., under Yung-chêng.
- Tung-fang-li i-shu suan-shu** 董方立遺書算術. A posthumous collection of the mathematical works of 董祐誠 Tung Yu-ch'êng, middle of 19th century, 14 books; plus 3 books of memoirs by other authors. A treatise on the process 堆垛求積 *tsui-to ch'iu-chi*, or 垛積 *to-chi*, still unexplained. See *Tsa-ku hsi-chai suan-hsiao*.
- Tung-fang tsa-chih** 東方雜誌, the contemporary review, China and Foreign Countries, «The Eastern Miscellany», published at Shanghai by the 商務印書館 *Shang-wu yin-shu-kuan*, Commercial Press.
- Tung-hsin hua-chu t'i-chi** 冬心畫竹題記, a treatise on the painting of bamboos; other treatises on the sketching of 梅 flowering plum-trees, 馬 horses, 佛 Buddhist subjects. By 金農 Chin-nung, who learnt painting at the age of 60 years. Ch'ing dyn., under Ch'ien-lung.
- Tung-hua-lu** 東華錄, a provisional history of the Ch'ing, by 蔣良騏 Chiang Liang-ch'i, 1735. Since continued, reign by reign, up to 1874.
- Tung-i pao-chien** 東醫寶鑑, a manual of medicine, clearer than the others. Perhaps of Korean origin. Ch'ing dyn., 1766. Often re-edited.
- Tung-yang-fang** 東陽方, a collection of medical formulae, by 范汪 Fan-wang, Chin dyn., about the year 300.
- T'ung-chien chi-shih pên-mo** 通鑑紀事本末, an attempt at a connected history, from the beginning of the Sung, by 袁樞 Yüan-shu, Sung dyn., about 1170.

T'ung-chien kang-mu 通鑑綱目, see *Tz'ü-chih t'ung-chien kang-mu*.

T'ung-chih 通志, an important selection of documents connected with history and government, classed in order, by 鄭樵 Chêng-ch'iao, Sung dyn. about 1150, going as far as the T'ang. — Continued by imperial order (1769) as far as the Ming, *Hsü T'ung-chih* 續通志. — Finally completed for the Ch'ing dyn., *Huang-ch'ao T'ung-chih* 皇朝通志. — A standard work.

T'ung-chih-t'ang ching-chieh 通志堂經解, a vast collection of the best works on the Canonical Books, produced under the Sung and Yüan dynasties. Chiefly neo-Confucianism. Prepared from 1673 to 1785. An excellent re-edition in 1873.

T'ung-jên chên-chiu-ching 銅人鍼灸經, the great treatise on acupuncture and cauterization. Goes back, it is said, to 王惟德 Wang Wei-tê, Sung dyn., 1027. The title and form were often changed since the Ming. A current edition is entitled *Chên-chiu ta-ch'êng*.

T'ung-shih 痛史, documents on the final period of the Ming dynasty.

T'ung-tien 通典, an important selection of documents relating to administration, and to political economy, classed in order, by 杜佑 Tu-yu, T'ang dyn. (died in 812). — Continued by imperial order (1767) as far as the Ming, *續通典* *Hsü T'ung-tien*. — Finally completed for the Ch'ing dynasty, *皇朝通典* *Huang-ch'ao t'ung-tien*. — A standard work.

T'ung-wên suan-chih 同文算指, an arithmetic. Lessons by Father Matthew Ricci, S.J., drawn up by 李之藻 Li Chih-tsao, published in 1614. Inserted in the *T'ien-hsiao ch'u-han ch'i-pien*.

Tz'ü-chih t'ung-chien 資治通鑑, the first manual of Chinese history, compiled by 司馬光 Ssü-ma Kuang, Sung dyn., completed in 1084, given to all functionaries in 1092. At the beginning, the *Wai-chi* of Liu-shu, for the ancient times.

Tz'ü-chih t'ung-chien kang-mu 資治通鑑綱目, an arrangement of the *Tz'ü-chih t'ung-chien* of Ssü-ma Kuang, by 朱熹 Chu-hsi in the Sung dynasty, about 1189, sanctioned in 1223. At the beginning, the *Ch'ien-pien* of Chin Li-hsiang, for the ancient times. Annotated by 黃仲昭 Huang Chung-chao. Completed in 1476 (Sung and Yüan dyn.). Revised under the Ming, approved under the Ch'ing in 1707. A valuable work, and very important, because it was the *History* for the Scholars, the great dynastic histories being inaccessible to the majority of them. The spirit of the book is neo-Confucianist, Ssü-ma Kuang and Chu-hsi having been the chiefs of that school. Reprinted quite recently. An immense supplement by Pi-yüan.

Tz'ü-hsia i-ch'uan 子夏易傳, a commentary on the *I-ching* attributed to Tz'ü-hsia, a disciple of Confucius.

Tz'ü-liu-tz'ü hsiao-yen 子劉子學言, political and moral erudition, works by Liu Tsung-chou, Ming dyn., died in 1645.

Tz'ü-pei tao-ch'ang ch'an-fa 慈悲道場懺法, an excellent treatise on Buddhist worship; services, exhortations, litanies, prayers. It goes back to Hsiao Tz'ü-liang (see his entry). Received its final form under the emperor Wu of the Liang, about 520. Buddhist pietism, modest and moving.

Tz'ü-yüan 辭源, a dictionary of terms and things, published by the Commercial Press of Shanghai, in 1915.

- Wai-chi 外紀, a treatise on origins and ancient times, by 劉恕 Liu-shu, died in 1078. At the beginning of the *Tzŭ-chih t'ung-chien*, as far as 1330.
- Wai-k'o chêng-tsung, 外科正宗 a treatise on surgery, by 陳實功 Ch'ên Shih-kung, Ch'ing dyn., re-edited in 1785.
- Wang-shêng li-tsan-chieh 往生禮讚偈, an Amidist religious service, invocations, prayers, etc., by the Amidist monk 善導 Shan-tao, T'ang dyn.
- Wang yang-ming ts'uan-shu 王陽明全書, the complete works of 王守仁 Wang Shou-jên (Yang-ming, in Japanese Oyomei), Ming dyn., about 1500. Subjective Confucism. See HBO. L 74.
- Wei-liao 緯畧, a collection of notes, containing valuable geographical and historical information, by 高似孫 Kao Ssŭ-sun, Sung dyn., about 1190.
- Wei-liao-tzŭ 尉繚子, an ancient treatise on military art, by Wei-liao, an officer of Wei, about 370 B.C.
- Wei-shêng pao-chien 衛生寶鑑, a treatise on dietetics and hygiene, by 羅天益 Lo T'ien-i, Yüan dyn.
- Wei-shih k'ai-mêng wên-ta 唯識開蒙問答, a good elementary account of the principles of the 法相 *madhyamayana* school, the subjective idealism of Asvaghosha, introduced into China by Hsüan-tsang. By the Chinese monk 雲峯 Yün-fêng, Yüan dyn.
- Wei-shu 魏書, a history of the 北魏 Northern Wei, 386 to 550, drawn up by 魏收 Wei-shou, from 551 to 554, on the materials collected by 崔浩 Ts'ui-hao (whom they put to death on their account in 450), and then by a commission in 490.
- Wên-hsien t'ung-k'ao 文獻通考, a kind of encyclopaedia of the *t'ung-tien* type, by 馬端臨 Ma Tuan-lin, after 1280. It was the joy of the Sinologists of former days, *docti cum libro*. — Continued in 1586 by 王圻 Wang-ch'i, *Hsŭ Wên-hsien t'ung-k'ao*. — Completed a first time for the Ch'ing dynasty 皇朝 *Huang-ch'ao Wên-hsien t'ung-k'ao*, in 1747. — Re-completed a second time in 1911, a few days before the Revolution, *Huang-ch'ao hsŭ wên-hsien t'ung-k'ao*, a vast and fine work, summarizing the work of the Ch'ing dynasty.
- Wu-an li-suan ch'üan-shu 勿庵歷算全書, a collection of 29 memoirs of the celebrated mathematician 梅文鼎 Mei Wên-ting (died in 1721), in 74 books, revised and republished by the grandson of the author 梅穀成 Mei Ch'iao-ch'êng. The first edition had been made in 1723.
- Wu-an li-suan shu-mu 勿庵歷算書目, a bibliography of mathematical works, by 梅文鼎 Mei Wên-ting (died in 1721), Ch'ing dyn.
- Wu-chên-p'ien 悟真篇, a celebrated Taoist treatise. Conciliation of the alchemical formulae with the diagrams of the *Mutations*. By 張平叔 Chang P'ing-shu, Sung dyn. Numerous commentaries under the Sung and the Yüan.
- Wu-ch'i-ching 握奇經, a small treatise on tactics, attributed to the Han or Chin dyn. Appears in reality only to have been written under the T'ang. Author unknown.
- Wu-ching 五經, the Five Canonicals, see *Shih-ching Shu-ching I-ching Li-chi Ch'un-ch'iu*. This is the series of the Ming and of the Ch'ing.
- Wu-ching suan-shu 五經算術, a discussion of all the questions arising

- from the mathematics contained in the Chinese canonical books, by 甄鸞 Chên-luan, 566, under the Pei-Chou. Commentary by Li Ch'un-fêng, 7th century. A precious work. Inserted in the *Tai-hsiao suan-ching shih-shu*. See *Ching-shu suan-hsiao t'ien-wên-k'ao*.
- Wu-fang yüan-yin** 五方元音, the most popular of Chinese dictionaries, pronunciation and meaning, 20 initials, 42 classes of finals, by 樊騰鳳 Fan T'êng-fêng, Ch'ing dyn., 1710. Enlarged edition in 1810.
- Wu-hsiao-pien** 吾學編, a history of the Ming, by 鄭曉 Chêng-hsiao, prohibited under the Ch'ing.
- Wu-hsing ta-i** 五行大義, a treatise on prognostication by observation of natural phenomena, by 蕭吉 Hsiao-chi, Sui dyn., about 610.
- Wu-hsing hsing-tu-chieh** 五星行度解, a treatise on the planetary orbs, by 王錫闡 Wang Hsi-ch'an, Ming dyn., about 1640. The planets revolve around the sun, which revolves around the immobile earth. A system analogous to that of Tycho-Brabé (died in 1601). Wang Hsi-ch'an gives it as his own; but he was well acquainted with the works of the Jesuit mathematicians.
- Wu-li t'ung-k'ao** 五禮通考, a vast compilation on the rites of all epochs, by 秦蕙田 Ch'in Hui-t'ien, Ch'ing dyn.
- Wu-liang-shou-ching** 無量壽經, a fundamental Amidist text, first translation by the Parthian prince 安世高 An-shih-kao, between 144-186, Hou-Han dyn.
- Wu-min i-chai suan-hsiao** 務民義齋算學, seven memoirs on circular and elliptical figures, sections of spheres and spheroids, by 徐有壬 Hsü Yu-jên, a high functionary, in 1856. Several other memoirs by the same author were inserted in the *Chou-chêng-chün I-shu*. They all reveal an original and profound thinker.
- Wu-pien chung-huang-ching** 五變中黃經, a short treatise on prognostication in ordinary cases, times and numbers. Remade under the Ch'ing.
- Wu-shih-liu-chung shu-fa** 五十六種書法, notes on 56 different scripts, Chinese and foreign (Ouigour, Sanscrit), but without facsimiles; by 章續 Wei-hsü, T'ang dyn.
- Wu-shih pên-ts'ao** 吳氏本草, probably the first treatise on the simples, by 吳普 Wu-p'u, about 250, San-kuo Wei.
- Wu-shih ting-shih suan-shu** 吳氏丁氏算書, seventeen memoirs on Chinese methods according to Messrs. Wu and Ting. In 1802. With an appendix on certain European methods., by 李錫蕃 Li Hsi-fan. An important collection.
- Wu-tai hui-yao** 五代會要, a collection of documents on government and administration, under the five small dynasties between the T'ang and the Sung, by 王溥 Wang-p'u, Sung dyn., about 950.
- Wu-têng yen-t'ung** 五燈嚴統, a history of Chinese Vedantism, by the Chinese Vedantist monk 通容 T'ung-jung, at the end of the Ming; edited at the beginning of the Ch'ing, after 1652. 25 books. — Handier than the immense 五燈會元 *Wu-têng hui-yüan*, and 五燈全書 *Wu-teng ch'üan-shu* (120 books).
- Wu-ts'ao suan-ching** 五曹算經, divers arithmetical problems, by an unknown author. Commentary by Chên-luan, 566, under the pei-Chou. Inserted in the

Tai-hsiao suan-ching shih-shu.

- Wu-tzŭ 吳子, a treatise on the art of war, by general 吳起 Wu-ch'i of Wei, died in 381 B.C.
- Wu-yin chi-yŭn 五音集韻, a compilation of the *Kuang-yŭn* and the *Chi-yŭn*, the rhymes being reduced to 160, subdivided according to 36 initials. By 韓道照 Han Tao-chao, under the Kin, about 1200. See *Ssü-shêng-p'u* and *Ch'ieh-yŭn chih-chang-t'u*.
- Wu-ying-tien chŭ-chên-pan ch'üan-shu 武英殿聚珍版全書, a vast collection of small works, several times added to. An official undertaking, Ch'ing dyn., after 1773, abortive.
- Yang-chai shih-shu 陽宅十書, an immense repertory on geomancy, hydro-mancy, astrology, for the determination of auspicious sites. Under the Ch'ing. A large number of abridgements are in circulation, for the use of professionals.
- Yang-hsien ming-t'ao-lu 陽羨名陶錄, on the vessels, especially the tea-pots of Yang-Hsien, now 宜興縣 I-hsing Hsien in Kiang-su. By 吳騫 Wu-ch'ien, Ch'ing dyn.
- Yang-hui suan-fa liu-chung 楊輝算法六種, the complete works of the mathematician 楊輝 Yang-hui, who published in 1275, Sung dyn., some developments of the antique *Chiu-chang suan-shu*. Errata by 宋景昌 Sung Ching-ch'ang, in 1842. Seven books.
- Yang-yŭn-sung shih-erh-chang-fa 楊筠松十二杖法, a treatise on geomancy for the choice of auspicious grounds for burials, by Yang Yŭn-sung, T'ang dyn., about 880.
- Yao-fu tsa-lu 樂府雜錄, a treatise on music by 段安節 Tuan An-chieh, T'ang dyn., end of 10th century.
- Yao-lŭ ch'uan-shu 樂律全書, a treatise on music, gamut, etc., Ming dyn., 1610, by prince of the blood 朱載堉 Chu Tsai-yŭ. A masterly work.
- Yao-shih erh-ya 藥石爾雅, alchemical terminology, a valuable small work, T'ang dyn., by the Taoist 梅彪 Mei-piao.
- Yao-tien 堯典, the first chapter of the *Shu-ching*, contains the most ancient Chinese astronomical data, 2145 B.C.
- Yeh-k'o ts'ung-shu 野客叢書, a collection of critical notes, by 王慤 Wang-mou, Sung dyn., about 1180.
- Yen-chi 衍極, a treatise on the various kinds of writing, by 鄭杓 Chêng-yŭn, under the Yüan.
- Yen-shih chia-hsün 顏氏家訓, a treatise on morality, by 彥之惟 Yen Chih-t'ui, Sui dyn., about 580.
- Yen-tzŭ ch'un-ch'iu 晏子春秋, the remonstrances of the minister of Ch'i 晏嬰 Yen-ying, a contemporary of Confucius, died in 493 B.C.
- Yin-chang-chi-shuo 印章集說, studies of ancient seals and stamps, by 甘陽 Kan-yang, in 1605, Ming dyn.
- Yin-fu-ching 陰符經, see *Huang-ti yin-fu-ching*.
- Yin-hai ching-wei 銀海精微, a treatise on eye maladies, attributed to 孫思邈 Sun Ssü-miao, T'ang dyn., died in 682.
- Yin-jên-ch'uan 印人傳, notices of the celebrated engravers of seals, by 周亮工 Chou Liang-kung, about the end of the Ming.

- Yin-lun** 音論, an important study of the ancient sounds, by the eminent scholar 顧炎武 Ku Yen-wu, died in 1681. See *Ku-yin-piao*.
- Yin-ping-shih ch'üan-chi** 飲冰室全集, general information and modern ideas, for propaganda, by the innovator 梁起超 Liang Ch'í-ch'ao, a series, from 1902, recently reprinted.
- Yin-p'u suan-fa t'ung-tsung ta-ch'üan** 銀譜算法統宗大全, a treatise on banking operations. In 1833. Anonymous.
- Yin-shih hsü-chih** 飲食須知, a treatise on dietetics, nourishment, etc. By 賈銘 Chia-ming, Ming dyn., about 1370.
- Yin-tien** 印典, a treatise on sphragistics, by 朱象賢 Chu Hsiang-hsien, at the beginning of the Ch'ing.
- Yin-wên k'ao-liao** 印文考畧, a revision of ancient treatises on sphragistics by 鞠履厚 Chü Li-hou, in 1756, Ch'ing dyn.
- Yin-wên-tzũ** 尹文子, a treatise on politics, by the unknown Taoist Yin-wên, about 330 B.C. probably. See HBO. L 29.
- Yin-yang chai-ching** 陰陽宅鏡, a precis of geomancy and hydromancy, by 陳澤泰 Ch'ên Chai-t'ai, in 1795, Ch'ing dyn.
- Yu-hsiao** 幼學, the encyclopaedia for school-boys, lessons on things beginning with one sentence, attributed to a certain 程介升 Ch'êng Yün-shêng. Remade with a commentary 幼學須知 *Yu-hsiao hsü-chih*, by 錢元龍 Ch'ien Yüan-lung, Ch'ing dyn., 1757.
- Yu-p'o-i chih** 優婆夷志, female lay adepts, anecdotes, by the Chinese Buddhist monk 圓信 Yüan-hsin, Ch'ing dyn., 1687. See *Hsien-chiao tsung-chêng*.
- Yu-yang tsa-tsu** 酉陽雜俎, a collection of legends and anecdotes, by 段成式 Tuan Ch'êng-shih, Tang dyn., died in 863. With a supplement.
- Yu-yu chi-ch'êng** 幼幼集成, a treatise on infantile maladies, by 陳復正 Ch'ên Fu-chêng, Ch'ing dyn., 1750.
- Yung-lo ta-tien** 永樂大典, an immense collection of ancient small works, or parts of ancient works (not extracts), comprising 22,877 books, completed in 1407, by imperial order, Ming dyn. Two copies, one at Nanking, the other at Peking. The first perished in the flames in 1645, the second in 1900 (only separate volumes being saved).
- Yung-lu hsien-chieh** 勇盧閒誥, a treatise on utensils for the use of tobacco, pipes and snuff-boxes, by 趙之謙 Chao Chih-ch'ien, in 1869. The author established that tobacco for snuffing was introduced by Father M. Ricci, S.J., at the end of the 16th century. The custom of smoking tobacco, the pipe and the hookah came after 1620. Smoking was forbidden by edict in 1639 (Ming), but the prohibition was ineffectual. Valuable snuff-boxes were always among the presents offered by foreigners to the emperor. Then the Chinese made pipes and snuff-boxes after their own fashion. — Another treatise exists on snuff-boxes imported into China. It is entitled 士那補釋 *Shih-na-pu-shih*, the transliteration of the English *snuff-box*. By a certain 張義澍 Chang I-chou.
- Yü-chi** 玉紀, a treatise on jade (and other analogous precious minerals), production, properties, varieties, preservation, uses, etc. By 陳性 Ch'ên-hsing, died about 1865. — Supplement *Yü-chi-pu* 玉紀補, by 劉心瑤 Liu Hsin-pao.

- Yü-chih shu-li ching-yün** 御製數理精蘊, an official treatise on the mathematical sciences of the Ch'ing dynasty, a recast of the *Hsin-fa suan-shu* of the Ming, in 1674. — A magnificent encyclopaedia, corrected in 1737, by the two Jesuits who revised the *Yü-chih li-hsiang k'ao-ch'êng*. — The first explanation of European algebra 借根方. A table of logarithms to ten decimals by Vlacq 1628, the six errors of that table being reproduced. Etc.
- Yü-chih li-hsiang k'ao-ch'êng** 御製歷象考成, an official treatise on the calculation of time under the Ch'ing dynasty, a recast of the *Hsin-fa suan-shu* (*ch'ung-chêng li-shu*) of the Ming, in 1674. The system of Ptolemy and Tycho-Brahé. — Corrected and completed according to Cassini and Flamsteed, in 1737, by the two Jesuits 戴進賢 Tai Chin-hsien Ignatius Kogler, and 徐懋德 Hsü Mou-tê André Pereyra. — See *Yü-ting i-hsiang k'ao-ch'êng*, and *Yü-chih shu-li ching-yün*.
- Yü-hai** 玉海, a vast compilation, of the encyclopaedia class, by 王應麟 Wang Ying-lin, Sung dyn., about 1276. Printed for the first time in 1351.
- Yü-han shan-fang chi-i-shu** 玉函山房輯佚書, a vast collection of small works on the Canonicals and connected matters, by 馬國翰 Ma Kuo-han, Ch'ing dyn., about 1840.
- Yü-kung** 禹貢, a report on the work of canalization in 2059 B.C., by Yü the Great, in the *Shu-ching*. Numerous commentaries.
- Yü-kung chui-chih** 禹貢錐指, a topographical and geographical study of high value, on the famous chapter *Yü-kung* of the *Shu-ching*, by 胡渭 Hu-wei, Ch'ing dyn. The geography of China in 2059 B.C.
- Yü-kung pan-i-shu**, 禹貢班義述, researches on the *Yü-kung*, by Ch'êng Jung-ching, Ch'ing dyn.
- Yü-li ch'ao-ch'uan** 玉歷鈔傳, a sort of Taoist catechism, very popular and widely circulated under the Ch'ing.
- Yü-p'ien** 玉篇, a dictionary by 542 keys, composed in the year 523, Ch'ên dyn., by 顧野王 Ku Yeh-wang.
- Yü-ting i-hsiang k'ao-ch'êng** 御定儀象考成, the official treatise on astronomy under the Ch'ing dynasty, in 1744. Prepared by two Jesuit mathematicians. See *Yü-chih li-hsiang k'ao-ch'êng*.
- Yü-tsuan lü-lü chêng-i** 御纂律呂正義, an official treatise on music, under the Ch'ing dynasty. Theory, calculation, pipes and cords, divers instruments, etc. In 1713. A masterpiece of typography. Contains a treatise on European music, by Father Thomas Pereyra, S.J. 徐日昇 (died in 1708), and an Italian missionary designated by the Chinese name 德里格 Tê li-ko. — New edition 御纂律呂正義後編 *hou-pien*, in the year 1746, in 120 books.
- Yü-tsuan ch'i-ching** 御纂七經, an excellent commentary on the seven principal Canonicals, summing up all the ages. Ch'ing dyn. Appeared, from 1699 to 1748. A standard work.
- Yüan-chia-li** 元嘉歷, the calendar of the year 443, Ch'ien-Sung dyn., by 何承天 Ho Ch'êng-t'ien, a valuable mathematical and astronomical document, inserted in the *Sung-shu*, Chap. 13.
- Yüan-chien lei-han** 淵鑑類函, a vast encyclopaedia, summarizing the preceding ones, by imperial order, Ch'ing dyn., 1710.

- Yüan-jên-lun 原人論 human nature according to the 華嚴 *Hua-yen* realist school, by the Chinese monk 宗密 Tsung-mi of that sect, T'ang dyn., died in 841.
- Yüan-jên pai-chung-ch'ü 元人百種曲, a good collection of a hundred comedies and dramas composed under the Yüan. Made in 1616. It has just been reprinted.
- Yüan-jung chiao-i 園容較義, the lessons of Father Matthew Ricci, S.J. 利瑪竇 on the triangle, the circumference, the sphere, etc., published by his pupil 李之藻 Li Chih-tsao in 1614. In the *T'ien-hsiao ch'u-han ch'i-pien*.
- Yüan-shih 元史, history of the Mongol Yüan dynasty, 1206 to 1367, summarily put together in 1369-1370, by a commission under 宋濂 Sung-lien.
- Yüan-shih chi-shih pên-mo 元史紀事本末, an attempt at a connected history of the Yüan, by 陳邦瞻 Ch'en Pang-chan, Ming dyn.
- Yüan-shih-hsüan 元詩選, a good collection of the poems of the Yüan, by 顧嗣立 Ku Ssü-li, in 1672, Ch'ing dyn., 111 books.
- Yüan-shih shuo hsien-t'ien tao-tê-ching 元始說先天道德經, mystic Taoism. A work of profound knowledge. Commentated on, perhaps composed, by 李嘉謀 Li Chia-mou, Sung dyn.
- Yüeh-tsang chih-chin 閱藏知津, a good practical index of Chinese Buddhist books, by the Chinese monk 智旭 Chih-hsü, Ming dyn., died in 1655.
- Yüeh-ya-t'ang ts'ung-shu 粵雅堂叢書, a collection of small works mostly modern, Ch'ing dyn., about 1830, by 伍崇曜 Wu Ch'ung-yao.
- Yün-chi ch'i-ch'ien 雲笈七籤, a valuable Taoist collection of ancient fragments, Sung dyn., about the year 1000. By 張君房 Chang Chün-fang.
- Yün-ch'ing-kuan chin-wên 筠清館金文, antique characters, studied by 吳榮光 Wu Jung-kuang, Ch'ing dyn., 1842. Of mediocre value.
- Yün-hui chü-yao 韻會舉要, a dictionary by initials (36) and finals (107), by 黃公紹 Huang Kung-shao, revised by 熊忠 Hsiung-chung, Yüan dyn., about 1320.
- Yün-shih-chai pi-t'an 韻石齋筆談, studies, by the scholar 姜紹書 Chiang Shao-shu, Ch'ing dyn.









